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THE

BAPTIST MISSIONARY MAGAZINE.

PUBLISHED BY THE BOARD OF MANAGERS

OF THE

BAPTIST GENERAL CONVENTION.

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VOLUME XVIII.

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BOSTON:  
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## Donations,

From October 10 to November 10, 1838.

<i>Maine</i> .—South St. George, a few friends, per Dea. David Seavey,	5,20	
Hancock Aux. For. Miss. Soc., per Rev. J. Gillpatrick, tr.—		
Sedgwick, 1st parish, Fem. Primary Miss. Soc.	20,00	
Auxiliary Soc. of Bowdoinham Asso., W. R. Prescott, tr.,	118,31	
William R. Prescott, Esq.,	3,00	
Baring, Baptist ch., per Noah Smith, Esq.,	13,00	
Also, two gold rings	1,00	
	<hr/>	14,00
		<hr/>
		160,51
<i>Massachusetts</i> .—Townsend, Bap. ch., per Mr. Dodge,	11,00	
Old Colony Bap. For. and Home Miss. Soc., Levi Peirce, tr., per Mr. Vaughan,		150,00
Boston, Mrs. Baldwin and four other ladies, members of Federal-st. Bap. ch., for support of native preacher in Burmah, per William Reynolds, Esq.,		100,00
do. Solon F. Brown, Esq., for Bur. Miss.,	5,00	
do. Baptist For. Miss. Soc., mon. con. at Federal-st. ch.,	5,23	
do. 2d Baptist ch., part of their extra subscription, per D. W. Horton, Esq.,	25,00	
do. Charles-st. Baptist ch., mon. con.,	19 51	
Raynham, Mrs. Snow, per Rev. H. Clark,	5,00	
New Bedford, 1st Baptist ch., at mon. con., per Dea. N. Nelson,	45 28	
A friend, for African Miss., do. do.	3,00	
West Dedham, Juvenile Soc., for education of Indian children, Miss Betsey Baker, tr., per Rev. Thomas Driver,	6,00	
Florida, Berkshire Co., Mrs. Freeloove Drury,	5,00	
	<hr/>	380,02
<i>Rhode Island</i> .—Providence, Pine-st. Baptist ch., mon. con., per Dea. John S. Eddy,	50,00	
Rev. Dr. Wayland, for support of a heathen boy,	30,00	
	<hr/>	80,00
<i>New-York</i> .—Fishkill, Female For. Miss. Soc. of 1st Bap. ch.	30,00	
do., Baptist ch.	11,00	
Dover, 2d Bap. ch.	11,00	
Armenia, Baptist ch.	12,37	
	<hr/>	64,37
Covington, Franklin Co., Baptist ch., per J. Wallace,	33,00	
Ontario For. Miss. Soc., A. Spear, tr.,	165,00	
Oneida Co., Welsh Bap. For. Miss. Soc., per W. Francis, tr.,	58,00	
Pleasant Valley, Mrs. Elizabeth Stephens, per Rev. J. Bevan,	5,00	
Franklin For. Miss. Soc., William Stilson, tr.,	53,25	
Stephentown Asso., per G. W. Glass,	6,00	
Chantauque Asso., per Josiah Moore, Jr.,	69,93	
Forrestville Female Society, for Karen Mission,	30,00	
Rensselaerville Asso., per William Sowden,	82,67	
Carmel, Female Miss. Soc.,	60,00	
Seneca Baptist Association	126,00	
Bradford do. do.	25,00	
Six children, avails of self-denial, per Rev. Octavius Winslow,	5 00	
Orange Co., John Martin, per Rev. S. H. Conc,	5 00	
do. Margaret Martin, do.,	5,00	
New-York city, For. Miss. Soc. of 1st Bap. ch., interest on \$2000, given by Stephen B. Munn, Esq., for For. Miss.,	140,00	
Otsego Association,—from Mr. M. Eddy, tr.,	295,13	
Collected at meeting of Asso.	54,40	
"Female," to support a Karen teacher,	5,00	
Mrs. Olive Palmer	75	
per Rev. A. Bennett, ng't Board,	<hr/>	355,28
Chenango Association,—from Mr. D. M. Randall, tr.,	30,28	
Collected nt meeting of Asso.	22,10	
Sundry individuals	16,20	
per Rev. A. Bennett,	<hr/>	78,58
Madison Association,—Collected at meeting of Asso.	66,00	
Individuals	1,50	
per Rev. A. Bennett,	<hr/>	67,50
Cortland Association,—from Rev. J. W. Taggart, tr.,	50,00	
Collected at meeting of Asso.	34,18	
Individuals	12,00	
per Rev. A. Bennett,	<hr/>	96,18

Onondaga Association,—from Mr. J. Monroe, tr.,	13,00	
Collected at meeting of Asso.	42,65	
1st ch., Lysander,	6,95	
Individuals	4,50	
	per Rev. A. Bennett,	67,10
Cayuga Association,—from Mr. G. Jeffers, tr.,	142,25	
Rev. Mr. Wycoff	5,00	
Jordan Baptist ch.	21,55	
Collected at meeting of Asso.	53,75	
Individuals	6,54	
	per Rev. A. Bennett,	229,09
Wayne Association,—from Mr. Seth Eddy, tr.,	81,59	
Collected at meeting of Asso.	26,16	
Elder J. Davis	1,00	
	per Rev. A. Bennett,	108,75
Ontario Association,—from Mr. A. Spear, tr.,	36,71	
Female Miss. Soc., Macedon,	18,00	
Elder S. Goodell 5,—Elder J. Stearns 2,	7,00	
	per Rev. A. Bennett,	61,71
Owego, ch., mon. con.,	22,81	
Lagrange, ch.	12,50	
Mr. E. Winars 10,—Miss Nancy Winars, bequest, 50,	60,00	
Other individuals	119,49	
	per Rev. A. Bennett,	214,80
Worcester Asso., William Van Dusen, tr.,	95,96	
		2331,17
<i>Pennsylvania.</i> —Bridgewater Bap. Asso., per W. Colgate, Esq.,	75,00	
Abington do. do. do. do.	56,35	
		131,35
<i>District of Columbia.</i> —Georgetown, James M'Cutchten, Esq., per Dr. Chapin,		10,00
<i>Ohio.</i> —Huron Bap. Asso., Theo. Baker, Esq., tr., per Rev. S. H. Cone,		74,58
<i>Georgia.</i> —Georgia Bap. Convention, Col. Absalom Janes, tr.—		
For Burman Mission	257,16	
“ Foreign Missions	1403,58	
“ African Mission, Liberia,	24,75	
	per Dr. Wm. H. Tarpin,	1685,49
Sparta, Rev. Sereno Taylor, per Otis, Broaders & Co.,	1,00	
		1686,49
Rev. Abner Webb, ag.'t Board, collected by him, per W. Colgate, Esq.,		443,20
		\$5297,32

H. LINCOLN, *Treasurer.*

BOXES OF CLOTHING, STATIONARY, &c.

Oct. 17.	A box from John Lucas, of Madison, N. Y., for Miles Bronson, Sadiyá,	32,14
18.	“ “ Thomas Tolman, Hardwick, Vt., for C. H. Slater.	
“	“ “ Oliver St. Fem. For. Miss. Soc., N. Y., for outfit of Mr. and Mrs. Slater,	38,00
19.	“ “ Jos. W. Eaton, Bridgeport, Ct., for J. H. Vinton, Burmah,	33,00
22.	“ “ Caleb Waterman, Mt Vernon, R. I., for H. T. Love, Patras,	16,50
“	“ “ Jona. Ballard, Charlemont, Ms., for Nathan Brown, Sadiyá,	14,00
“	A bee house from H. A. Boudman, New Sharon, Me., for the Karens.	
26.	A trunk from J. Gillpatrick, Treas. Hancock Aux. F. M. S., for outfit,	25,00
Nov. 2.	A box of books from Am. Tract Soc., for A. Judson, Maulmein,	50,00
6.	“ from Ben. Soc., North Penfield, N. Y., for J. M. Haswell, Burmah,	50,00
“	“ for D. L. Brayton, Burmah.	
9.	“ “ Ladies of Bap. ch., Newburyport, for W. G. Crocker, W. Africa.	
	Also, a box from Portsmouth, N. H., for Mrs. Clementina P. Noyes, Orissa.	

## BAPTIST MISSIONARY MAGAZINE.

VOL. XVIII.

JANUARY, 1838.

No. 1.

## American Baptist Board of Foreign Missions.

## Deputation to Eastern Missions.

JOURNAL OF MR. MALCOM.

(Continued from page 283, vol. 17.)

*Journey to Tanjore, Trichinopoly, and Seringham.*

It was my intention to proceed immediately to Cicacole, and settle with Mr. Day his future position. But, on taking steps for engaging a dâk to that place, I learned that Mr. Day was daily expected at Madras. This report afterwards proved to be founded in a mistake, but the repose which it gave me, was very providential, as my health, which had been declining continually for some weeks, now became so poor that I should have been arrested on the way.

The ministers and missionaries of the city urged Mr. Day's location here. This opinion, which had been previously expressed by various brethren in Burnah and Bengal, I now adopted as my own. The reasons will be mentioned hereafter. Mr. Day had previously resolved to leave Cicacole; and on communicating my opinion, it met his cordial approbation, and he immediately prepared to embark for Madras, with his family.

Learning that Teloogeois abound in southern India, and anxious not only to learn more about them, but to measure the degree of the missionaries' success in a region where Ziegenbalg, Swartz, and others had labored for more than a century, I availed myself of the time which would intervene before Mr. Day's arrival, to make an excursion to Tanjore, and Trichinopoly, through the districts of Chingleput, and South Arcot.

*Mode of Travelling.*

The only mode of travelling, in this country, is by palanquin, and, in the hot season, at night only. Bungalows are built by Government on the principal roads, where travellers may spend the day, and where the servant gets you what you require to eat. They are furnished only with chairs and tables. They are, generally, comfortable brick houses, having several apartments.

In this part of India, a set of "bearers" consists of twelve men, six of whom carry the palanquin at a time, and relieve each other about every quarter of a mile. Notwithstanding the loss of time incurred by changing, they go about four miles an hour. Fresh men are posted at distances of from fifteen to twenty-four miles. Besides the bearers, you have one or more coolies, to carry the baggage, in tin boxes made for the purpose, called *bangy* boxes; and a *musalchee*, or torch-bearer, runs along side. On roads where no bearers are posted, and where special expedition is not wanted, a single set of bearers is employed, who go journies of any length, and average thirty miles a day, travelling either in the day or night, as you prefer. I chose to travel only from late in the afternoon till early in the morning, not only because the sun was to me exceedingly oppressive, but because it prevented loss of time, in locomotion, and gave me the day to be with the missionaries at the different stations. On two or three occasions, I was obliged to spend the day at bungalows, and greatly enjoyed the cool quietude of these resting-places. The solitude was delightful and refreshing to my spirit, as well as advantageous in enabling me to bring up arrearsages in memorandms.

Leaving Madras on the thirteenth of Feb., 1837, I proceeded from forty to sixty miles each night. This mode of conveyance has indeed the advantage of a recumbent posture; but the motion is wearisome, and, with some bearers, even painful. But it is the best that can be devised, especially as the roads do not every where permit wheel-carriages to pass.

The road led through Villacherry, Caliaaucum, Trepaloor, Allatoor, Maubiveram, Sadras, Alumbura, Conjimere, Collacoopum, Pondicherry, Cuddalore, Poondiacoopum, Chillumbrum, Sheally, Myaveram, Trivellungaud, Combacorum, Paupanasum, and numerous smaller towns, and across the rivers, Paular or Palaur, Cunnabaur, Gaddelum, Pettanaur, Vellaur, Coleroon, Cavery, &c. Several of these are mouths of the Cavery.

The first stage kept us along the seaside, every surge laving the bearers' feet, and my old acquaintance, Ocean, the only object of my regard. The rest of the way is through a wild and poor country, though with many towns and villages. Immediately around Pondicherry, and all the country, from thence to Tanjore, is a garden. From Tanjore to Trichinopoly, is a desert, which extends in a broad stripe, to cape Comorin. The district of country through which this road carried me, forms the central portion of the Carnatic, and comprehends the former dominions of the Nabob of Arcot. It came under the British power in 1801.

#### *Pondicherry.*

A few hours were devoted to a rapid survey of Pondicherry. It is reputed to be much the handsomest town in India. No native huts disfigure the streets, as these are all placed separately in the suburbs. There is but little business now done here, and I saw but one foreign vessel in the roadstead. The Jesuits have a college and a church here, and the Capuchins a church. Many of the natives have adopted the Catholic faith, but it has done little for their improvement. The French are prohibited, by treaty, from keeping many troops, and the whole city looks silent and languishing.

#### *Cuddalore.*

Cuddalore, on the Panaur, fifty-two miles from Pondicherry, is the first station on this route where there are English. It is one of the great stations where soldiers are placed, who, from

having married native women, or other causes, choose to remain in the country after serving out their time, or becoming invalids. A few effective troops also are stationed here. The Episcopal chaplain received me with great kindness, in the absence of the missionary. The invalids and pensioners are obliged to attend worship, and with the gentry form a large and attentive congregation. The missionary, Rev. Mr. Jones, devotes himself to the natives. This was a station of the Christian Knowledge Society so early as 1737, but has not been constantly occupied. Mr. Jones arrived in 1834, and is able to preach in the vernacular. He found Mr. Rosen's church, and ten schools, which Mr. Hollowell, chaplain of this station, had superintended for five years. He has baptized some adults, and many children, and increased the number of schools. One of these is for girls. The whole now contain 540 children. Mr. Jones has two Tamul services on the Sabbath, and two in the week. The congregation consists chiefly of nominal Christians. They amount to more than three hundred, among whom are many native wives of the European soldiers.

#### *Tranquebar.*

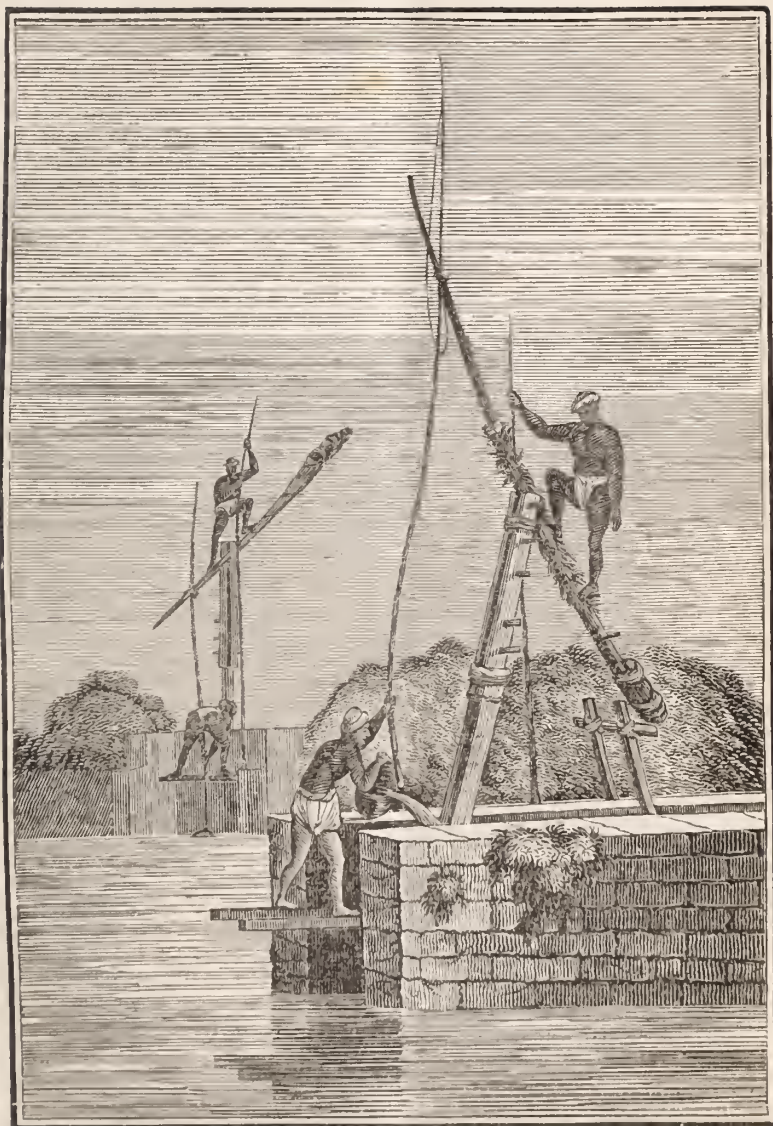
As I was so near Tranquebar, it seemed almost a duty to visit it. But there is now almost no visible effect of missionary labor there. Nor is there any missionary—the last one having accepted the office of chaplain. The schools are continued, but there are few nominal Christians, and still fewer real ones.

#### *Aspect of the Country.*

A more beautiful country than that from Cuddalore to Tanjore can hardly be imagined. The dense population, and rich soil, give their energies to each other, and produce a scene of surpassing loveliness. The labor, however, of carrying agriculture to perfection, under a cloudless sky, wholly by artificial irrigation, is, of course, immense. The water is obtained either from the river, by small canals, or from tanks and wells.

#### *Mode of Irrigation.*

The mechanism for the latter mode, is simple and easy. A pole, like that to New-England wells, is fixed on an upright beam, and worked by two men, one of whom walks a few steps backward and forward on the pole. The same plan is common in all parts



THE PECOTTA,  
OR MODE OF IRRIGATION IN INDIA.

of India. The water rushes through troughs into channels, which lead to every bed. A man passes along, who, after suffering a proper quantity of water to flow upon a bed, scrapes with his hand a little soil into that channel, and leads the water into another, passing thus from bed to bed, till the whole is watered. The services of a watering-pot would be wholly inadequate, in so hot a climate and without any rain.

Such a practice is doubtless alluded to, Prov. xxi. 1, where it is said of God's easy control of human hearts, that "he turneth them as the rivers (rivulets) of water."

As there is always power enough in a tropical sun, to produce vegetation, moisture alone is necessary to continual cropping. Districts, therefore, furnished as this is, with tanks and rivers, present continually all the varieties of seasons in Europe. The eye wanders over large fields, in some parts of which men are ploughing, in others planting, and in others harvesting, and bearing away on their heads the ripe grain. Each field is divided as in our own rice-growing districts, into small compartments, separated by a narrow mound of earth, about a foot high. On any of these the water is turned at pleasure, while the rest are dry; and every stage of the process, and of the growth of the grain, is seen at once. Most of the lands are cropped twice a year; sometimes with rice, but more frequently with rice first, and then some other grain or pulse.

The scene is beautiful; but squalid poverty, and miserable mendicants constantly obtrude, and remind one of Pope's lines:—

"In vain kind seasons swell the teeming grain,  
Soft showers distil, and suns grow warm in vain;  
The swain, with tears, his frustrate labor yields,  
Aid, famished, dies amidst his ripened fields."

All the writers I have been able to consult, and most of my friends in various parts of Hindostan, declare India to be in a state of progressive poverty and depression. The following observation of *Hamilton* embodies the general idea. After stating many facts, and adducing public records to prove his assertion, and remarking that the nature of the connection which binds the country to Britain, will sufficiently account for this tendency to deterioration, without

resorting to local mismanagement, he says,—“All the offices of emolument, civil and military, and the highest lines of commerce are in the hands of strangers, who, after a temporary residence, depart, with the capital they have accumulated. Under native rulers, even the extortions of rapacity, and the drains of tribute returned into circulation; and promoted, in some form, territorial industry. Under its present constitution, the remittance, or rather tribute to Britain, carries off every year a large share of the produce, for which nothing is returned.”\*

The number of slaves in this region, is said to be greater than in most other parts of India; and embraces nearly the whole of the *Punchum Bundam* caste.

In every part of the Company's territory slavery exists. No efforts have been made to ascertain their precise number and condition. After much inquiry, I am disposed to compute them at about one in twenty of the inhabitants; that is, about ten millions. Their condition must, in many respects, be not worse than that of other laborers. The number is kept up not only by propagation, but by the sale of children by their parents. Manumissions, however, are frequent among the opulent. The subject seems not to have excited the attention of British philanthropists to any considerable extent. One great reason why it has not been abolished, is, that British courts are guided by Hindoo and Mahometan laws; and these sanction the system.

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## A'sa'm.

### LETTERS OF MR. BROWN.

Our last notices of the station at Sadiyá, may be found at p. 173, last vol. The following extracts are from a communication dated Jan. 13, 1837.

*School operations—Asámese and Shyán Spelling-book and Tracts—The Gáros.*

Through the mercy of God, we have been spared to commence the labors of another year, and are all in the enjoyment of our usual health. I have but little news to communicate to you, as you are aware that we have been able to do but little this year. There are so many hindrances in coming into such a

\* *Hamilton's Gazetteer of India.*



new and remote station as this, that it takes a long time to become fairly settled. For the last six months we have had a native school in operation. During the latter portion of the time, the school has been carried on by br. and sr. Cutter. The scholars have made surprisingly rapid progress, considering the time that has been devoted to them. They can now read in their own language with perfect ease, and the class in English have made such advances as to be able to read simple sentences with general correctness. Br. Cutter has printed a spelling-book, (five hundred copies of fifty pages,) for the use of Asánese and Shyán scholars. I have just been preparing a tract in Asánese, consisting of the parables of Christ, in which I have for the most part followed an old translation made by Dr. Carey, and printed by the Serampore missionaries in 1820. It is not well understood by the common people on account of its containing so many Bengálí terms; but we concluded not to make any alterations which could possibly be avoided, as we have not obtained that perfect acquaintance with the language, which would be necessary in order to enable us to make a thorough revision. I have begun to prepare a tract in the Shyán or Tai language, which I hope to have in readiness for the press by the time this one is finished.

Capt. Jenkins has written me a letter recommending the establishment of a station at Gowahati by our Board, with a particular view to the Gáros\*—a numerous people in a savage state, residing on the hills south of Gowahati, and under the English government. I have no doubt the Gáros would present a field of extensive usefulness, and I hope the Board will have the subject in consideration; still I think there is a more immediate call from the large tribes in this quarter.

In a letter of March 6 Mr. B., having alluded to the appointment of Messrs. Thomas and Bronson, and the expediency of one of them devoting himself to the Khamtis, a branch of the Shyáns, comprising a large portion of the population of the northern and eastern parts of the Burman empire, gives the following notices of the

#### *Singpho and Abor Tribes.*

There are two other tribes, in this vicinity, which have perhaps nearly equal claims upon us for immediate

missionary effort, viz. the Singphos and Abors; and we were just on the point of making an application to the Board in their behalf—when we received the glad intelligence that our brethren were already on their way.

Both these tribes we know to be very numerous, though it is impossible to form an accurate estimate of their numbers. The population of each, however, is extremely scattered, dwelling in small solitary villages, in the depths of the forests and the fastnesses of the mountains. To penetrate the interior and distant portions of their territories, and preach the gospel to their whole population, is a work which would be attended with great, and at present insurmountable difficulties, but to enter upon their outskirts and commence the work of evangelization amongst a large portion of these two great families, is a work which, so far as we can now discover, would be entirely practicable and safe.

The Singphos are the great southern tribe, and divide with the Shyáns nearly the whole territory between here and Ava. Within these limits, it is generally agreed by the natives, that the Singphos are fully equal, if not superior, in point of numbers, to the Shyáns. Including, however, all the branches of the Shyán family, dwelling north, east, and south of Ava, *that* is doubtless far the most numerous of all the Indo-Chinese races.

The Singphos are an entirely different race from the Shyáns; less civilized, but more energetic, and in war more savage. Their language possesses little affinity to any of the neighboring dialects. They have no regular and settled religious system, like the Shyáns, who borrowed their religion from their conquerors, the Burmans. But the Singphos exhibit few or no traces of Buddhism, though they possess some rude and general ideas of religion. So far as their religion is concerned, we should not suppose it to present those obstacles to the introduction of Christianity which attend the preaching of the gospel in countries where Hinduism or even Buddhism prevails. They, as well as the Abors, appear to be in very much the same state as the Karens, whose general ideas of religion constitute a state of mind far more favorable for the reception of the gospel, than is to be found in those countries where deep-rooted systems of idolatry are interwoven with the whole fabric and texture of society.

\* Pronounced *Gah-raw*.

The Singphos, at least a large portion of them, are easy of access from this place. Companies of them are constantly coming in, for the purposes of trade, and many of the people here understand the Singpho language. The tea forests lie chiefly within the Singpho territory, which, in proportion as they are cultivated, will become the means of increasing the facilities for communication with this people. Many of their villages are included within the possessions of the English government, and of course the residence of a missionary among them would be entirely safe. Healthy locations might probably be found amongst them, otherwise a missionary will have to retreat to Sadiyá during the rains. Ningrú, a fine village on the banks of the Búri Dibing, three or four days' journey south of this place, in the midst of the tea country, has been mentioned as offering a good location for a missionary.

The Abors are the great family of the north. This race includes also the Bor Abors and Miris, who speak the same language. *Miri* is a term applied to those who have descended to the plains, and, mingling with the Asámese and other races, have partially adopted the habits of more civilized life. The term *Abor* (signifying *Independent*) is applied to those who live on the highlands in a savage state, and have never acknowledged the supremacy of the Asám rájás; but on the contrary have heretofore been in the habit of descending annually to levy tribute on the people of the plains, and not unfrequently carrying off many of them as slaves. *Bor Abors*, (or *Great Abors*,) is a term used to denote the main body of this people, who occupy the higher and more distant ranges of the north, and stretch far on to the borders of Thibet. The banks of the great river Dihong, (the Sampoo of geographers,) are entirely occupied by this race, and all the eastern ranges of mountains, as far as the river Dibong.

It would of course be imprudent for a missionary to proceed at once into the midst of this savage people. His first efforts would naturally be amongst the *Miris*, settled about Sadiyá, from whom he would learn the language. He might then advance without danger to the Abor villages, or the precincts of the Sadiyá valley, and afterwards to those which were more remote, according as he should find the disposition of the people favorable.

Neither the Singphos nor Abors have

any books, or any knowledge of letters whatever. The first thing to be done is to give them a *written language*. The foundation of their literature is to be laid. This you will at once perceive to be a very important circumstance. Those who shall first give them a written and printed language, and select their books for fifty years to come, will give character to all their future literature. They will open the fountain, whose properties, either good or evil, will assuredly be communicated to all the streams that flow from it in after ages. How important then that in the outset we should lay for them the foundation of a literature truly Christian—that their first books should be pure truth, the truth revealed in God's word. Mankind in the rude state of these tribes, look up to their literature, if they have one, as their oracle; and it is an undeniable fact, that the grand prop of almost every heathen religion is the heathen literature connected with it.

As an encouragement to immediate efforts towards giving the Singphos and Abors a written language, it will be gratifying to the Board to learn that C. A. Bruce, Esq., Superintendent of the Government Tea Plantations, has offered one hundred rupees towards defraying the expense of the *first book* that shall be printed in the Singpho language, and the like sum for the first book that shall be printed in the language of the Abors. Mr. Bruce has been a resident in this place for many years, and no person can have a better acquaintance with the wants of these tribes, in a moral and intellectual point of view, or be better prepared to appreciate the blessings which Christian instruction would bring to them. Mr. Bruce gives it as his decided opinion, that it would be perfectly safe for missionaries, at the present moment, to commence operations both among the Singphos and Abors.

By adapting the Roman letters to the Singpho and Abor languages, on the plan used for writing the other East Indian dialects, the time occupied in teaching the natives to read, and of course the expense, will be very trifling, compared with that of teaching scholars to read English or Burmese, or any other language, where the sounds of the letters vary. By using each letter to express one invariable sound, children will learn to read, in *two months*, better than they could, on a different plan, in *twelve*.

There is another extensive tribe living on the hills to the northeast of this place, viz. the Mishmis, to whom I hope

the attention of the Board will be eventually directed. They come down to Sadiyá every year, in companies of thirty or forty men each, for the purpose of trading. It is impossible to form any estimate of their numbers, but they are generally supposed to be less numerous than the Abors.

The system of *Romanizing*, spoken of above, was applied to the Asámese and Shyán languages by Mr. Brown, in the works mentioned in the first extract. In a later communication Mr. B. writes,—in regard to the

*Adaptation of Roman Characters to East Indian Languages,—*

We are glad to learn that the Board approve of the application of the Roman characters to the Shyán language. In regard to any objections being offered to it by the natives, I do not think there is reason to apprehend any thing of the kind. The Shyáns are a scattered and subdued race; and having no central spot from which their laws and customs are regulated, as the Burmans have, they do not entertain those strong prejudices against all innovations which the Burmans manifest. The characters at present used by the Shyáns, are entirely different from those used by their ancestors, the Ahoms, &c. They now use a sort of mongrel alphabet, chiefly borrowed from that of their Burman conquerors, but differing greatly in different sections of the country. We have not yet made any proposition to the Board for getting a fount of native Shyán characters cut, partly because the characters are so various in form that we could not yet tell what would in every case be the form most extensively known, and partly because there is no immediate opportunity for distributing Shyán tracts to any extent, there being at present no ready access to the main body of the Shyáns between here and Ava. When there shall be free access to the interior, we shall need tracts in the native character in addition to those in the Roman; otherwise a wide opportunity for distributing tracts will be lost before the great body of the people can become acquainted with the Roman character.

In regard to the disposition of the natives of all races towards the Roman character, so far as we have had any experience, it is most favorable. We have never had a single scholar make the least objection to the English letters, nor have we ever received a request from any one to be instructed in

the native character. On the contrary, most of the natives of the higher classes have, from some cause or other, become greatly prepossessed in favor of learning the English language; and they generally look upon the acquisition of the English letters as a stepping-stone to the language itself. Some time ago I gave a copy of the Roman alphabet to one of the Khamti chiefs, and was surprised to learn, a few days afterwards, that he had written a note to one of the English residents, here, in *Romanized Asámese*. We have as yet had but three or four scholars from the Khamtis or Shyáns, as they mostly live at considerable distance from us.

*Population of Eastern Countries generally overrated.*

Having stated his impression that the Shyáns do not extend very far into the "Celestial Empire," their proper territory lying between the western frontiers of China and the river Irrawaddy, and that their numbers had been estimated much too high, though accuracy on this point is at present "quite impossible," Mr. B. remarks,—

In making out estimates of the population of these eastern countries, it is necessary to use great caution. The population of Burmah has undoubtedly been vastly overrated. I was informed by Col. Burney, the English Resident at Ava, who has had opportunities of judging superior to those of any other person, that, from the most accurate estimate he was able to make, the whole population of Burmah did not exceed five millions. The manner of reckoning by which it was first made out to be seventeen millions, is stated by Col. Symes, with great frankness, to be the following: He (Col. Symes) went to the earth-oil wells at Yénánghyaung, (or Yay-nan-goung,) and inquired of the overseer of one of the wells, how many gallons it yielded per day; he then inquired the number of wells, and was told they were about two hundred; from this he computed the whole quantity annually obtained, and then, allowing so many gallons to each family, he inquired how many people it would take to consume the given quantity; and, from his assumed data, he found it would be thirty-four millions. Being confident, however, that this sum was too large, he immediately reduced it one half, and from that day to this the population of Burmah has stood at seventeen millions!

Mr. B. subjoins, at the close of the communication,—

As the people at Sadiyá are mostly Asámese, I have been attending to that language chiefly of late, but shall resume the study of the Shyán when the new brethren arrive. We have had an Asámese traet in the press for some time, and shall be able to forward you a copy in a few days.

We moved into our new house on the 16th of last month. Since that time we have had daily evening worship, reading the scriptures, with prayer, in Asámese, at which a few natives have been present. I have had the pleasure of marrying one couple according to the Christian form. We intend soon to establish another school at our new location.

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#### A CARD.

The missionaries at Sadiyá desire to acknowledge with gratitude the receipt of *One Thousand Rupees*, as a donation from Capt. F. Jenkins, Governor General of India's Commissioner for Asám, to whose exertions in bringing to the notice of the Christian public the various tribes in this region, hitherto unknown as missionary fields, we are indebted for the occupation of this interesting station. This is the second donation of the same amount which Capt. Jenkins has, with a liberality to which he is accustomed, presented for the benefit of this mission, since the time of its establishment. Long may the land be blessed with rulers who thus delight in the prosperity of Zion!

*Sadiyá, April 10, 1837.*

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#### Batens.

#### JOURNAL OF MR. VINTON.

(Continued from p. 252, last vol.)

*Visit to Newville—Release of an aged Christian—Baptism of her children.*

In a previous visit, alluded to below, Mr. V. spent several days in Newville, and neighboring villages, preaching the gospel, and reasoning with opposers, of whom at first there were many. Their opposition was at length silenced, the "little zayat was thronged with attentive listeners, from almost every village which had been visited," and several applied for baptism. One was approved.

A few days subsequently the ordinance was administered to three others. The following notices were made at the village, where he had arrived from Maulmein, Dec. 16, 1836, accompanied by Mrs. Vinton, having been received by the Christians, as usual, with great joy.

Newville is situated on the river Dah-gyeng, about seventy miles above Maulmein. The church consisted of 44 members in April last, 18 of whom had been baptized since the opening of the year. The native assistant stationed there, was Tah-oo.

Dec. 18. Since we were here a year ago, one of the members of the church, an aged female, whom I baptized at that time, has died. At the time of her examination, among other reasons which she assigned why she wished to be baptized then, was the probability that as she had become old, she should not live to enjoy another opportunity. The day before her death, two of her children living at a distance, came for her to go and eat to the mats. She told them she should not go. They told her that they could not eat without her, and she must and should go; that if she would not go of herself, they would take her upon their shoulders, and carry her. This was on Saturday, and at her earnest request, they concluded to wait till after the Sabbath, that she might spend the day in worshipping God with the Christians. During worship she was taken ill, and instead of returning home, was carried to spend the night with her nephew, whose house was near. Early the next morning, her children came to force her to a feast of devils; but God had anticipated them, and an embassy of angels had already conveyed her ransomed spirit to the regions of the blessed. She died happy, exulting in the prospect of so soon going to be with the Savior. Since her baptism, the whole family have become Christians. One of her grand-children, an interesting young man, came down to Maulmein, to learn to read, and was baptized. Since his return he has been all through this region, exhorting every body he could find, to become Christians. To-day I have baptized her daughter, and one other of her grand-children, together with five others. Next Sabbath I expect to baptize her son-in-law.

The Christians appear exceedingly well, and are greatly encouraged on account of the accessions to their number the year past. Some of those

baptized, were a year ago among the most hopeless cases I ever saw. Now they appear to be, and the native brethren say they are, humble and devoted Christians. The members of the church have made decided advances in piety, and the prospect of a universal conquest over the powers of darkness, in this region, is far more encouraging than a year ago; when the knowledge of the Lord shall cover the whole earth, and the blessed Jesus be enthroned in every heart. Triumphant thought! My soul exults in the blissful anticipation. It is this that makes me happy in my work all the day long. God has pledged his veracity, and what can I ask more?

*Protracted Meeting—Baptisms.*

19. Proposed to the church that they should spend two or three days, as a season of protracted worship. They readily assented, though they have not yet finished their rice harvest. I inquired, if they could at this time leave their business so long. They said "Yes; a week, or a month, if the interest of the cause requires."

Among those I visited to-day, I found a number disposed to listen to the truth, and two women who wished to be baptized. The husband of one, however, would not give his consent. I conversed with him a long time, when at last he told me that the only reason why he was unwilling that his wife should be baptized, and why even he himself did not become a Christian, was, that he could not give up drinking ardent spirits, and wanted his wife to do his distilling. The husband of the other has, within a year, abandoned drinking, and is about ready to ask for baptism.

20. Spent the day in study, and attendance upon the sick. Mrs. V. has visited a number of villages, and found many attentive listeners, and one or two who wished to be baptized. She says that the people are far more disposed to listen than they were when we were here a year ago.

23. Yesterday visited a number of villages, and found many listeners. Last night proposed to the church, to commence our season of protracted worship, with fasting. We told them we did not insist upon it as a duty, but proposed it, as that which we thought would be pleasing to God, and beneficial to their own souls. They cheerfully consented, so that to-day we have all been humbled before God, in fasting, and in importunate prayer for the sanctification of our own hearts, and for

God to pour down the blessings of salvation upon the multitudes about us. It has been a solemn day, and the Christians have all observed, with scrupulous exactness, the instructions given them. At the close of the afternoon service, a number came forward, and asked for baptism. We had time, however, to examine but three, who were approved and baptized.

There were but few, comparatively, of Menkaulee's followers at worship, on account of an appointment to sing to him at a village but a little distant from this. When any one dies, it is customary among the Karens, to burn the body, and save the bones of it until they can collect their friends; when they spend three whole nights in singing, accompanied with various other amusements, and *drinking*. This custom, the Karens say, was given to our first parents by the great deceiver, soon after their seduction in the garden; and such is its attractive character, that it is not uncommon for Karens to go two or three days' journey to be present at one of these night festivals. We may, therefore, expect but few to attend our meeting, except the members of the church, and sincere inquirers. Still, if God shall vouchsafe his presence, the meeting will be blessed to the church, and that is the principal end we expected to effect by it. It is the church, under God, who are to convert the world, and she must be trained to the work. The Christians here are beginning to wake up to this subject, and instead of idling away their leisure time, they are beginning to make their little preaching excursions in all directions.

24. Last night, during our worship, a company of Karens passed, on their way to the above mentioned night festival. As we could not induce them to stop, and listen to the truth, after worship I took a company of the Christians, and went to the place, and preached about an hour and a half. On our arrival we told them they must suspend their singing a short time, while I explained the object of our visit. They all collected round, when I announced to them the awful consequences of being led captive at the will of the devil. I then unfolded to them the precious truths of the gospel, and assured them that since Jesus Christ is God over all blessed forever, they might come to him as an Almighty Savior, who would defend them from attacks of the devil, and all his emissaries—would forgive their sins, and save their souls. They list-

ened attentively, and seemed particularly impressed with the fact of our feeling so much concern for their souls, as to come in the night so far through the jungle to preach to them. This evening, I have been again, and have returned full of joyful expectation, that God is about to pour down his Holy Spirit, and that we shall have a glorious harvest of souls in this region. The promise is sure, "He that goeth forth, and weepeth," &c. "Weeping may endure for a night, but joy cometh in the morning." At the close of our worship to-day, six applicants for baptism came forward, and were examined, and approved. Their baptism, however, is delayed till tomorrow, for want of time.

*Additional Baptisms—School—Review of the year.*

25. Sabbath. Early this morning three backsliders, who were reported, when we first came into the country, to have already apostatized, came forward and made a humble confession. One of them was suspended nearly a year ago, and we had expected to suspend the other two to-day. But they appear truly penitent, and promise reformation. One, a young man, has agreed to accompany Mrs. V. to Ko Chet'thing's village, and learn to read. The other two, a man and his wife, have agreed to come, and build a house, and live with the Christians.

At the close of our morning worship, two more came forward, and were examined, and approved for baptism. We then repaired to the water, and baptized them, with the six that were received yesterday; in all, eighteen since our arrival. On our return from the water, the church assembled to receive the ordinance of the Lord's Supper. A majority of them had never enjoyed the holy rite. The season was deeply solemn, and among the most interesting I ever attended.

Our season of protracted worship has now closed, and its effects upon the church have been most salutary. Numerous others, also, give evidence of repentance, and are in future determined to serve the Lord.

The exercises were conducted as follows:—At sunrise we met for prayer. Again, at half past eight, we assembled to pray; Mrs. V. with the females, and I with the men. At ten, and at half past one, P. M., and in the evening, we had preaching.

29. Mrs. V. has left this morning, with a company of children, for Ko

Chet'thing's village, where she expects to be confined with a school, for a number of months. We were obliged to adopt this measure, on account of our destitution of competent school teachers. Besides the children, are a number of interesting young men, that we hope will be useful in teaching schools.

31. I am now brought to the close of another year, and the record of it is in heaven. Perhaps ere the next shall close, I shall be there too. Well, all is well; and since in living or dying I am to be the Lord's, if he will glorify himself through my instrumentality, it matters not whether by life or death. Hitherto the Lord hath led me, and I should be most guilty if I did not implicitly trust him for the future. So far as my own feelings are concerned, I was never more anxious to live, or more willing to die. My prospects of usefulness were never half as cheering, and I cannot but believe that God intends to let me reap the precious harvest, so ready for the sickle. During the past year, I have been once brought to death's door—but God, in answer to prayer, raised me up. Now I am in perfect health, and in the midst of labors the most interesting. During the past year, in addition to those in Rangoon, I have baptized twenty-four Karens: besides these, Mr. Malcom baptized three at Ko Chet'thing's village, making in this vicinity twenty-seven.

Mr. V. gives the following names of children who had attended Mrs. V.'s school, the year past, and were doing well:—

J. W. Green, Louisa Malcom, Julia Ann Miller, Lavina baptized, and Christiana. Harriet Wells, it was expected, would be baptized soon.

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**France.**

EXTRACT FROM A LETTER OF MR. SHELDON, DATED PARIS, JUNE 20, 1837.

*Tract distribution—Employment of col-porteurs.*

The supply of tracts which I procured from the Paris Tract Society, consisting of between 3000 and 4000 pages, has been distributed by myself, and by the members of the little church in this city; and I shall immediately furnish myself with others. I have heretofore informed you, that the public distribution of tracts, in the streets and prom-

enades, is not permitted without a special authorization from the police, for that purpose, and that the person who receives such an authorization is required to wear a *medal*, as a badge of the privilege which is accorded to him. If I had thought it my duty to disregard, as to my general practice, this ordinance of the government, I might have distributed these little vehicles of religious instruction, in far greater number. But may I not hope, as the case actually is, that some, at least, of those into whose hands these publications have been put, will be taught from them "what they must do to be saved?"

The Board will, I hope, allow me to repeat to them my conviction of the importance of appointing colporteurs for the special purpose of circulating tracts and bibles. I believe that a good colporteur might be most usefully employed, for nearly the whole of his time, in this city, while the numerous small towns and villages, which form the environs of the city, present a scarcely less inviting field for this species of labor. The tracts, it might be best, for the most part, to distribute gratuitously; but it is the prevailing opinion of intelligent and benevolent men here, that, as a general rule, more good results from the sale of bibles and testaments, than from giving them away. Nothing is more obvious than that men are apt to prize little what costs them nothing. It is plain, however, that there will be some persons to whom the scriptures of truth should be given.

I think I can assure the Board, that there will be no difficulty in securing the services of one or two suitable persons, as colporteurs. Not to mention any of the young men who are under the care of my colleagues at the North, I will say that I have made the acquaintance of a young man, now residing at Versailles, and the brother of Mr. Ladam, the colporteur at Vincennes. He is anxious to come into connection with our mission, and appears to possess a true and strong desire to be useful, in the service of Christ. Considering his defective education, and rather feeble state of health, I should not be disposed to encourage him to prepare for the Christian ministry, though he has sometimes expressed a desire for this. But I see no reason why he should not be received as a colporteur. In this capacity he would find ample opportunity to manifest his love for the Savior, and his zeal for the conversion of sinners. I have conversed with him, in respect to

this direction of his activities, and it fully satisfies him. Before engaging in this service, it would be well that he should spend a few months, or a year, in studies, with a view to a better preparation for the work. A colporteur comes in contact, generally, with only plain persons; but among these he finds individuals of almost every turn of mind and character, and not a few captious and shrewd opposers. That he may be able to say "a word in season" to all these various characters, it is desirable that he should have some previous mental training. As this, however, must be, generally, only partial, his chief reliance will be on that practical knowledge which is gathered from personal experience and observation in the actual discharge of his duties.

I would also suggest to the Board the propriety of authorizing the missionary in this city to keep constantly with him a small number of bibles for gratuitous distribution to such individuals as he occasionally meets, who are unable to purchase them, and will be wholly unfurnished with the word of life if Christian benevolence does not supply them with it. Individuals of this description I occasionally meet with, and the labors of a colporteur might be expected to bring to my knowledge many more of whom I should otherwise remain uninformed.

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#### NARRATIVE OF THE CONVERSION OF MR. AND MRS. HERSIGNY.

Some notice of Mr. H. and his family, was given at p. 273 of the last volume. The following narrative was prepared by Mr. Dusart, at the request of Mr. Willard, by whom it has been translated and forwarded.

Monsieur and Madame Hersigny, while yet unmarried, were both very bigoted Roman Catholics, Mr. H. living with his parents, and Madame with a neighboring widow. As during the revolution there was much disagreement among the priests, one of them, of the Carthusian order, was hospitably entertained at the house of this widow. He undertook to make those ladies comprehend that the Bible is the only infallible rule of faith and morality. Consequently he invited them to read it with assiduity. He proved to them, moreover, that the papists are in great errors, both in doctrine and practice. As he could cite many facts which were very well known to his hosts, in support

of his assertions, it was not difficult for him to convince them, although they were themselves victims of the Roman superstition. This priest, in order to give more weight to his instructions, cited to them the example of persons who, in ancient times, had learned a great part of the Scriptures by heart, by dint of reading them so continually. He told them that the generality of Christians knew at least all the Psalms. Those ladies took all these things to heart, and, wishing to imitate the primitive Christians, they tasked themselves, to read all the Bible every two months, and to learn by heart the Psalms, and the gospel of John. Mr. Hersigny was not slow to participate in the new principles of his neighbors, and he also was followed by others. Five or six of them, therefore, left off going to mass, and ceased to be a part of the Roman church.

The old lady at whose house Mrs. Hersigny resided, lived yet ten years, during which, having very diligently read the Bible, and being endowed with a very happy memory, she could recite by heart many books of it in course. Nevertheless, what would most cause us to fear that she never comprehended it, is, that having become as weak in mind as in body, the priests succeeded in persuading her to return to the Roman church, and to receive its pretended sacraments.

As for Mr. and Mrs. Hersigny, they were very much pained by this incident, but they remained firm and persevering in their convictions, in spite of the stratagems of the priests, until it pleased the Lord to open their eyes, to obtain a saving knowledge of that book of which they made a sort of idol. I say an idol; for, confining themselves to the letter, and in no way comprehending the spirit, they expected by their numerous readings and recitations, to render God a debtor to them; which they continued to such an extent, that they considered themselves as having merited more than salvation.

This seems to me a suitable place to say a word of their manner of life, and of the task which they imposed upon themselves each day. They assured us, that besides having read the whole Bible nearly one hundred and fifty times, during thirty years, they imposed upon themselves the task of reciting twenty-five Psalms every day, before getting out of bed. In addition, they recited every day the gospel of John, and the

whole of the 119th Psalm, for their prayers.

As for their public conduct, they pursued neither the sports nor amusements of the multitude, and they never entered the grog-shops, nor performed any servile work on Sunday, except in the time of hay-making, and of harvest. Their regularity in these different particulars did not prevent Mr. H. from inebriating himself very often at his own house, and from drinking every day more than twice what was necessary for him. Yet, as all this passed in the secrecy of the domestic fireside, they were admired and praised by their neighbors, and thus, of their imaginary holiness, they made for themselves a strong hold of self-righteousness and self-wisdom.

Such, therefore, they were till 1830, scrupulously persevering in the kind of life which I have described. But the time of light and of grace had arrived for them, and the Lord was going to overthrow that gigantic edifice built upon the sand, to build in its stead the modest edifice of faith, upon the Rock of Ages. The following are some of the means which He employed to accomplish it:—

A Christian of Hargicourt, a candle-maker, was invited to repair to a neighboring village, called Flavy, to instruct a young man there in his profession; and, having inquired if there were no Protestants in the neighborhood, Mr. Hersigny, of Genlis, was named to him. He resolved to visit him. He called, therefore, on Mr. Hersigny, telling him that, having been informed that he was a Protestant, he had come to visit him, as being of the same religion. Mr. H. was at first very much shocked by this appellation, and told him that he was not a Protestant. He did not understand what a Protestant is. That brother seeing him so much startled, explained to him what ought to be understood by a *Protestant*, and what is his belief. Mr. H. became somewhat calm, and as it was Sunday they decided to read the Bible together. After reading a chapter, this brother from Hargicourt, thought he should be able to make some remarks on what he had read. Mr. H. was opposed to it, telling him that it was not their custom, and that, besides, they were not Protestants, and did not wish to become such. As for him and his friends, they read whole days, piling readings upon readings, without stopping, and without reflecting upon what they had read.



Fifteen days after, although he had been so badly received at Genlis, his brother went thither again. He was listened to no better, but was strongly invited to dine, and to remain there the whole day. He accepted—and after dinner, he tried again to engage in religious conversation, but was listened to only with much prejudice, and distrust. About that time, a colporteur of sacred books, employed by the Continental Society of London, passed through Genlis. Somebody had spoken to him of Mr. Hersigny. He repaired to his house, with the simple appearance of a book-merchant. He found only Mrs. Hersigny at the house. He had a very plain conversation with her upon religion, which removed a part of their prejudices. But, thus far, the only subject was some explanation upon Protestantism. This colporteur went there again, and was able in a little time to gain their confidence, and succeeded in rendering them accessible to Christians, who could afterwards visit them. He spoke to them of Mr. G. Menod, who was then pastor at St. Quentin, and invited them pressingly to visit him. They decided to go on Sunday to see him. They were well satisfied with what they saw and heard, being quite astonished to find a worship so conformable to that which they had found in the word of God.

Mr. Monod was much interested in them, and thought fit to send them some one, to instruct them in the ways of the Lord. He placed there a young man of Bertry, named Joseph Aiméz, a baptist, employed by the Baptist Society of London. He lodged and boarded with Mr. Hersigny, and almost every day they had discussions and explanations together upon religion. Each day a witness of the vain repetitions of his hosts, he endeavored to make some observations to them on the subject, being thoroughly convinced that they were in weighty errors, inasmuch as they performed all with the intention of meriting salvation. He was forced to tell them openly, that if their feelings, affections, and conduct were not changed they could not be saved, since, like the Jews, they had a great zeal for God, but without knowledge. He explained to them free salvation by faith, without works. This doctrine shocked them much at first, since its tendency was to overthrow their whole edifice of self-righteousness. But, sustaining his principles by the positive language of the Bible, which they venerated, they

could no longer resist that which began to trouble them in their false notions. Mrs. Hersigny was the first to experience great disquiet, even to that degree that her husband thought she was losing her senses. She could no longer sleep during the night, nor dared she any longer continue her recitations of Psalms and chapters of the Bible. She knew not which way to turn. One day she expressed her unhappiness to her husband, and advised him to turn Mr. Aiméz out of their house. When her husband told her that she was at liberty to do it, she said that she dared not, fearing to offend God; that he, being the head of the family, ought to do it himself. Her husband observed to her, that it seemed strange to him that she should persuade him to do a thing which she regarded as a sin.

Finally, they remained thus several months, not knowing what to do, or where to go; not being able to resolve to divest themselves of their pretensions, and of their accumulation of merit, and yet they could no longer put their trust in them. Mr. Aiméz had become, so to speak, a burden to them. He had succeeded in assembling some persons, at the house of the brother-in-law of Mr. Hersigny, for the purpose of explaining to them the gospel. Mrs. Hersigny had often repaired thither, but her husband would not go; for, having had many encounters with Aiméz, and wishing still that he might be in error, he would not follow him. But Mrs. Hersigny advanced in the knowledge of the truth, and the scales fell by degrees from her eyes; she was seriously convinced, that they had deceived themselves. She sought to convince her husband of it; but he not being convinced, took upon himself alone the burden of their readings, and of their numerous recitations, in vain seeking to find rest by that means. His wife besought and exhorted him to persist no longer, but as he could not be dissuaded, he continued to do so, though in a low voice. She suffered on this account, and was no longer contented, imagining that this was an obstacle in the way of her receiving peace, and being set at liberty. She could not endure that her husband should any longer abuse himself; for she was then convinced of their sinful condition, and fully assured that Joseph Aiméz was in the truth. The Spirit of the Lord finally touched the heart and opened the eyes of Mr. Hersigny, and he began to doubt of his pharisaical pretensions, and to fear for his soul. He

was led to a profound conviction of his wretchedness. He groaned, he sought, he cried; but heaven seemed to him of iron. He had become more docile, but he could not lay hold of the promises of grace. Mrs. Hersigny, who was in the same condition, was set at liberty much sooner, having been excited to jealousy by the recital of the conversion of a Catholic woman, who had read the Bible, and attended the meetings but a few months. "What," cried she, "would the Lord deal with us, as with the proud and rebellious Jews? Would he become weary in his patience?" She passed the following night in weeping and praying; and the Lord, who is near to those who are of a broken heart, heard her. She was unburdened of the weight which overwhelmed her, and was enabled to rejoice in hope. But one thing was wanting to complete her joy—her husband was in the height of distress, and was yet a long time without finding peace. Nevertheless, he had a companion who prayed for him, and with him. Mr. Hersigny, in the struggle between life and death, had become convinced of the nullity of infant baptism, which caused him secretly to make a vow, that if the Lord gave him peace, he would be baptized according to the apostolic ordinance.

Finally, after a time of anguish and tears, the Lord gave him peace, and he was enabled to rejoice with that joy unspeakable and full of glory, which is the portion of the redeemed. A little time after, he communicated to his wife his convictions in relation to baptism. Upon examination, she shared his convictions, and they, together with her sister, repaired to Bertry, and were baptized in 1832. Since that period, being convinced that they were saved by pure grace, and that God had created them unto good works, that they should walk in them, they have persevered therein with all sincerity.

The Baptist Society of London being no longer able to employ their agent, in that region, Mr. Hersigny endeavored to take care of the few souls, who had known the truth at Genlis, and its environs. They have since received, from time to time, the visits of colporteurs, and especially those of a Baptist sister,\*

a mercery pedlar, who fixed her domicile at a neighboring village. This devoted woman carries with her some New Testaments and religious tracts, which she sells, and thence takes occasion to announce the gospel to poor sinners. She was instrumental of the awakening at Manicamp, which resulted in the conversion of three persons.

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EXTRACTS FROM LETTERS OF MR. DUSART TO MR. WILLARD.

On Monday, 12th June, (1836,) as I entered my house, about 10 o'clock, coming from Estourmel, I found there a young man from a village 1½ league from Bertry, named Caulery. He told me that one of the most considerable members of the Protestant flock of Caulery had died Sunday morning,—that Mr. Larchevêque had set out for Lille at precisely the same time, and that the relatives, after having a long time examined the thing, not wishing that he should be interred without a pastor, decided to send for me, in spite of some who opposed; that he was come, therefore, to entreat me for them, to repair to their house at noon, to bury him. He notified me, that this man having many kindred in the neighboring villages, there would be a pretty numerous procession, and that all ought to be assembled at the house of the deceased precisely at noon.

I set out with the young man, having no preparation, but confidence in the Lord, and prayers to address to him, for I felt the need of his accomplishing his strength in my weakness, since I was going to have, for auditors, men of different opinions, who would hear me as judges, for the purpose of discovering my faults. I must tell you, also, that the flock at Caulery, which consists of one hundred and fifty persons, has always rejected all purely evangelical preaching, from prejudice against regenerate persons. Such was also the majority of the rest of my auditors, from the other villages. I had others also who, though not prejudiced against the doctrines of faith and regeneration, were nevertheless sufficiently prejudiced against me. Such were the Rs. of Walmeourt, and many others. You see how important it was to be able, with clearness and precision, to testify openly to the doctrine of Christ. Therefore I said to the Lord, with a feeling of my impotency,—“Lord, the hour is come—glorify thyself.”

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\* I saw her myself, and she told me that, at one time, she did nothing but speak of the gospel, for four months—that she was often abused and opposed, and summoned before the authorities, and sometimes they set their dogs on her.

A considerable number of persons were awaiting me. I read first the 90th Ps. at the house—then preached about twenty-five minutes. The Lord evidently sustained me, and my auditory was thenceforth disposed to listen to me with attention and confidence at the cemetery. Being arrived at the grave, my auditory was still augmented by more than one hundred Roman Catholics. I preached thirty-five minutes, feeling the presence and assistance of the Spirit of the Lord, as never before; and I was able to exhibit the doctrine of Christ in such a manner as to give no advantage to gainsayers. A good number of my hearers, who at first appeared to be light, became serious and thoughtful, affected even to tears. I was afterwards invited to dinner, by the relatives of the deceased,—we dined at least thirty persons. The dinner was passed very well in conversation, both serious, and connected with what I had said at the grave. After dinner those gentlemen Rs. requested me to read a chapter, to address to them still some words of exhortation and teaching, and to finish by prayer. In short, minds, hearts, and countenances were wholly different in regard to me, from what they had been when I arrived.

I have had opportunity to observe, since that time, that many prejudices are removed from several persons. For, what never before happened, since I have been at Bertry, several persons have come thither from Caulery, to hear me. I have been at Walincourt since that time; and I was not only informed that those gentlemen had spoken well of what they had heard, but several persons also, who had not before been at our meeting, came thither. I was assured that the two sons of Monsieur Larchevêque, who were also at that interment at Caulery, could not but testify that my doctrine was essentially biblical.

This circumstance has also made a stir among the people of Ligny: three of them came on Sunday, 25th June, to entreat me to visit them, and to take some measures for preaching to them, from time to time. I went thither on Thursday, 29th June, on my way to Walincourt. They assembled at noon, and I preached to them. After the meeting, they made me promise to go there every Thursday, as I went to Walincourt, which I intend to do henceforth.

Br. Crinon has bought a house at Ligny, and is going there to live in the

month of October. There are already two Baptist sisters, and I hope that will contribute to the exercising of a good influence in favor of the truth. It would be desirable to establish a church there; it is only one league from Walincourt; the few Baptists there might, while waiting for more favorable circumstances, unite with those of Ligny. We must pray for this, for there are yet difficulties to conquer, and obstacles to surmount.

I have also had an opportunity to preach the gospel to two thirds of the inhabitants of Estourmel. Br. Gérard has lost a little girl—whom I went to inter on Thursday, 22d June. I hope that event will contribute to the glory of God, and the advancement of his kingdom. All passed well in the midst of a crowd of persons, who maintained the most perfect calm, and gave the most serious attention.

On the 23d of Aug. Mr. D. gives the following account of the

#### *Constitution of a Church at Genlis.*

In conformity with the wish which you signified to me, I repaired to Genlis and to Manicamp, for the purpose of visiting our brethren there. I arrived at the house of br. Hersigny, of Genlis, on Friday, at three o'clock, P. M. We mutually explained ourselves for the space of two hours, upon the subject which occasioned the scruples of that brother. He was soon freed from his difficulty, and your letter, which arrived Saturday morning, gave the finishing to the enlightening and confirming him in the truth which we profess. I can, therefore, say to you at once, that my journey has been blessed of the Lord, and that all is arranged according to our desires, which are, I believe, according to the will of God.

I started for Manicamp towards six o'clock in the evening, accompanied by br. Hersigny, and br. Boucher, at whose house the meeting is holden. This last came to Manicamp, for the purpose of being baptized with the brethren Toquénes and Dégrenier. The service was performed in the river (Oise) at nearly eleven o'clock in the evening; the star of night was shining and shedding down upon us its beams, in the midst of a vast prairie, and seemed to unite with us in adoring the Creator. We were enabled, one after another, to pour forth our hearts, in the presence of our God—to supplicate him, and to render him glory in the name of Jesus

Christ. I was especially struck, and deeply impressed, by hearing br. Toquènes pray, who, although not knowing how to read, prays in a very solemn and edifying manner. His conversation is no less remarkable, being so evangelical, and breathing so much of light and experience.

I returned to Genlis on Saturday, for the purpose of passing the Sabbath there. Our brethren of Manicamp came thither also. We laid the first materials of a church, regulated according to the gospel. Br. Hersigny explained himself clearly upon the constitution and order of that rising church. I then administered the supper to seven persons who had received baptism. There are yet some persons who are waiting for a favorable moment to submit to that ordinance, but certain circumstances prevented my administering it to them before my return.

A few days after the date of the above letter, Mr. Crétin, according to previous arrangement, (p. 275, vol. 17.) arrived at Genlis, but, on presenting his papers to the mayor, was repulsed with great unkindness. Mr. Willard writes, "His honor told him that he had no need of him in his village, and refused to recognize him as a citizen. Crétin did not know but he should be sent out of the village,—he did not understand that any person may go where he pleases, and rest where he pleases, provided he has a passport. He wrote me in great distress, to know what he should do. I told him simply to avoid the mayor, and busy himself in the work of the Lord; and if the mayor sent for him at any time, to answer him always mildly—to ask him no questions—and to make no sharp replies."

#### AN INTERMENT DISTURBED AT GENLIS.

In connection with the above, and as a specimen of the vexations to which Protestants are exposed in some parts of France, as well as to indicate their possibility of redress, we extract the following notice from the *Archives du Christianisme*, a religious journal published in Paris. The notes were appended by Mr. Willmarth, who forwarded the article for the magazine.

Early last Spring, a pious woman, a Protestant by profession, died at Genlis. The assistant mayor\* would allow no

other place † in the burying-ground of the town to deposit her remains, but a spot almost inaccessible, where only the still-born and self-murderers had been buried. This spot was separated by a hedge of dry wood, and as a separate entrance to it was necessary, some of the sticks of the principal hedge along the road were removed, so that by mounting over, one could gain admission to the new burying-ground. The assistant took it upon him, also, to order that the interment should take place in the evening, and not at 1, P. M., the hour chosen by the family. Towards evening the assistant arrived, followed by the ‡ cemetery-guard, and sword in hand, gave order to bear away the body and inter it. The coffin was raised over the hedge, in the midst of the derision of the populace.

Mr. Poulain, minister of the gospel, had come from St. Quentin to § pronounce over the tomb some Christian words: he was at first prevented from doing it by the assistant, who forbade him formally, and who did not yield till Mr. Poulain threatened to complain of him to his superiors. It is to be regretted that, notwithstanding his concession on this particular point, the relatives of the deceased did not inform the prefect of the Department of Aisne, of the scandal caused by the Assistant, and of his criminal conduct. In the north (Department,) a mayor, who had allowed himself in a similar excess of authority, has suffered its consequences, and it is only in maintaining our sacred rights, wherever they are assailed, that it will be possible to put an end to such odious vexations.

† In some places the prejudice against Protestants is so great, that they are not allowed to be buried promiscuously with Catholics, but have a separate place in the burying-ground assigned for their dead.

‡ A kind of town officer, whose business is to see that no injury be done by men or beasts, to the grain, and other productions of the country.

§ It is a universal custom among the Protestants of France, for the minister who officiates at a funeral, to give an exhortation to those present, at the grave of the deceased. This is a useful practice, as it is common for a large number of Catholics to assemble, on such an occasion, and listen to what is said, who would never dare show themselves at a Protestant place of worship. Sometimes the village priest places himself secretly in a position to overhear the minister, and either interrupts him in the midst of his discourse, by some intemperate opposition, or commences an attack upon him as soon as he finishes speaking.

\* Every town as well as city, in France, has a mayor, and assistant mayor.

## Cherokees.

LETTER OF MR. JONES, DATED NEAR  
COLUMBUS, M' MINN, TEN., JUNE 28,  
1837.

*Visit to the "Low Country"—Repeated  
Baptisms.*

I write to you under an oppressive sense of unworthiness, and of the amazing kindness of the Lord in favoring our feeble efforts, to preach among the Cherokees the unsearchable riches of Christ. I would earnestly and affectionately solicit an interest in the prayers of our Christian friends, that our faith fail not; but that, putting on the whole armor of God, we may be able to stand against the wiles of the devil, and successfully to wrestle against principalities, against powers, against the rulers of the darkness of this world, which are combined to oppose the progress of the gospel.\*

I have just returned from a visit, in company with br. Bushyhead, to several of our preaching stations below the mountains. We performed the circuit in twenty days, including three Sabbaths. Preached twenty-six times, administered the sacrament of the Lord's supper once, had six conference meetings, received twenty-nine candidates for baptism, and baptized twenty-two, as follows: At Coosawattee, four males and two females, Cherokees, and one black woman; at Still's, one male and four females, Cherokees, and one black woman; at Long Swamp, one male and one female, both Cherokees; at Deganeetla, three males and four females, all Cherokees.

This has been a singularly interesting tour. The light of the gospel is evidently carrying alarm into the habitations of darkness, and the temper of the ancient adversaries of the gospel manifests itself in efforts to impede the progress of the truth. A priest or conjuror, an old man of some influence among the advocates of the Indian paganism, had been along part of our route, and had sent messages through the country, warning the people against us, and ordering them not to attend our

meetings, and especially, not to become members, affirming that all who unite with us, will be sent off to Arkansas in the fall. In the less informed vicinities this had considerable effect; consequently the congregations were small, those persons only attending who felt some interest to become acquainted with the gospel. Br. Bushyhead, however, in the character of a citizen of the nation, boldly assailed the reports, as slanderous, and attacked the real principle on which the opposition was grounded. He demonstrated to the people, that the religion we preach is as fully recognized by the constitution and laws of the Cherokee nation, as it would be rightfully by any secular power, and, as proofs, adduced the facts, that Christian ministers and the judges of courts are authorized to solemnize the marriage ceremony, and no other persons; that the Christian Sabbath is observed by all the courts of law, and all the departments of the government; and that all the officers of the nation, and members of Council, act under the sanction of an oath on the Christian Scriptures, or by appeal to the God whom we preach, as the final Judge:—thus evincing, that, so far as the laws of the nation are concerned, we were acting in perfect conformity to their requirements, and in the exercise of rights which are fully guaranteed by their provisions.

At Coosawattee, the prospect is very pleasing. The older members appear firm, and serious, and attentive to the means of grace; the younger ones, willing to surrender themselves to the guidance of the Divine teaching. A number more appear concerned, and others are just commencing their inquiries about spiritual things. The same may be said of Still's, except that there they are all quite young in the ways of religion.

At Long Swamp the interest is considerable, though many here are influenced by the warning of the old priest.

At Tinsawattee a few appear serious, and the attendance is considerable.

At Big Savannah the prospect is very interesting. No members have yet been received, but we expect that several will shortly present themselves.

At Amagalolega the prospect is dull at present.

At Deganeetla, where the people are very poor, the most lively interest was manifested. The arrangement here was to occupy two days, Thursday and Friday. They determined to make the

\* Just before we started on this tour, the commander of the troops issued an order for my arrest, threatening, at the same time, to arrest my associates, and send them off to Arkansas. Knowing that we had done nothing to provoke such a course, we determined to obey God rather than man, and went on, leaving the result to Him in whose cause we labor.

most of the visit, and erected, in a beautiful grove, a good shed, furnished it with hewn log seats and a pulpit, trimmed the grass neatly all around the shed, and made a handsome walk, about fifteen feet wide, and two hundred and fifty yards long, to a stream of water, and dug out a gentle slope down to the edge of a pool convenient for baptizing.

They sent up to Valley Towns, to invite some of the brethren to meet us, and we were much pleased to find br. Ooleedastee already come, and the congregation assembled, when we rode up, some time before the appointed hour. The prospect here is very encouraging. We left them with the pleasing hope, that in this place many more will be rescued from the slavish chains of sin.

Br. Ooleedastee brought a good report from Valley Towns. Seven candidates for baptism have already been approved, and they hope to have the ordinance administered shortly.

In a later communication, Mr. Jones speaks of the pressing demand for books in the nation. The present supply is entirely exhausted. Some time had been devoted by him, in connection with Mr. Bushyhead, in revising the gospel by Matthew in Cherokee.

During the month of October two general meetings were held, of a highly interesting character, one at Coosawattee, and the other at Galaneeye, near Valley Towns. Mr. J. writes as follows of the

#### *Meeting at Coosawattee.*

It was not as large a meeting as it would have been, on account of strong indications of rain. The meetings, however, were quite well attended. We were favored with the presence and help of the Rev. Stephen Foreman, a Cherokee minister, attached to the Presbyterian mission, and four of our brethren came down from the mountains.

I trust the occasion will be long remembered, and that the exercises will be sanctified to the confirmation of the young disciples in the faith of the gospel, and to the awakening of some who are dead in trespasses and sins. Some of the meetings were peculiarly interesting, and the appearances were such as to induce the hope that the Holy Spirit was present, in his gracious influences.

Thirteen Cherokees, six males and seven females, were baptized on a profession of their faith in the Lord Jesus. On Sabbath afternoon the sacrament of the Lord's supper was administered. It

was a season of much solemnity, and I trust the graces of many present were invigorated. Oh! that the work may spread, till this whole nation submit to the reign of grace.

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#### LETTER OF VALLEY TOWNS CHURCH.

##### *Meeting at Valley Towns.*

The following notice of a meeting at Valley Towns is extracted from a letter written on behalf "of the whole multitude of believers," at that place, under date of Oct. 30.

You will rejoice with us, to know that the followers of the Savior are increasing in number, in our country. We have just concluded a meeting of five days. It was a season of great interest. Fourteen believers were baptized on Sabbath day. One was a female nearly a hundred years old, and another nearly seventy; another was a young female about twelve, the rest in the vigor of life. About twenty-three more manifested a desire to forsake the ways of sin.

Oganaya says, "Since I parted with you at New York, the cause and work of God has greatly advanced in our country, and our minds have been much enlarged by further knowledge of the word of God, and we hope that, by the gift of his Spirit, we have been strengthened in our minds, and in dependence on our only Savior Jesus Christ; and this makes us more fully acquainted with our own sinfulness and feebleness."

Our earnest desire is, that you will pray for us, that the kingdom of God may be established and extended among the multitudes of our people, and in the hearts of the individual followers of the Lord.

Our united salutation to yourself, and all our friends. Amen.

Signed by request, and on behalf of the congregation of believers at Valley Towns.

JOHN WICKLIFFE.  
OGANAYA.

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Offtwas.

JOURNAL OF MR. BINGHAM AT SAULT DE STE. MARIE.

(Continued from p. 208, vol. 17.)

*St. Joseph's Island.*

May 30, 1837. Having got my boat and travelling materials prepared, about two o'clock, in company with br. Jones,

Peter Jacobs, and Thomas Baldwin, started on a visit to the Indians at St. Joseph's.

31. About nine o'clock, A. M., reached their lodges, but found only two men and a few women at home, the others being gone down the river. But we were informed that they were expected that day: we therefore commenced our work, with those who were present. Among them was one of the sick women mentioned last winter. She is evidently much lower than when we left her then. We therefore endeavored to deal faithfully with her, directing her attention to the only remedy for lost sinners. In a few hours the others arrived: and after they had rested, and refreshed themselves, we assembled, and I addressed them from Ps. lxxvii. 1. and was followed by br. Jones. About sunset, assembled again for an evening prayer meeting, where the sick woman lodged. During the interval between the services, had some conversation with Okubagcznik, an old man, and principal of the clan; found him clinging to his old heathenish system. He remarked, that, according to ours, his sins must be so numerous and great, that he could not expect to obtain pardon, and consequently he had better go to the country where the wigwams are.

June 1. At seven, assembled again at the largest lodge, to give them our parting lecture. Read the 3d chap. 2d Peter, in Indian. And in my discourse I showed them plainly, that they would find no country beyond the grave containing wigwams, and no such land as they anticipated; that it was mere delusion to be dreaming of any such thing, and only preparing themselves for an awful disappointment: that their belief could not alter the plans, purposes, and laws of God, &c., and pressed upon their consideration the revealed truth of God. Was followed again by br. Jones, whose remarks were much to the purpose. Good attention was paid, and after earnestly exhorting them to make the word of God the foundation of their faith, concerning a future state, and commending them to God, we took our leave of them, and returned home.

2. This morning had a pleasing instance of the pious feelings of our native assistant Shogud, in relation to an infant son. At the close of our covenant meeting last Saturday, he remarked to me, that the Lord had sorely afflicted him, within a few years past, by taking away two little sons by death: but

added, that He had in part made up the loss, by giving him another, within three days past. I congratulated him on the smiles of Divine Providence, and expressed my desire, that the child might become a devoted Christian, and a faithful missionary; to which he heartily responded. This morning, he and his daughter Lydia came down and brought the child, requesting that we would give it a name: and added, that he wished, in some proper and formal manner, to devote it to the Lord, and have special prayer offered for it, that he might become a praying, useful man. Soon after morning worship was closed, the whole family assembled in the meeting room, and I read the 13th, 14th and 15th verses of the 19th of Matthew, both in English and Indian, and endeavored to present the child unto the Lord, and invoke the divine blessing, agreeably to the pattern there given. The season was a solemn one. My own name was given to him.

15. Went across the river this afternoon, and preached a lecture to Little Pine's band. They were quite grateful for the favor.

18. Lord's day. Most of the Indians from the other side, were present, and we had a full and interesting meeting.

*Excursion of Messrs. Jones and Judson B. — Quarterly Examination of School.*

21. Br. Jones and Judson, with Charles and James for oars-men, started for White Fish Point, forty miles up the Lake, to visit the Indians. May the Lord guide, protect, and bless them, and render their visit a profitable one. Br. Jones is preaching on probation, and we think possesses a gift that promises usefulness. At this time he is to be his own interpreter. Judson reads Indian the best of any in the family, and speaks it considerably.

22. Attended my lecture at Shengwâgis' (or Little Pine's) lodge, on the other side. Received a renewed expression of gratitude from the chief, that I did not forget them. The two Indians who accompanied br. Cameron to Michipicoton, had just returned, having made an excellent trip. They report that he reached the place on Sabbath morning very early, and found a large body of Indians there; and twice as many came to his meeting as could get into the room.

23. Of late we have had some of our former trials. A few days since Gishketâwug, the father of one of our Indian girls, who lives on the other side of the

river a part of the time, came and asked leave for his girl to go home and make a short visit. Permission was granted, and the grandmother detained her, and would not suffer her to return.

28. Br. Jones and Judson returned from W. F. Point, and report that Miskâjicîâg, and Ogemâbenesekwa, (A'ku-do's mother.) give evidence of having become subjects of grace; and also, that Mishinimâkunugokwa, a young woman of that band, is under deep and serious impressions.

30. At half past 9, entered upon the 2d quarterly examination of the school. Thirty-four were on the list for this quarter, not reckoning five or six who had attended so little that we did not think it best to enrol their names.

During this quarter we have had pay scholars from but one family, and that was a respectable merchant in town, who attended the examination, and expressed an entire satisfaction with the progress of his children. Some of our scholars having been put more to business this Spring, had attended school much less, and of course had made less progress. The grammar class had not progressed as much as during some former quarters. In spelling they all did well. The mental arithmetic class, though small, did quite well.

July 13. Have had a weekly lecture with the Indians on the other side since the 15th of June. To-day informed them that as their missionary had returned, it would not be necessary for me to continue those lectures any longer. The chief, after again expressing his gratitude, said he should continue to attend our Sabbath meetings, P. M.

*Conversion of Miskâjichâg and others—  
Baptism of M.*

15. Shegud and others arrived from the Lake. Miskâjicîâg came with them. On examination we found comfortable evidence of his being born of the Spirit. He expressed a very hearty desire to be instructed in his duty. Shegud bore an excellent testimony concerning him. He said his whole conduct had proved him to be sincere.

16. Lord's day. Had a full and interesting meeting. Dropped my evening meeting in the Fort, and appointed an Indian meeting.

18. At our church meeting last evening, though painful the duty, Gishkijiwun, a young chief whom we had thought much of, was excluded from our fellowship. At a conference this evening, Miskâjicîâg was examined as

a candidate for baptism, and approved. Shegud says he thinks that Ogemâbenesekwa also gives good evidence of piety.

23. Lord's-day. Miskâjicîâg, though quite feeble, was baptized, and at the evening meeting received the right hand of fellowship. He expectorates blood, and, we think, is just falling into a consumption.

25. The Indians have all left; some for W. F. Point, and some for Munitolin Island, where they expect to meet the governor of U. Canada. Before our new brother left, this morning, I inquired into the state of his mind; and was much gratified to discover the very serene and happy state he was in. He said, though he was so sick he did rejoice greatly, and had no fear or dread of death. He spoke of that event, as one with which he had made himself perfectly familiar.

31. This evening, a young man, a clerk in one of the stores at this place, called in to relate to me the state of his mind. He cherishes a hope that he has passed from death unto life within a few weeks past. May it prove to be a good hope, through grace.

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EXTRACTS FROM A LETTER OF MR. CAMERON, DATED SAULT DE STE. MARIE, OCT. 14, 1837.

*Michipicoton—Profession of Faith in Christ.*

I left this place on the 13th of June, and arrived in Michipicoton on the 17th, on a Sunday morning, between six and seven o'clock. After breakfast I made inquiry for a place of worship, and was cordially directed to one, with permission to make use of it for that purpose. The Indians, after a timely notice, assembled to hear the words of eternal life. The room was very much crowded, so much so, that some had to stand by a window, contiguous to where I stood. I endeavored to give them a plain and faithful account of the glad tidings of salvation. The Indians were particularly attentive during the discourse. After the service was over they came up to me, and shook hands with me, some tendering their thanks to me, as I supposed, for the gracious words they had heard. In the evening I had another meeting, which was also numerously attended.

Two or three days after my arrival, an Indian, a middle-aged man, bearing in his face marks of a too close in-



terview with a bear, requested me to give my mouth to him, a figure of language rather unusual among his class. I could not conceive what he meant, and called upon him for an explanation, which he gave with a great deal of animation. He stated that he believed my words, and wished for something that might be a guide to him for the future, to observe the Sabbath day, as he was necessarily obliged to go away, much to his regret, in the course of this day. It may be unnecessary for me to say that, in compliance with his desire, I made, and gave him a mark to guide him, in the observance of the Lord's day.

During the stay I made there, which was about two months and a half, three persons made profession of the religion of Christ, a chief and his wife, both well-stricken in years, and a son of theirs. The latter, I saw on my first visit to that place. The word he then heard, had taken deep root in his mind, and he seemed to live under its immediate influence, to the great astonishment of those who heard his conversation. He has the gift of prayer in a very striking manner. The old chief is a man of some influence among his own countrymen, both as a hunter and as a man of medicine, in both of which he has been without rival. He has delivered to me several specimens of minerals and stones, which had been his gods, and also the fur which contained them, viz. the medicine-bag. There is another individual of that place, of whom I had every evidence to think that he had passed from death unto life. But he was necessarily absent from the place at the time of my departure from there. Michipicoton being a depot of the Hon. H. B. Company, it is numerously visited during the summer by natives residing at the wintering quarters of the traders, who employ them to come out. Hence, at that place, I had the opportunity of seeing Indians from various places, viz. Fort William, Nipigon, Pic, and Agawa, as well as Indians of that place and its environs. During the winter, it is very little frequented by the natives, there being nothing there to attract them. It is a very poor place in every respect. The soil is sandy, and the hay is destitute of fish.

The brethren and others have suggested to me a place, near Fort William, in Thunder Bay. They say the land is tolerably good for cultivation, and it abounds, among the islands, in fish of all kinds. The place in the sum-

mer seasons is much frequented by Indians; and some remain there permanently on account of the fish. From that place the missionary might, with a fellow-laborer, extend his labors to the Indians of Fort William and Nipigon, and also to those of the Pic. It is absolutely necessary for me to have a fellow-laborer, supported by the Board.

As to the expenses that may be made in putting up houses, it will be very little. I do not want a palace, I want a comfortable log-house, covered with cedar barks. Tools will be necessary. It is very probable, that the natives themselves will raise up log-houses. A school-master may be wanted in the course of time.

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### Shawanocs.

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

(Continued from p. 182, last vol.)

#### *Visit to Delawares and other Indian Neighborhoods—Baptisms.*

May 16, 1837. Returned to-day from a visit among the Delawares. At the station occupied by the Baptist missionaries, meetings on the Sabbath for the benefit of the Indians were opened about three months since by br. Blanchard. Some days as many as sixteen adult Indians have attended and listened to the gospel. Br. Blanchard is able to communicate truth, without the aid of an interpreter. But two Indians attended the last Lord's day. After the conclusion of the public services of the Sabbath, visited the young man whom I baptized March 7. He has been sorely afflicted in body, nigh unto death, yet his soul is resigned, peaceful, and happy; to him, death hath no terrors. On Monday, in company with br. Blanchard, visited what is called the Upper Delaware settlement, a neighborhood of six families, most of the members of which are professedly pious, Baptists, Methodists, and Presbyterians. Had personal conversation with various individuals, and prayer in their houses. The evening of Monday, twelve came together for worship; the season was pleasant and profitable.

20. Visited a Shawanoe family three or four miles distant. Had personal conversation with four individuals, sung a hymn in Shawanoe, and prayed with them before leaving. The elder of the four is a consistent and faithful mem-

ber of the Baptist church—was baptized by br. M'Coy, some fourteen or fifteen years since; two others are members of the Methodist society; the fourth, a lad fourteen or fifteen years of age, and grandson of the aged woman above mentioned—has been deeply impressed with the importance of an interest in Christ, three or four months past. He says he loves the Lord, and feels 'good,' sometimes when he prays. He desires to walk in the *truth*.

21. But five Indians present during the services of this day.

28. Five Indians only attended our meeting to-day. Although cast down we are not in despair.

31. This day attended meeting, eight miles from the mission house, nine adult Indians present. Having no interpreter, read portions of scripture, which has been translated into the Shawanoe language,—sung and prayed. Called upon our Shawanoe brother; he spoke feelingly for some minutes. I saw the tears bedewing the cheeks of one or two while he spoke. He then led in the singing of a hymn, and prayed. One other Indian present, (Methodist,) made remarks, and two others prayed.

June 3. To-day it became our painful duty to exclude one from our fellowship, a female of the Osage nation. Our hands have been strengthened, and our hearts encouraged by the safe arrival of br. and sr. Pratt. To-day, they presented their letters, and were received as particular members of this church.

5. In consideration of the small number of *Indians*, that have attended our meetings on Lord's days, at the mission house for some time past, I resolved to have meetings in the Indian settlement. To-day, my appointment was at Black-feather's house. Twelve adult Indians attended, and listened with attention.

7. Fulfilled my appointment eight miles distant—present six men, and three women. Good attention was given, and some feeling manifested.

Aug. 23. Visited a Shawanoe settlement, eight or ten miles from the mission house. My object was to introduce our Shawanoe br. Cheseear, as a friend of Jesus, and ascertain the views and feelings of the people, relative to receiving him as a teacher of religion occasionally among them; as also with respect to the visits of your missionaries, to preach to them the gospel. All with whom I conversed were decidedly opposed.

26. Met at the Delaware station. Two individuals presented themselves for baptism. The one a full Delaware, about twenty five years old, the other a younger sister of your missionary Miss Sylvia Case. Miss Case hopes she experienced the new birth more than a year since, and about that time joined one of the Congregational churches, in Ohio. The Delaware man has been considering the subject of religion more than two years, but never found Jesus truly precious to his soul, until about two months ago. The relation of his views and feelings was very satisfactory. Both were unanimously received.

27. Lord's day. More than fifty Indians young and old, attended during our religious services this day. All were particularly attentive at the water, where the individuals mentioned above were baptized after the example, and according to the command of Jesus. Afterward, the brethren and sisters commemorated the dying love of our ascended Lord.

(To be continued.)

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#### CIRCULAR.

To Missionary Associations, Churches, and Individuals of the Baptist Denomination, in the United States:—

Dear Brethren,

The operations of the Baptist Board of Foreign Missions, limited at first to Burmah, have been gradually extended, under the gracious providence of God, and bear, at the present time, in various stages of advancement, on more than twenty nations and tribes, constituting at least one half the human family. The instrumentality employed, though vastly disproportionate to the ends in view, has also had considerable enlargement. The number of missionary laborers, including native preachers and assistants, now dependent on the funds of the Board for their support, and the means of prosecuting their work, is about two hundred. In charge of these are four printing establishments, with fifteen printing presses, and founts of type for printing in numerous languages. There are also fifty native schools.

To maintain, with efficiency, this system of operations, requires an annual expenditure of at least one hundred thousand dollars. The printing department alone, if

the supply of Scriptures and tracts be proportionate to the demand, will consume one half that sum. If the annual receipts fall short of this estimate, the proper force of the agency employed is just so far abated. Appropriations in every department of labor are already at the lowest rates consistent with a safe economy. The question pressed on the attention of the Board, and of which we now solicit your wise consideration, is, *Shall the Missions confided to the direction of the Board, but deriving their existence and efficiency, under Providence, from you, be sustained?*

In proposing this question, the Board are actuated by no ungenerous distrust. Their pecuniary wants have, for many successive years, been liberally supplied, and their embarrassments, those of recent date excepted, have been owing chiefly to a dearth of laborers. That the appeal addressed to their brethren a year and a half ago, had only a partial effect, they ascribe to the general decrease of pecuniary means, together with an impression on some minds, that the Board were in no urgent need of relief. That impression needs to be corrected. The ordinary expenditures of the Board exceed their present rate of receipts, by many thousand dollars annually. The disbursements since the annual meeting in April last, have been *more than double* the amount received, during the same period, from all our churches and auxiliaries, and have been defrayed, in part, from resources provided in former years. But those resources can be relied on no longer. Unless there be an immediate and general advance in contributions to the treasury, the MISSIONS WILL BE INVOLVED IN DEBT, OR the ordinary SUPPLIES MUST BE WITHHELD. To the former of these alternatives we cannot consent. Shall we adopt the latter? Christian brethren and friends, *we wait for your answer.*

What gives to the present crisis additional urgency, is the bearing which it has on the policy to be pursued by the Board, in regard to future candidates for missionary appointments. Our gracious Lord is inclining an increased number of his young disciples to offer themselves for the foreign service. The question will shortly be, *Can we receive the blessing? Shall the*

Board send forth these laborers? Will the churches sanction a further extension of their responsibilities, and a heavier demand on their resources?

Such inquiry we would gladly defer to a later period. While so many inviting fields are spread out before us, and the laborers are so few; while the cry of our brethren for help is so importunate, from every quarter, and helpers are pressing forward to share the toil;—to question whether we will accept their aid, seems almost like a betrayal of our trust. But the inquiry must be made. *It is made now.* The response which you give to our appeal for present relief, will be received as an expression of your will and purpose in reference to future operations. If it be prompt, unanimous, and suited to our need, as we devoutly trust it will, we shall regard it as an authoritative sanction to “go forward.” If it be lingering and inadequate, you will, in effect, say to us, “Venture no further—send no more missionaries, unless to replace the dead—we are at the height of our exertions for the heathen—we can make no greater sacrifices.” In this aspect of the case, every friend of missions is invested with a responsibility of which he should be well aware. His *individual* action will bear directly on the plans and measures of the Board *for years*; and, indirectly, on the eternal state of thousands and tens of thousands of the heathen. The Lord give to all a spirit to understand and do His will; and to His name be all the glory.

By order and on behalf of the Board.

L. BOLLES, *Cor. Sec.*

*Bap. Miss. Rooms, Dec. 15, 1837.*

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### Brief Notices.

OMAHAS. Mr. and Mrs. Curtiss, missionaries to the Omahas, removed to the mission buildings, lately erected, on the 11th of October. The station is on the south side of Black-bird river, as it empties into the Missouri from the west, and about 100 miles from the mouth of the Platte. The Omahas have resided a few miles westward of the mission, but, it is hoped, will shortly remove to that neighborhood.

CREEKS. Mr. and Mrs. Kellam removed from the Choctaw Agency, to the station among the Creeks, formerly occupied by Mr.

Rollin, Oct. 21. Miss Taylor, it is expected, will join Providence station, under the care of Mr. Potts.

CHOCTAWS. Mr. Ramsay D. Potts, missionary to the Choctaws, at Providence station, near Fort Towson, was ordained to the ministry of the gospel, Oct. 8, at Washington, Hampstead Co., Arkansas. Sermon, by Rev. Charles G. Hatch; Ordaining Prayer, and Charge, by Rev. Isaac C. Perkins.

On returning to the station, Mr. Potts had the pleasure of administering baptism to two candidates (colored). Others were expected

soon; among them a female, part Choctaw. The school numbered 25, and was in a prosperous state.

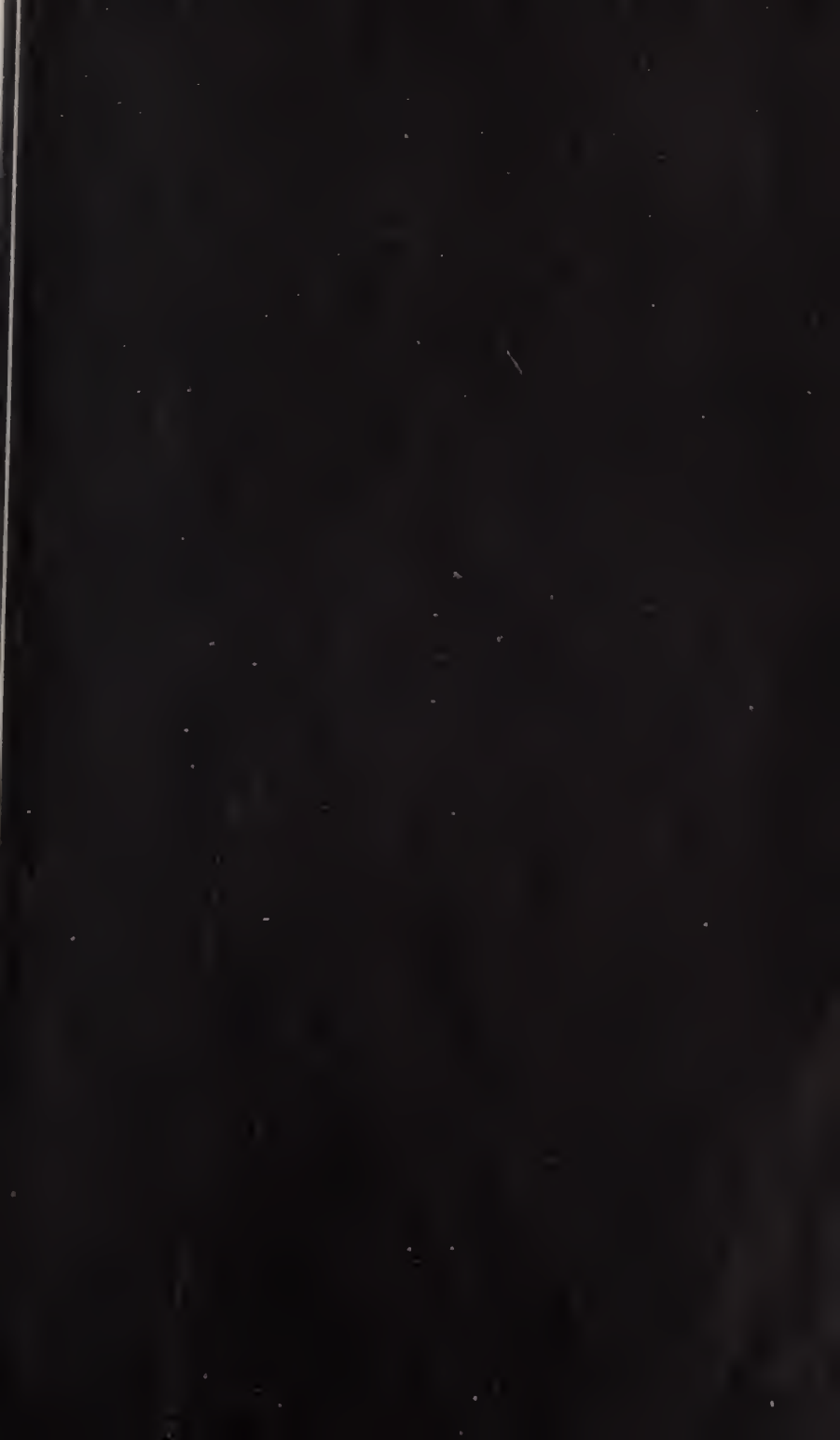
The ship Emperor, Capt. Keeler, which sailed from New-York for Grand Bassa, *via* Norfolk, Va., left the latter place Dec. 3. Among the passengers, besides Mr. and Mrs. Clarke, were Dr. E. Skinner, late governor of Liberia, and Miss Mary Skinner, who goes out as a teacher, Rev. Mr. Barton, missionary of the Meth. E. Church, and about 100 colored emigrants.

## Donations,

*From November 15 to December 15, 1837.*

Framingham, Ms., Bap. Fem. Mite Soc., Mrs. M. M. Wilder, tr., for Bur. Bible, per W. Nixon, Esq.,		24,00
Cincinnati, O.—A gentleman and his lady,	10,00	
Collection taken by Dr. Willard, for Bur. Miss.,	2,55	
Ninth-St. Bap. ch., mon. con., 55,67—also 9,93,	65,60	
“ “ “ Fem. Bur. Ed. Soc., for Bur. schools,	120,00	
“ “ “ Juv. Miss. Soc., aux. to the above,	8,25	
Collected by Rev. A. Bennett, agent of Board,	270,00	
Dog Creek ch., Ky., Mrs. Dunlary,	10,00	
per John Smith, Esq., and Rev. N. W. Williams,		486,40
Ohio,—Collected by Rev. Alfred Bennett, agent of the Board, to ed. a Karen fem. teacher, 15,—for Bur. Bible, 10,50—Bur. schools, 20,—For Miss. (including 27,50, collected by Miss Mary S. Clapp, of Lawrenceburg, Ia.), 604,50,—per Rev. N. W. Williams,		650,00
Richmond, Va., S. S. of 2d Bap. ch. 25,60—Thomas Garniss	10,	35,60
Poughkeepsie, Fem. Mite Soc., per Mrs. H. Coneklin,		24,00
New York, J. Dimick, of the U. S. Army, per Dr. Going,		2,50
Bridgewater Bap. Asso., Pa., per Mrs. Wilson,		35,00
Chatanque Asso., N. Y., per Mr. J. Moore,		57,55
Abington Bap. Asso., Pa., per Mr. Rufus Grenell, tr.,		44,00
Rensselaerville Asso., per Mr. Charles Pohlman,		50,00
per W. Colgate, Esq., of New York,		248,65
Onondaga Co., N. Y., For. Miss. Soc.,	11,00	
Elbridge, N. Y., Mr. John Munroe,	207,00	
per Mr. John Munroe, tr.,		218,00
Georgia,—Hephzibah Asso., for Bur. Bible, 75,83—Servants, for African Miss., 2,37—per Rev. J. H. T. Kilpatrick, tr., and Dr. W. H. Turpin, of Augusta,		78,20
Montgomery, Ms., Mr. Spencer Kellogg, for Bur. Bible—per Rev. C. O. Kimball,		25,00
Utica, N. Y., A friend,		75
Steuben Assn., N. Y., per Elder Kingsford,	46,27	
E. Smithfield, Pa., Bradford Asso., per Mr. J. Dnty,	3,24	
Utica, Broad-St. S. S. Miss. Soc., Mr. D. Bennett, tr.,	66,00	
Damascus, Pa., Bap. ch. 10,—Mr. John Mitchell 1, for Bur. Miss.,	11,00	
per Messrs. Bennett and Bright,		127,26
Boston, Ms., Federal-St. Bap. ch. and soc., for the Bur. Bible, per Mr. Caleb Coburn,		200,87
Education and Missinn Board ennnected with Welch Neck Asso., S. C., 500—Churches, Societies, and individuals, of the same Asso., 155,14—Karen Society, for support of a Karen nat. preacher, 38,—per Mr. John F. Wilson, treas. W. N. Assn.,		693,14
Alexandria, D. C., John Withers, Esq., per Rev. S. H. Cane,		100,00
East Windsor, Vt., Bap. ch. 25,—Mr. J. P. Skinner 25,—per John Conant, Esq.,		50,00
		2901,52

Also,—Boston, Ms., a printing-press, from Mr. Erastus Bartholomew.  
 “ “ A large brass kettle, from Mrs. Hiler.



FOR THE ...

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