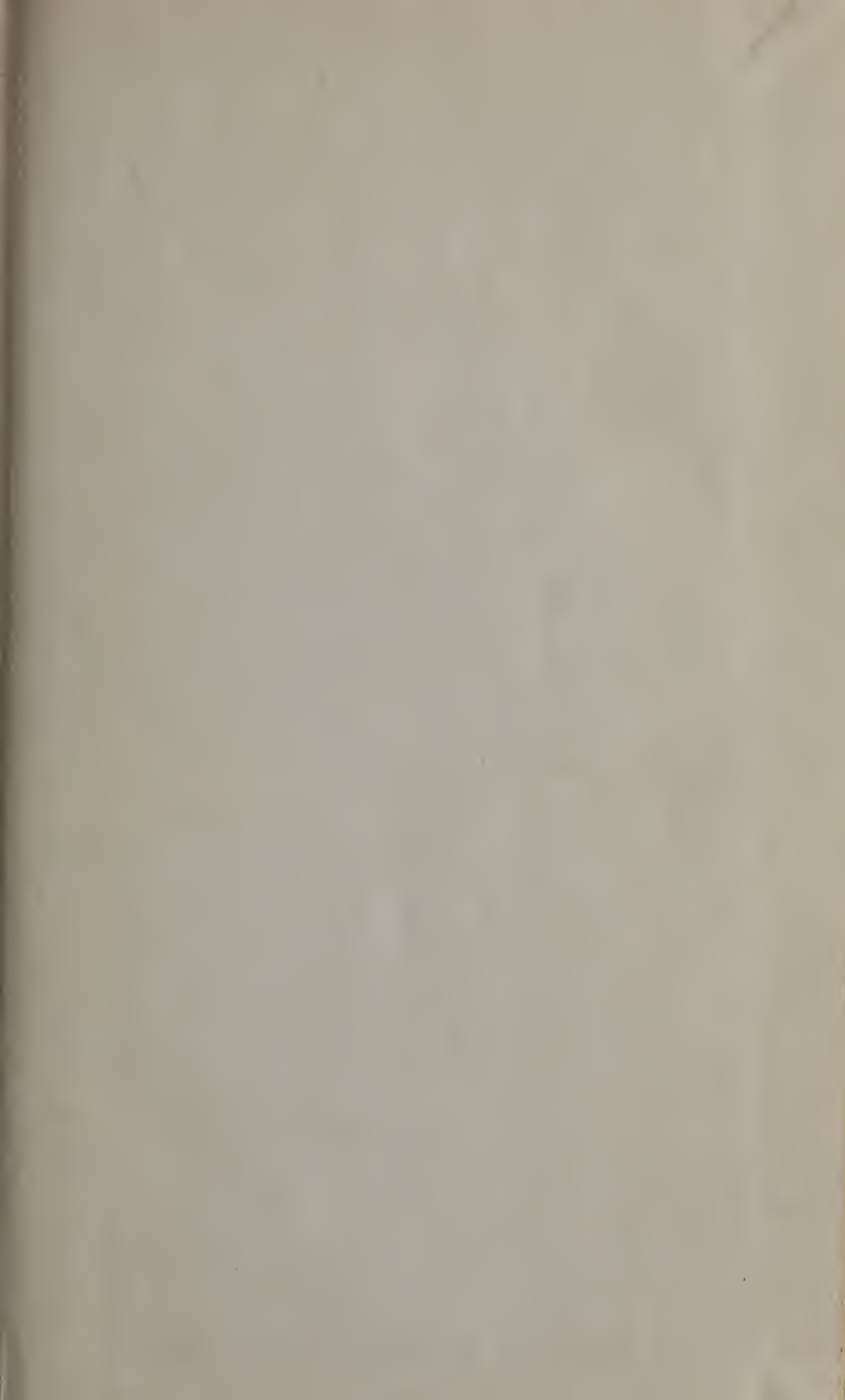




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BAPTIST MISSIONARY MAGAZINE.

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Travels in South Eastern Asia.

We have the pleasure of announcing to our readers the publication of Mr. Malcom's Travels in South Eastern Asia, embracing Hindustan, Malaya, Siam and China, with a full account of the Burman Empire, &c. Portions of the narrative part appeared in the Magazine for 1836-7-8, and contributed largely to the interest of those volumes. It was desirable, however, that the communications there distributed at intervals, should be embodied in a continuous whole, for more convenient re-perusal and general circulation. There was also much to be added in the form of notes, illustrations, dissertations, &c., which could not well have been introduced into the body of the journal, but which, it was supposed, would be no less interesting and valuable both to those concerned in the prosecution of Christian missions, and to others desirous of authentic and precise information respecting that quarter of the globe. These additions constitute the larger portion of the work in its present form. We trust that it will secure a wide circulation, and while it liberally provides for the entertainment of the general reader, will do much to extend and deepen the interest of the Christian public in behalf of the heathen, for whose sake the mission of Mr. Malcom was projected.

In regard to the execution of the work, such additional portions of the narrative as have come under our eye, accord well with the promise held out in the specimens already presented in the Magazine. The Notes on Burmah, and the Dissertations and Tables, we have had less opportunity to peruse; but their general fidelity and correctness may be inferred from the circumstances under which they were made. The acquisition of facts of this description was a prominent object of Mr. Malcom's deputation, and one for which he was eminently fitted by his habits of ready observation; while the na-

ture of the service with which he had been charged, secured for him "confidence in the eyes of all classes, wherever he went, and toleration in making investigations which might otherwise have been deemed impertinent."

The value of the work is much enhanced by a map of South Eastern Asia, embracing the stations of the Board, corrected partly from personal observation, and partly from unpublished surveys by British engineers and others; also by nearly a hundred engravings, some of them on steel, new, and of costly execution, and forming altogether a valuable addition to our illustrations of oriental character and scenery. The mechanical execution of the work throughout, is of the first order, and does honor to the publishers.

It should be added, that a portion of the proceeds of each copy of the work has been generously appropriated by the author to the support of the missions of the Board.

With leave of the publishers, we insert one or two brief extracts, the first presenting as it were to the eye, some of the novel and picturesque scenes which greet the stranger on ascending the Hoogly river and his arrival at Calcutta; the other comprising a rapid sketch of Serampore, a spot that must be ever full of hallowed interest to the friends of missions, as marking the commencement of modern missionary efforts in the East.

River Hoogly—Calcutta.

As the ship ascends the river, (generally a slow and difficult process,) objects of interest multiply. Fishermen's villages and scattered huts appear on each side, imbosomed in stately palms. Trees, of shapes unknown before, fields of sugar-cane, wide levels of paddy ground, and a universal greenness, keep up an interest, till, on reaching Gloucester, European houses

begin to be seen, and the ear once more catches the sounds of machinery and commerce. The cold emotions of wonder, and the pain of reflecting that one has arrived in the regions of degradation and idolatry, now give place to a sense of exhilaration and home-ness. On every side is evidence of the presence of those who stand with the highest among the civilized, the free, the scientific, and the religious nations of the earth. Hope portrays the future, benevolence stands ready to act, and discouragement is cheered by assurance of coöperation.

At length, in passing a bend in the river, called "Garden Reach," a superb array of country-seats opens on the eastern bank. Luxury and refinement seem here to have made their home. Verdant and quiet lawns appear doubly attractive to a voyager, weary of ocean and sky. Buildings coated with plaster, and combining Grecian chasteness with Oriental adaptation, lift their white columns amid noble trees and numerous tanks. Steamboats, budge-rows, and dingees, ply about upon the smooth water. The lofty chimneys of gas-works and factories rise in the distance, and every thing bespeaks your approach to a great city.

We passed just at sunset. The multitudinous vehicles, for which Calcutta is famous, stood before the doors, or rolled away through the trees, followed by turbaned servants in flowing muslin. Ladies and children, with nurses and bearers, lounged along the smooth paths, and it was difficult to realize that this beautiful climate should prove so insidious. The general observation, however, is, that death owes more victims to high living, indolence, exposure at night, fatigue in shooting excursions, &c., than to the positive effects of climate. Indeed, some affirm India to be as salubrious as England, and the aspect of some who have been long in the country would seem to countenance the assertion.

A farther advance brings an indistinct view of the fort and the fine buildings of the Chouringy suburb, all presented in one great curve, which is soon relinquished for a more minute and inquisitive contemplation of "the course." This is a broad road on the bank of the river, passing round the esplanade and fort, to which the English residents drive every evening at sunset. As every clerk in the city, keeps his buggy, or palankeen carriage, the crowd of vehicles rivals that at

Hyde Park. The sight is even more imposing. Most of the higher classes use stately landaus, or open barouches; and the ladies are without bonnets. Crowds of gentlemen are on horseback. Indian side-runners give a princely air to the slow procession. The shipping of every nation, the clear horizon, the noble fort, the city front, the pleasure-boats, the beautiful ghauts, &c., make it a scene which always pleases; and the citizens repair thither from day to day, and from year to year, without weariness or satiety.

On passing Garden Reach, the river becomes covered with boats of every conceivable form, from which a dozen different languages meet the ear. A multitude of vessels lie at anchor; steam-engines pour from their towering chimneys volumes of smoke; beautiful ghauts slope into the water; palankeens, tonjons, buggies, coaches, phaëtons, gares, caranches, and hackaries, line the shore, and before us spreads out the great city, containing, with its suburbs, almost a million of souls.

All who die in or beside the river, and even those whose dead bodies are committed to it, being deemed certain of future bliss, multitudes are brought to die upon the banks, or are laid at low water on the mud, whence the return of the tide washes them away. These and the half-consumed relics from the funeral pile, in every variety of revolting aspect, are continually floating by. Government boats ply above the city to sink these bodies; but many escape, and we daily saw them float by, while vultures stood upon them contending for the horrid banquet.

There being no wharves or docks, you are rowed to a ghaut in a dingey, and landed amid Hindus performing their ablutions, and reciting their prayers. No sooner does your boat touch the shore, than a host of bearers contend for you with loud jabber, and those whom you resist least, actually bear you off in their arms through the mud, and you find yourself at once in one of those strange conveyances, a palankeen. Away you hie, flat on your back, at the rate of nearly five miles an hour, a chatty boy bearing aloft a huge palm-leaf umbrella to keep off the sun, whom no assurances that you do not want him will drive away, but who expects only a pice or two for his pains. The bearers grunt at every step, like southern negroes when cleaving wood; and though they do it as a sort of cha-

rus, it keeps your unaccustomed feelings discomposed.

Arrived at the house, you find it secluded within a high brick wall, and guarded at the gate by a durwan, or porter, who lives there in a lodge, less to prevent ingress, than to see that servants and others carry nothing away improperly. The door is sheltered by a porch, called here a verandah, so constructed as to shelter carriages—a precaution equally necessary for the rains and the sun. The best houses are of two stories, the upper being occupied by the family, and the lower used for dining and store rooms. On every side are contrivances to mitigate heat and exclude dust. Venetian blinds enclose the verandah, extending from pillar to pillar, as low as a man's head. The remaining space is furnished with mats, (tatties,) which reach to the floor, when the sun is on that side, but at other times are rolled up. When these are kept wet, they diffuse a most agreeable coolness.

The moment you sit down, whether in a mansion, office, or shop, a servant commences pulling the punka, under which you may happen to be. The floor is of brick and mortar, covered with mats, the walls of the purest white, and the ceilings of great height. Both sexes, and all orders, dress in white cottons. The rooms are kept dark, and in the hottest part of the day shut up with glass. In short, every thing betrays a struggle to keep cool.

Another great contest seems to be against ants. You perceive various articles of furniture placed upon little dishes of water or quick lime, without which precaution every thing is overrun. White ants are most formidable; for from those it is impossible wholly to guard. They attack every thing, even the beams in the houses. A chest of clothes, lying on the floor a day or two only, may be found entirely ruined. A mere pinhole appears in your precious quarto—you open it, and behold a mass of dust and fragments!

The number of servants, and their snowy drapery, huge turbans, stubby mustachios, bare feet, and cringing servility, form another feature in the novel scene. Partly from the influence of caste, but more from indolent habits, low pay, and the indulgence of former masters, when fortunes were easily made, they are appointed to services so minutely divided as to render a great number necessary. * * *

A walk into the native town, pro-

duces novel sights on every side. The houses, for the most part, are mere hovels, with mud floors and mud walls, scarcely high enough to stand up in, and covered with thatch. The streets are narrow, crooked, and dirty; and on every neglected wall, cow-dung, mixed with chaff, and kneaded into thin cakes, is stuck up to dry for fuel. The shops are often but six or eight feet square, and seldom twice this size, wholly open in front, without any counter, but the mat on the floor, part of which is occupied by the vender, sitting cross-legged, and the rest serves to exhibit his goods. Mechanics have a similar arrangement.

Barbers sit in the open street on a mat, and the patient, squatting on his haunches, has not only his beard, but part of his head, shaved, leaving the hair to grow only on his crown. In the tanks and ponds, are dobies slapping their clothes with all their might upon a bench or a stone. Little braminy bulls, with their humped shoulders, walk among the crowd, thrusting their noses into the baskets of rice, gram, or peas, with little resistance, except they stay to repeat the mouthful.* Bullocks, loaded with panniers, pass slowly by. Palankeens come bustling along, the bearers shouting at the people to clear the way. Pedlers and hucksters utter their ceaseless cries. Religious mendicants, with long hair matted with cow-dung, and with faces and arms smeared with Ganges mud, walk about almost naked, with an air of the utmost impudence and pride, demanding, rather than begging gifts. Often they carry a thick triangular plate of brass, and, striking it at intervals with a heavy stick, send the shrill announcement of their approach far and near. Now and then comes rushing along the buggy of some English merchant, whose syce, running before, drives the pedestrians out of the way; or some villainous-looking caranchie drags by, shut up close with red cloth, containing native ladies, who contrive thus to "take the air."

No Englishmen are seen on foot, except the very poorest, as it is deemed ungentleel; nor native women, except of the lowest castes. Costumes and complexions, of every variety, move

* These are individuals turned loose when young, as offerings to an idol, which are thenceforth regarded as sacred. Though no one looks after them, their privileged mode of life keeps them in good order; and mixing so much among crowds, from which they meet no ill treatment, makes them perfectly gentle.

about without attracting attention—Hindus, Mussulmans, Armenians, Greeks, Persians, Parsees, Arabs, Jews, Burmans, Chinese, &c. &c. Bheesties, with leather water-sacks, slung drip-



A Bheestie.

ping on their backs, carry their precious burden to the rich man's yard, or hawk it along the street, announcing their approach by drumming on their brass measure. Snake-charmers, jugglers, and blind musicians, gather their little crowds. Processions are almost always abroad in honor of some idol, or in fulfilment of some promise; making all possible clamor with voices, drums, cymbals, and trumpets. Women carry their children astride on their hips. Wretched carriages, drawn by more wretched ponies, jingle along, bearing those who have long walks and moderate means. Women crowd about the wells, carrying water on their hips, in brass jars.



Woman carrying water.

Mudholes, neglected tanks, decaying carcasses, and stagnant ditches unite with fumes of garlic, rancid oil, and human filth, to load the air with villanous smells. The *tout ensemble* of sights, sounds, and smells, is so utterly

unlike any thing in any other part of the world, that weeks elapse before the sensation of strangeness wears away.

One is constantly struck with the excessive cruelty displayed toward oxen and horses by the natives; so strongly contrasting with the tenderness of Burman drivers. The cattle are small, lean, and scarred all over with the brands and fanciful figures of their owners. Poor in flesh, and weak, they are urged with a large stick, and by twisting the tail, in the most violent manner. The heavy blows were continually sounding in my ears, and, with the creaking of the wheels, which are never greased, keep up an odious din. The horses of their miserable carriages fare no better—the driver scarcely ever suffering his whip to repose.

Close to my residence was one of those numerous tanks resorted to in this city, not only for drinking-water, but ablutions of all sorts. Every hour in the day some one was there bathing. Those who came for water, would generally walk in, and letting their jar float awhile, bathe, and perhaps wash their cloth; then filling their vessel, bear it away with dripping clothes. Some dobeys, or washermen, resorted thither, whose severe process fully accounted for the fringes constantly made on the edges of my clothes. Without soap or fire, they depend on mere labor; standing knee deep in the water, and gathering the end of a garment in their



Washerman.

hand, they whirl it over their head, and bring it down with great force upon a stone or inclined plank, occasionally shaking it in the water. They spread out the articles on the hot sand, and a powerful sun enables them to present clothes of snowy whiteness.

My residence with Mr. Pearce on the Circular Road, which is a principal thoroughfare, afforded continual opportunity of observing native character

and habits. A spectacle of frequent recurrence was the wedding procession of young children, affianced by their relations. Music and many torches dignify the procession. The girl is often carried in a palankeen, and the bridegroom on horseback, held by a friend. Sometimes the little things are borne in a highly-ornamented litter, as in the engraving. It is always af-



Part of a Wedding Procession.

fecting to think that if the poor little boy die, his betrothed is condemned to perpetual widowhood. Many of these, as might be expected, become abandoned characters.

I saw many funerals, but none in which any solemnity or pomp prevailed. The body, without a coffin, was carried on its own paltry bedstead by four men, covered merely with a sheet; a few followers kept up a wailing recitative, and beat upon small native drums. The body was thus conveyed to the place of burning, or thrown into the Ganges.

Serampore.

The name of Serampore is so intimately associated with the history of modern missions, especially those of the Baptist denomination, that I of course spent some time there. A pleasant ride of fifteen miles brought me to Barrackpore, a military station on the river side opposite to Serampore, and the seat of the governor-general's country residence. The road is bordered with fine trees the whole distance, and the country, as far as the eye can reach, is in high cultivation. Many laborers were ploughing—an operation which stirs up but a couple of inches of soil, and would call forth the surprise and contempt of a New-England farmer. The plough costs but fifty cents, and the miniature oxen which draw it, but five dollars the pair. The latter are generally marked all

over with lines and circles, burnt upon their skin. The view of Serampore from the river, is exceedingly attractive. The same architecture which prevails at Calcutta, gives the houses the appearance of elegant marble villas, and the huge college, with its superb columns, confers dignity on the whole scene. The river is here about eight hundred or a thousand yards wide, placid, and full of boats.

The population of Serampore is fifteen thousand. About one hundred of the houses are designed for Europeans, but nearly half of them are empty. I was kindly received by the venerable survivor of that noble triumvirate, which will never be forgotten while missions retain an advocate. Though in his sixty-ninth year, Dr. Marshman's eye is not dim, nor his step slow. He leads the singing at family worship, with a clear and full voice; preaches with energy; walks rapidly several miles every morning, and devotes as many hours every day to study as at any former period. His school for boys, and Mrs. M.'s for girls, are continued, though less lucrative than hitherto, from the number of similar ones now established in the country.

Every walk through the town and its environs, presents objects which awaken tender and serious thought. There is the ghaut, where, thirty-six years ago, Marshman and his family landed, friendless and discouraged by the opposition of the Company's government. There, twenty-four years

ago, landed Harriet Newell and Ann H. Judson, whose feet now tread the stony plain. And up those steps, for many years, missionaries of all names and parties have ascended, to receive a fraternal welcome to India.

Close by are part of the foundations of the houses of Carey and Ward, long since overturned by the encroachments of the river. Further down is the printing-office, whence so many thousands of thousands of portions of the word of God, in languages spoken by more than half the *pagan world*, have been produced. Still further is the college, a superb and vast edifice, the principal hall of which is said to be the largest in India. It is a chaste and noble building, constructed of the most durable materials throughout. The staircases are of ornamental cast iron, imported from England at great expense. Its library is exceedingly valuable, and contains the immense collection of dried botanic specimens by Dr. Carey. Connected with the institution are about one hundred pupils, but for the most part young, and studying only preparatory branches. At this time, there are but two regular students in the college proper. The building was erected when there were no similar institutions in India, and shows the capacious plans and noble spirit of its founders. But the starting up of so many schools of similar character, and other causes, have prevented the expected accession of students. There is reason to hope that the active operation of the numerous elementary schools in the vicinity, will, ere long, create a race of scholars prepared to proceed in the elevated course of studies intended to be here pursued.

In the rear of the college are two professor's houses, in one of which Carey spent his last years. The room in which he died called up indescribable sensations, and I trust wrought improvement upon my spirit. Behind is the extensive botanic garden, where that wonderful man, by way of relaxation, gathered a vast collection of trees, flowers, fruits, and vegetables, from every part of India, and from whence he diffused a taste for natural science, which is now yielding invaluable results.

A little to the north of the town, in a calm and retired spot, is the mission grave-yard, surrounded with palm groves. It contains about an acre, enclosed with a good brick wall; and along its nice gravel walks are mahog-

any trees, set at proper distances. The monument for Ward is a circular pavilion, beautiful and chaste, with a suitable inscription on one side, read from within. Carey's is a plain cenotaph, built many years ago, for some of his family, and now bearing additional inscriptions for himself and his widow. His own epitaph, by his express direction, is merely this:—

WILLIAM CAREY,

BORN 17TH OF AUGUST, 1761,

DIED 9TH OF JUNE, 1834.

*"A wretched, poor, and helpless worm,
On thy kind arms I fall."*

Mrs. Carey, his third wife, died about a year after her husband. Mr. Ward's widow survived him ten years. Carey's son is now a missionary in the upper provinces. Ward left two daughters, both of whom are pious and have been married several years.

A handsome church was built in the town, by the Danish government, many years ago; but no chaplain has ever been appointed, and the missionaries have always officiated there. They have beside this a commodious chapel of their own, where worship is performed on week days and Sunday evenings, and a considerable church of natives. A mile and a half from town is another.

This mission was commenced in 1793. Its history is too well known to leave me the necessity of describing it, or dwelling on its fruits. It was the commencement of those grand operations, which we trust the church will never relinquish till the earth be filled with the knowledge of the Lord. With the exception of what had been done in the Tamul and Malayalam languages, the whole of India was then entirely destitute of the scriptures in their vernacular tongues. Few in number, and sustained by their own resources, the missionaries have given the world the whole Bible in Sanscrit, Chinese, Bengalee, Hindu, Mahratta, Oriya, Sikh, Pushtu or Afghan, Cashmere, and Assamee; and the New Testament in the Gujeratee, Kunkun, Multanee, Bikaner, Bhugulcund, Maraur, Nepaul, Harotee, Kanoja, Mugudli, Oojuyince, Jumbo, Blutneer, Munipore, Bruij, Kemaoon, Shree-nagur, and Palpa; beside portions of the New Testament in various other languages. Some of these versions have been repeatedly revised, and successive editions printed.

There are now eighteen mission stations, and twenty-two churches, connected with Serampore; at which are laboring five Europeans, and twenty-two Indo-Britons, with twenty-five native preachers and catechists. Of the eleven members which constituted the first church in India, Mr. Marshman and wife alone remain.

[Mr. Marshman died Dec. 5th, 1837, in the 70th year of his age. The Serampore establishments were reunitd with the English Baptist Missionary Society, in April, 1838.]

Songs of Praise,

BY ARUMUGA TAMBIRAN.

In Mr. Malcom's journal at Madras, published in vol. 17 of the Magazine, p. 233, the following notice was taken of a case of recent conversion to Christianity, (in 1836,) which had excited a great interest among the natives, far and near.

THE FIRST SONG OF PRAISE, IN THE NAME OF THE LORD JESUS.

And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation.—*Isaiah xii. 1, 2.*

- 1 High places ascending, sitting painfully cross-legged as a Yogee, and meditating, - - - - - Enough—Enough:
Now—The majestic Jesus who came to save me, - - - - - Behold ye—Behold ye.
- 2 The sacred sash, with entangled hair, Rattracham necklaces and beads, Enough—Enough:
Now—Jesus who delivers me from trusting in such things, - - - - - Behold ye—Behold ye.
- 3 Dressing in yellow robes and rubbing ashes on the body, in abundance, Enough—Enough:
Now—The Lord Jesus who saw me and saved me, - - - - - Behold ye—Behold ye.
- 4 Bathing in holy waters, and visiting Siva temples, - - - - - Enough—Enough:
Now—Jesus, the God of gods, who sought me and saved me, - - - - - Behold ye—Behold ye.
- 5 Wandering to holy places and bowing to images, - - - - - Enough—Enough:
Now—The Divine Jesus who discovered and saved me, - - - - - Behold ye—Behold ye.
- 6 Of feast days and following idol cars through the streets, - - - - - Enough—Enough:
Now—Jesus, the Lord of worlds, who powerfully saves me, - - - - - Behold ye—Behold ye.
- 7 Wearied with long pilgrimages to Casi, fainting and foot sore, - - - - - Enough—Enough:
Now—The excellent Jesus who governs me by his grace, - - - - - Behold ye—Behold ye.
- 8 Tossing about in heathen doubts like the waves of the troubled sea, - - - - - Enough—Enough:
Now—Embraced firmly by the mercy of the most excellent Jesus, - - - - - Behold ye—Behold ye.
- 9 Being fashioned as a heathen, great was my sin against God, of which - - - - - Enough—Enough:
Now—The exalted Jesus revealed to me, and ruling over my heart, - - - - - Behold ye—Behold ye.
- 10 Foaming like an evil spirit, and corrupting as a dead corpse, - - - - - Enough—Enough:
Now—The mighty loving Jesus saving and delivering me, - - - - - Behold ye—Behold ye.
- 11 Wandering about to satisfy craving appetites like a dog, and agitated like a jackall, - - - - - Enough—Enough:
Now—That good Jesus who came to save and to satisfy the soul, - - - - - Behold ye—Behold ye.
- 12 Following habits of lying, murder, revenge, and drunkenness, - - - - - Enough—Enough:
Now—Jesus, who is worthy to be praised, pardoning my sins and saving me, - - - - - Behold ye—Behold ye.
- 13 Carefully performing prayers, rites, and sacrifices, - - - - - Enough—Enough:
Now—The salvation of the loving Jesus, to which he has called us, - - - - - Behold ye—Behold ye.
- 14 Gathering sacred flowers, and plucking the leaves of the vilvum, to perform worship to the idol, - - - - - Enough—Enough:
Now—The sweet salvation of the supreme Jesus, - - - - - Behold ye—Behold ye.
- 15 Intoxicated with heathen worship, and staggering among the tales, histories and vile works of vain gods, - - - - - Enough—Enough:
Now—Saved by the favor of the meek and lowly Jesus, - - - - - Behold ye—Behold ye.
- 16 Secretly whispering in the ears of disciples, to extort money from them, Enough—Enough:
Now—The merciful Jesus who sought me, and reigneth over me, - - - - - Behold ye—Behold ye.
- 17 Fashioned as a lascivious devil, in the garb of heathenism, - - - - - Enough—Enough:
Now—The exalted Jesus who hasteth to deliver us, - - - - - Behold ye—Behold ye.

"Arumuga Tambiran, (literally, the six-faced god,) a distinguished devotee, has been converted to Christianity. He is now very old, having been for fifty years a prominent pilgrim and teacher. Dressed in a yellow robe—the sacred beads round his neck—smeared with ashes and clay, and bearing the various insignia of his high station, he made pilgrimages to many and distant places of distinguished sanctity, and was every where received with profound veneration. Eleven others, who had begun this course with him, had all died. Scarcely any man, far and near, stood so high, in his way, as Arumuga. His public baptism, last August, has created a strong sensation through the entire peninsula. Being a poet, he has written several pieces, which have been printed in large quantities, and are sought after with great avidity—this being the style of the sacred books."

Having lately met with a copy of some of these poetical pieces, with a free translation, we have thought it would not be unacceptable to our readers to lay before them the two specimens which follow. The first appears to have been designed as a preface song of Arumuga's baptism. The second is stated to have been sung after his baptism.

- 18 Racking the brain with disputes like a sectarian devil, - - - Enough—Enough :
 Now—Jesus, the self-existing God, who embraces and saves me, - Behold ye—Behold ye.
- 19 Adultery committed under the cloak of sanyasi sanctity, - - - Enough—Enough :
 Now—The excellent Jesus, who verily appeared, reigneth over me, - Behold ye—Behold ye.
- 20 The rain which fell from the clouds, transforming it into holy water, - Enough—Enough :
 Now—To the baptism of the majestic Jesus, - Come ye—Come ye.
- 21 Dropping holy gee (oil) into the sacred fire ; then whispering unintel-
 ligible mantras in the ears of deluded disciples, - - - Enough—Enough :
 Now—To the pure baptism of Jesus, who fills all, - Come ye—Come ye.
- 22 Cymbals, brass plates and bells sounding in every street, - - - Enough—Enough :
 Now—To the prayers and praises of the God Jesus, - Come ye—Come ye.
- 23 Drums beating, trumpets and chanks sounding, - - - Enough—Enough :
 Now—To the high praises of the great Jesus, - Come ye—Come ye.
- 24 Dancing before idols, hands clapping, and prostrations, - - - Enough—Enough :
 Now—To the rightly instituted worship of the High Priest Jesus, - Come ye—Come ye.
- 25 Beating the cheeks, to force unnatural tears to the false god, - - - Enough—Enough :
 Now—To the gracious adoration of the adorable Jesus, - Come ye—Come ye.
- 26 Adorning with garlands, heathen vestments, and gold neck ornaments, - Enough—Enough :
 Now—To the high praises of the heavenly Jesus, - Come ye—Come ye.
- 27 The heathen splendor of placing the idol on the image of the beast, the
 palanquin and the car, - - - Enough—Enough :
 Now—To the preached gospel of the manifested Jesus, - Come ye—Come ye.
- 28 The dancing, and the songs, of the prostitutes of the temple, - - - Enough—Enough :
 Now—To the songs of Zion and the true word of the Lord Jesus, - Come ye—Come ye.
- 29 Eating rice and cakes, &c. vainly before the idol, - - - Enough—Enough :
 Now—To the sacred supper of the Lord Jesus, - Come ye—Come ye.
- 30 Wearing the brahmin string, and saying daily mantras in order to
 purification, - - - Enough—Enough :
 Now—To the holy sacrament of the spotless Jesus, - Come ye—Come ye.
- 31 Eating flesh of the sheep, roasted in the fire, to obtain purification and
 supposed merit, - - - Enough—Enough :
 Now—To the holy symbols of (the slain Lamb that taketh away sin)
 the Lord Jesus, - - - Come ye—Come ye.
- 32 Studying the vethams and shastars to obtain salvation, - - - Enough—Enough :
 Now—To the true gospel of the exalted Jesus, - Come ye—Come ye.
- 33 To leave worldly, lying heathenism, - - - Strive ye—Strive ye :
 Now—To the scriptural doctrines taught by the true ministers of God's
 holy word, - - - Come ye—Come ye.

Sung after the baptism.

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived : neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you : but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.—1 Cor. vi. 9, 10, 11.

1 I worship the Lord Jesus,

I worship !

I worship the God of gods !
 From this country let heathen superstition flee away :
 O Priest !—O Holy !—O Mighty !—O Truth,
 Help to my soul there is none except Thee !

I worship the Lord Jesus !

I worship !

2 Worldly wisdom—worldly desires—sensuality,

Avarice—and all other lusts I reject ;
 The true God—the true way in the Gospel
 Of the true Word—I have received :
 O Holy God !—O Loving God !—O High Priest !—O Righteous King !

I worship the Lord Jesus !

I worship !

3 Born in heathenism, wandering in darkness,

Walking to bathe in holy waters ;
 Although like a poor dog I attended every heathen place,
 Even all the country around, what wisdom could I see ?
 Oh, holy God ! Deliverer from lies—out of whose mouth
 Truth proceedeth—Deliverer from doubts—powerful and just God !

I worship the Lord Jesus !

I worship !

4 Encircling the temple in holy processions, with prostrations and tears,

In every street and every place I saw the same figured images
 Adorned with garlands, flowers, heathen vestments and jewels,
 And at all other feasts I slavishly served.
 O liberating Lord God !—O all gracious Teacher !—O Triune Deity !
 Thou ! who graciously receivest me at thy feet :

I worship Thee, THE LORD JESUS !

I WORSHIP !

American Baptist Board of Foreign Missions.

Burmah.

EXTRACTS FROM MR. HANCOCK'S JOURNAL AT MERGUI.

Mr. Hancock and family left Maulmain Nov. 27, 1837, and arrived at Mergui Dec. 3. On the 26th of December he was joined by Mr. Kincaid, as stated in former communications. For several months previous to his departure from Maulmain, he had been engaged partly in the printing-office, and partly in evangelical labors in Maulmain and its vicinity.

Catholics—Burman Funeral.

Dec. 16, 1837. I have had some very interesting conversations with the natives since our arrival here. Very few set themselves in array against the truth; and all seem to be interested in what we have to communicate; but the Spirit alone can make a permanent impression on their minds, and savingly interest them in the truth. A few evenings since, two young men (Catholics) came in to converse with me on the subject of religion. They asked a great many questions, and, before they left, seemed to have made some new discoveries respecting the procuring cause of man's salvation. They were very anxious to make out something meritorious from confessions, sacraments &c.; but the doctrine of salvation by grace, which admits of no auxiliaries in the great work of saving the lost, they could not thoroughly comprehend. Last night, two young men, one of whom, I understand, the priests have anathematized, (for what reason I know not,) came in with an apparently sincere desire to understand the principles of the new religion. I explained to them, to the best of my ability, the doctrines of Christ, and they went away convinced that there is, at least, a consistency in the various parts of the Christian system. So far as my experience goes, the pure, unadorned doctrines of the gospel are the only effectual weapons that can be wielded in this warfare with the powers of darkness. To be sure, it is foolishness to some, and a stumbling-block to others; but to those who are "called, Christ the power of God, and the wisdom of God."

19. Attended a Burman funeral. The occasion, and the circumstances

attending it, furnished matter for improvement. On their way to the burning and burying ground, the young men bearing the corpse seemed to be divided into two opposite parties, each striving for preëminence in acts of disrespect towards the remains of their departed fellow-creature. At one moment, one party bears off the body, in spite of the opposition of the other, shouting victory, seemingly unwilling that the remains should be burned; at another, the other party recover their lost ground, and, in their turn, overpowering the opposition, the corpse is thrust with considerable force to the ground. Thus the struggle is continued, until they arrive at the spot assigned for the burning. The occasion seems to be improved solely for the amusement of the spectators. After the tumult had ceased, I commenced remonstrating with them on the impropriety of their proceedings; to which they replied, it was their custom. All seemed to be as indifferent to the fact that a soul had passed into eternity, as if the cause of their assembling was but the burning of a dog. I however succeeded in securing their attention to the doctrine of a certain resurrection beyond the grave; a resurrection unto life of all who believe in Jesus, and a resurrection unto death of all who reject him. As is always the case, some gaped, some opposed, and some listened with attention and asked for books. One man rejected the whole system, he said, because I contradicted the fact asserted in their own writings, that the world was once destroyed by fire. He, however, condescended to reconsider the subject, and requested me to give him a book to examine for himself. He was a man of some respectability.

20. In my round, distributing tracts, this morning, a young man invited me in, and wished to know something about us and our books. I therefore sat down with him, gave him an outline of the Christian religion, and exhorted him to think of the goodness of that Being who is the origin of all temporal blessings, and by whose grace alone salvation from hell is to be obtained. He listened in silence, but with apparent interest. He is a physician, and seems to be a man of considerable intelligence. I gave him a copy

of the Catechism and View, the Account of the Creation, and the Life of Christ.

Jan. 19, 1838. A few days since, while conversing with an apparently respectable man, a female, who had been listening with eagerness to what had passed between us, said she wished to ask one or two questions; she wished to know whether she must trample upon idols, as a term of her admittance into this religion, and whether she must remain under water a long time on receiving baptism; for thus she had been told. Some go so far as to say, that, after the subject has been once immersed, the question, "Do you see God," is asked, and if the answer is "No," he is plunged into the water again and again, until he is forced to acknowledge that he sees him. Such are some of the ridiculous stories told to divert the minds of honest inquirers after truth.

Feb. 6. Wickedness abounds in this place. Arrack-drinking, and opium-smoking, are the crying sins. I was informed by the governor, that the revenue arising from the sale of spirits and opium is about 900 rs. per month.

Visit to Tavoy and Mata—Sickness—Conversations with natives, their rejection of the gospel.

April 9. Since my last date, I have visited Tavoy and Mata. In Tavoy city, during the dry season, there is very little missionary work done, except what is effected by one or two native assistants. In fact there is no one to do it. Brn. Mason and Wade are devoted to the Karens, and br. Bennett's time is monopolized by the printing-office. That place needs as much the exclusive labors of a Burman missionary as Maulmain or Mergui.

My visit to Mata was an extremely interesting one, though I have since paid dearly for it. Br. Mason and myself left Tavoy on Wednesday morning, and reached the "City of Love" Thursday evening, about five o'clock. We were heartily welcomed by br. and sr. Wade. In the evening, by request, I addressed an assembly of between two and three hundred Karens, from these words: "Let not your hearts be troubled," &c. Many of them had lately lost friends by the cholera, and their hearts were still bleeding from the wounds which had been made; many, also, had contemplated a removal from the place, from fear of contagion. I directed their

minds to the words above quoted, as a "balm for all their wounds, and a cordial for their fears." It was the largest congregation of natives I had seen in the country, and a more attentive one I have never seen. When the meeting was over, all were anxious to testify their welcome to the stranger, by a shake of the hand, and it was with much difficulty I made my way through the crowd.

The second day after my return from the tour, March 7, I was again prostrated with "jungle fever." It was more severe than my attack in 1836, though not so protracted. But the Lord again restored me, when all around feared the attack would be fatal; and to Him I desire to dedicate the remainder of my days. A day or two since, I again visited one of the public zayats in town, in order to preach to any who might wish to hear; but my strength, which was but partially recruited, would not allow me to tarry long—long enough, however, to communicate saving truth to several apparently attentive listeners. "God giveth the increase."

11. To-day I again went out, though the heat was extremely oppressive and debilitating, and had but just seated myself in the zayat when several old men came and entered into conversation with me. They appeared interested, and asked several pertinent questions. One of them, not quite relishing what was said, observed, with an air of triumph, "If the eternal God is what you claim for him, let him at once convince us of his ability and willingness to make his creatures happy, by making this poor man rich in our presence." I replied that God gives like a God, and that the happiness he confers is incomparable; and asked if that happiness was worth possessing, which we could not carry with us into the eternal world, since we were daily and hourly exposed to the shafts of death. They all acknowledged the force and propriety of the question, and I hope the interview was not altogether in vain.

12. Spent a couple of hours in conversation with the natives to-day. The arguments used in favor of the Christian system, are all acknowledged reasonable, but they do not seem to penetrate the heart: "like unto a man beholding his face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."

May 26. I sometimes feel almost discouraged from trying to hinder these people from going to hell. In addition to their former sins, they now sneer at the name of Christ, and revile his followers. But what can we do? Must we give them up?

June 1. Perhaps there is no place in the provinces, whose religious interests are so zealously watched as here. Priests of idolatry and of the "mother church" receive abundant patronage. Day before yesterday I observed several apparently respectable men assembled in a *zayat*, collecting money. I enquired their object, and was informed they were about erecting a monastery. I further inquired, if all their priests could not be accommodated in the buildings already erected. They replied that some were expected from Maulnain.* They seemed to consider me as an intruder, and treated me with very little respect. I could not leave them, however, without bearing witness against them. I told them it was well to contribute to the support of religious teachers, if they taught the truth; and they should consider whether their priests taught them the true law. One of the number, whose soul appeared to be filled with indignation, said, "I know all about this matter, and can anticipate all you will say, and we do not wish to listen to you; you had better go somewhere else." To persist, in such a case, would be "casting pearls before swine;" and I merely exhorted them to consider the fact that we did not ask them to support us, or to contribute in any way to our comfort; we only asked them to think for themselves, and further observed, "All are seeking happiness; but will all obtain it, seeking, as they are, in different ways?"

July 1. A few days since, I called upon the government native school instructor. After various inquiries concerning the school, I introduced religious conversation, by asking if he had seen any of our printed books; to which he replied, he had not. I then gave him some account of their contents, which drew forth some apparently candid inquiries. Presently, two writers from the court-house joined us, and they also were very civil and inquisitive. I left them, somewhat pleas-

ed with my interview. A day or two afterwards, I sent the schoolmaster a volume of tracts, which he refused to accept; thus evincing *how much* interest he felt in the conversation.

In reviewing the course of the last seven months, I see much that calls for gratitude to the Great Disposer of all events. Once my life has been snatched from the jaws of the grave, and, with this exception, myself and family have enjoyed a good measure of health. I see, also, much to dishearten and discourage us, as to the probability that these people will bow their stubborn wills to the authority of heaven. All the encouraging appearances mentioned above, have vanished, and all our fondly cherished hopes are dashed. It would indeed encourage our hearts, if we could see but a single individual permanently affected with divine truth. Instead of applications for books at our houses, it is difficult to give them away at any rate. Some pleasing statements might be made in reference to the Karens; but br. K.'s journal will make up all deficiencies in this department.

EXTRACTS FROM LETTERS OF MRS. STEVENS.


The extracts which we give below were designed for private perusal, but as they are, to some extent, of a public nature, and may prove of general interest, we are permitted to lay them before our readers. They were written, as will be perceived, soon after the missionary company to which Mrs. S. belonged, arrived in Burnah, and at intervals, the first being under date of March 5, 1838.

Administration of the Sacraments—Native assistants—Toungthoos.

Yesterday was our first communion-Sabbath, in this land of heathenism. This day, without the mission compound, is little like holy time; as much business, as much sin during its hours, as are witnessed on every other day. But within our quiet boundaries, there is the same hallowed stillness, the same Sabbath atmosphere, which we have loved at home; and besides, we have the sound of the church-going bell.

The native chapel is opposite the printing-office, which is just at the left of our house. Having ascended a high flight of steps, and passed across a wide verandah, we enter. At the head of the aisle, a plain table,

* There are monasteries enough here to accommodate 500 priests; but they would probably require a little repairing; and there is very little merit in repairing images, image-houses, or monasteries.



with an arm-chair at its side, upon a platform raised eight or ten inches, forms the pulpit and its furniture. Your eye rests on the venerable man occupying this station. Mr. Judson does indeed delight us every where, but especially here. His dress is very becoming, a plain black gown. This, and his spectacles thrown back, add much to his look of dignity. With a pleasant voice he reads the hymns and portions of scripture to the natives seated before him. About half of these are on neat mats, the others on settees, like those on his right and left for the mission families, the males on one side, and the females on the other. After singing, which sounds most sweet to those who love to think of their change from the worship of senseless idols, to the praise of the living and true God, Mr. Judson kneels for prayer. According to the custom of the country, he remains seated while preaching. His manner is exceedingly animated, almost too much so for his position. Morning service closes much as at home. At three in the afternoon, the brethren and sisters have a prayer-meeting at Mr. Osgood's, and usually native worship in the evening. Soon after dinner, about five o'clock, we repaired to the baptistry, which is within the compound. There we enjoyed the comfort of witnessing this holy ordinance administered to three—Mr. E. and a Taling and his wife. At dark, we again repaired to the chapel, to celebrate the dying love of our Redeemer. I would, but I cannot, describe my feelings on this occasion, so deeply affecting to me; one, to which I had so long looked forward with great interest. I must only give you the circumstances. The communion service sent by our church, and the cloth and napkins, were used for the first time. We have but half of them here, that being an ample supply; the other flagon, cups, and plates, have been given to the English church, of which Mr. Stevens is pastor; so that wherever we attend church, we shall find this to remind us of home. The Supper having been instituted in the evening, we were rather more in primitive manner than is usual, in that respect. The candidates were not received by giving them the right hand of fellowship, as with us, that not being with the Burmans a special sign of affection. Mr. Judson addressed the natives, while breaking the bread, and then distributed it himself to the side

on which the females were seated. Mr. Osgood, who addressed us in English, before the cup was divided among ourselves, then exchanged with Mr. Judson, in bringing the wine to us, as he had before taken the bread to the brethren. Our closing hymn was not indeed one, in singing which I have loved to join with our own dear church; but I felt that I must unite in the hymn on this occasion, and therefore ascertained, some days before, the one which Mr. J. would read, and Mr. and Mrs. Stilson, with Mr. S. and myself, learned it by rote, understanding only the general sentiment: even this was pleasant to us.

Yesterday our Sabbath exercises were much interrupted by the efforts to cure a sick woman in our neighborhood. The native doctors said they could do nothing for her, that the nats were angry with her. So they spent the day in worshipping these evil spirits, by dancing in the most ridiculous manner, in the strangest dress. But it must be the *music*, as they call their deafening noises, which has efficacy to drive away the nats; for surely, if they had been in the poor old woman, they would have been glad to remove to as great a distance as possible from her, while in the midst of that scene at least. It would seem that, by this time, experience would have taught these poor creatures, that these ceremonies cannot avail to their cure. But when no good is done, they are told, by their deceiving priests, that they have not worshipped enough, and that the anger of the nats, therefore, is not appeased, or that there is some other defect in the service.

We have just enjoyed another baptismal season at the water-side. It was the baptism of Moung Kya-bo, a young man about 19. He professes Christ amidst much opposition from his friends, but nothing seemed to affect him so much, and lead him to hesitate, as leaving his "poor mother." It is a most interesting case—his perfect decision in his own feelings with regard to becoming a disciple, and still this tenderness about his mother. Yesterday afternoon he talked with Mr. Judson, and proposed waiting a little for her sake. Mr. J. could not advise him to wait, and told him the danger of doing so—but wished him to do just as he thought best himself. He went away to think of it, but soon returned, appearing to feel that it was wrong for him to have thought of waiting, and wished to be

baptized. Never have I seen a lovelier expression of countenance than was his after he arose from the water; and as he followed Mr. J. up the hill, such a sweet look of placid happiness rested upon his pleasant features!

June 20. At evening, I rode down to the chapel, to join in the celebration of the Sacred Supper. Oh, how different from the precious seasons I have enjoyed in my own loved sanctuary! A very small circle, I think not more than eleven, beside those of us who are connected with the mission, and those were all, but one, of the members of the [English?] church, now in good standing. But the body and blood of the Lamb slain, are as precious here, as where there are many who know their saving efficacy, and partaking of their sacred emblems, can afford as much peace and sustaining hope here alone, as when seated by the side of dearest kindred and friends. * * *

Ko Chet'ing is a noble man. There is no native, probably, so much admired by the English, and who receives so much of their confidence. They would gladly place him at the head of the Karens of this region, would he accept the appointment; yet he is as humble as a little child, and most devoted to his work. The wife of Ko Chet'ing is also one of the most spiritual, as well as active, among the native Christians. She seems to possess a peculiar spirit of prayer, and is remarkably blest in receiving answers. There are several other interesting characters among the assistants; one a China-man. He left fine worldly prospects, to become a preacher. Mr. Haswell relates an interesting anecdote of one, who accompanied him from Amherst to Maulmain. They came by land, spending ten days at the little villages scattered between the two places. At one village the assistant was asked, "What does your God wear?" He answered, "His garment is righteousness, His girdle is truth, and His crown is glory." He afterwards repeated it to Mr. Haswell, saying, he thought there was something like it in the Psalms. He did not know what to say, but *that* came to his mind, and he wished to know if it was proper. One is shocked at such questions, but they are very frequent among these poor, ignorant people. Sometimes it will be thought that their attention has been gained and an impression made, when the preacher will be interrupted with something like

this: "How much money will you give me to enter this religion?" This is indeed discouraging. Midnight darkness seems brooding over this land, but now and then a star of promise shines, to gladden the heart. One of the assistants at Rangoon, while seated in the *zayat*, received a club thrown by a persecuting passer-by. With most admirable Christian dignity, he arose, and addressed to him this beautiful expression, "May you receive the most excellent blessings." Does not the change from a persecuting heathen to a lamb-like follower of the meek and lowly and richly benevolent Savior, seem most delightful? Is not such a result worth toiling for?

23. This is a peculiarly interesting day in the history of this mission, as that on which the first Tounghoo convert was received by this church as a candidate for baptism. The Tounghoos are a race of people somewhat resembling the Karens in their roving habits, but in other respects differing much from them; perhaps rather superior as a people. Mr. J. has been long desiring to make a beginning among them, and some time since, Ko Shway Ba induced one, who had come down from the vicinity of Ava for the purpose of trading, to lay aside his business, and examine this new religion. Soon he became interested, and now there is unusually satisfactory evidence of his conversion. He has a mild, lovely expression of countenance, which well corresponds with his humble, teachable disposition. He is constantly desiring to learn something from every Christian with whom he meets, and very often visits the different missionaries and native Christians, and requests them to pray with him. He will probably study here during the rains, as, like the Karens, the Tounghoos are not a reading people, and he is obliged to commence with the *them-bongyee*, (the spelling-book.) Then, he thinks of returning, that he may tell his old father and his countrymen of Jesus Christ, and of salvation through his merits. Mr. Jidson rejoices much over him, and his hopes seem greatly elevated that this is the commencement of a great work among these people. Pray with us that it may be so—that, like the Karens, they may be prepared of the Lord for the gospel, and, like them too, may rejoice to embrace it, until multitudes shall wait for baptism, as do so many poor, persecuted ones around Rangoon.

France.

EXTRACT FROM A LETTER OF MR. WILLARD, DATED DOUAY, (NORD,) JAN. 1, 1839.

Church constituted at Douay—Baptisms—Improved discipline of the churches.

The celebration of the communion at my house, the day after the baptism of Lepoix, was productive of so good an effect upon our students, that I proposed the forming of ourselves into a church. We agreed to take the articles of the summary of Christian doctrine, printed with the instructions of the Board to br. Willmarth, as the basis of our association. I explained fully the discipline of Baptist churches in the United States, and we agreed to adopt a similar one. As it was the very beginning of order, in this region at least, I declared my convictions fully to the young men, being very explicit upon the subject of receiving members. We finally organized ourselves on the 1st of Sept., by signing the above named articles, being wholly agreed upon the matter of discipline also, and, on the first Sabbath of September, we for the first time celebrated the communion, as a regularly constituted church. We were but five in number. On the 27th of the same month, we examined for baptism, an English girl, of seventeen or eighteen years, who, when we came here, was a Catholic, and the following evening I baptized her. On the 10th of Dec., we examined madame Ausman and her son, whom I baptized the same evening. Our little church now consists of eight members, five of whom I baptized myself. There are three English women, heads of families, who give evidence of conversion, and who will, I hope, be baptized in a little time. The wife of Pruvots is also converted.

The effect of our proceeding in forming a church here, has been excellent; the result has been such as I desired, and has appeared much sooner than I had anticipated. Our students are thoroughly convinced of the propriety and utility of the measures we have taken, and they recommend a similar course to all the brethren.

Dusart has adopted the same articles of doctrine, or rather the church of Bertry; every member having without hesitation signed them, as well as the whole of our discipline, which Dusart

wrote out, reduced to a series of articles, and presented to them. In a letter to Pruvots, Dusart says he has been much encouraged, and has wielded the sword of the Spirit more daringly, and to more apparent effect, since his return from Douay, in Oct. The opposition have become much more decent, since they have seen that little flock so well united, and firmly bound together. I hope that Dusart will give me a particular account of the whole transaction, in his journal of the last trimestre, which he has not yet found time to forward.

At Nomain, father Caulier has yielded too much to the wishes of Ubald and his party; but Pruvots, having visited Nomain at Christmas, urged the necessity of speedily adopting our plan, and before he left, the old gentleman declared his resolution to follow the advice. I have since learned that yesterday was appointed for the adoption of the regulations.

I hope that the churches of Lannoy and Baisieux will not be slow to adopt the same course. It is an encouraging fact that our brethren are becoming persuaded of the utility and even of the necessity of having some sort of compact, a common centre, a rallying point, as well as a digested system of discipline. Let them take entirely decided ground, and they will necessarily become less selfish, will have enlarged views, will be prompted to greater activity, will live better, and do more. On the other hand, our adversaries will naturally be discouraged, and will despair of seeing us scattered and brought to nought. I have for some time felt desirous of forming these little churches into an association, as also to organize a ministerial conference. All these things would be productive of good to all who are connected with us. If br. Sheldon joins me in the spring, as he now anticipates doing, I shall employ my first leisure in visiting the churches, and in endeavoring to accomplish these objects.

Notices of native preachers and assistants.

As the agents have not yet forwarded their summary of the doings of the last trimestre, I shall not be able to speak very definitely of the present condition of the churches. Those of Lannoy and Baisieux remain, I believe, *in statu quo*, except that the brethren of the latter place are greatly tried by the approach-

ing loss of two very pious young men, who are apparently near dying. Thieffry has baptized but one the past year.

Montel has continued at Aix. He has kept up his meeting at Orchies, where he has baptized two persons. The little church of Orchies have suffered a great loss by the death of the only sister of Crétin.

I have nothing new to say at present of the operations of Dusart.

Crétin has not written to me since his return to the *département de l'Aisne*, in October. He is, however, occupied as before. I still retain all the confidence in him which I have formerly expressed to the Board.

Caulier went down, without his wife, to examine the field and hire a house. He returned a little before Christmas, and proposes moving about the 13th of this month. I could not go down myself, but I told him to pass over the ground with Crétin, and select the most desirable location. He has taken a lodgment in the little town of Chauny, one league from Genlis and two from Manicamp; but he intends to fix finally at Manicamp in the spring. Manicamp is probably the best location.

Our colporteurs, Michel and Froment, have been in the field a little more than a year. I think they have done very well. I will endeavor, by and by, to forward to the Board some portions of Michel's journals.

Froment visited me in September, and I requested him to send me, at the end of his year, which closes with September, the names of all the villages he had visited, the distance of each from Parfondvalle, the *département* to which each belongs, and the number of copies of the Bible or New Testament which he had sold in each village. He sent me a list of the villages, and placed after each name a horizontal stroke, intending to represent by it the comparative distance of each village from his own, according to the scale of a small map, from which he says he copied the names. I regret that I cannot give you the distance in leagues. It appears that he has colported sixty villages in the *département de l'Aisne*, and thirty-three in the *département des Ardennes* alone, and nine others in company with another colporteur. I will translate the few remarks which accompany this list of names. He says, "These are the villages which I have colported up to this day. In some I have been able to do nothing, on account of the impiety which prevails in

them. But in many, I have been well received. The first three months were particularly employed, 1st, in colporting; seeking occasion to talk and read a chapter of the holy scriptures as often as possible; showing the necessity of reading and believing the word of God, &c. 2d, I occupied myself still for some time in colporting, and then made some new visits in certain villages, where I had distributed many volumes, having learned that *Messieurs les Curés* were busying themselves in running from village to village, and from house to house, gathering up the New Testaments, and forbidding people to occupy themselves with them. For my part, I thought it my duty to redouble my visits, proving, by the word itself, that God commands us to read his word, which alone guides to salvation those who believe and observe it; that we owe no obedience to man, but to God, who gave his Son for the redemption of man, &c. Near the end of April, br. Montel, an evangelist, came to join me. We employed ourselves, during the month of May, in making visits, and in holding some little meetings. This brother having left me, I continued my colportage in some new villages, without forgetting the visits, when I thought them necessary. I was well received in several of these last. I went at different times to the same villages, as you may see by my journals. My object was not to run like a back-pedlar, but to talk of the Savior as much as possible. I have distributed in these villages, during this year, 417 volumes, both bibles and new testaments. I cannot close without telling you, that God has deigned to call to a knowledge of himself, two young persons at Cuireux; there are others who are occupying themselves much with the gospel."

He adds a leaf to the preceding, which seems to refer wholly to his labors during the month of Oct. He says—"During this month, my time was in part employed in making visits. Several persons are much occupied with the gospel, and it is necessary to visit them often. Be so good as to tell br. Montel that his visits have done good, and that several of those on whom he called, wish to see him again, particularly those of Haut-Chemin. I have spoken with those persons lately. On Sunday, 28th October, I was at Cuireux. I passed some happy moments in that little village, especially with the family of the shepherd, whose

wife is a protestant. Without doubt, you will hear with joy, that two individuals of that family have not only renounced the errors of the Roman church, but have also felt the grace of God in their hearts, and have comprehended the word of life. Imagine, dear sir, what was the joy of my heart. May God continue his work in the midst of these people. Amen.

On the 5th of January, Mr. W. had the pleasure of baptizing the three English ladies alluded to above, together with the wife of Mr. Pruvots. The Douay church now consists of twelve members, six of whom are French, and six English.

GREECE.

Our last advices from the Greek mission are to the 12th of October last. In July, both Mr. Love and Mr. Pasco had had a course of bilious fever, from which the former was recovered. Mr. P. was still in feeble health. The missionaries were contemplating the establishment of a new station, on the island of Zante, about fifty miles from Patras, belonging to the Ionian, or Septinsular, Republic. Mr. Love had visited the place in September, and was expecting to remove to it, with his family, about the close of the year. The opportunities for direct missionary labor, both at Zante and in Greece Proper, were no less favorable than at any former period. The demand for books and tracts, and the abundant facilities for their distribution, are brought to view in the following

LETTER OF MR. LOVE TO THE SECRETARY OF THE AMERICAN TRACT SOCIETY, DATED AT PATRAS, OCTOBER 4, 1838.

For the liberal donation which your society has granted to this mission, please accept our unfeigned thanks. It was not until the first of April last that our tract operations can be said fairly to have commenced; and during this period our distribution would have been greater, had we been well supplied with tracts well adapted to the intellectual and moral condition of the people.

We have, however, distributed about 800 new testaments; 650 copies of parts of the old; about 60,000 pages of tracts, (chiefly those approved,) and 50 copies of small religious books. We have also distributed a number of

school-books; but intend to devote ourselves hereafter almost exclusively to the distribution of publications of a *decidedly religious* character. We have paid upwards of \$100 for tracts, and ordered about an equal amount, most of them being those approved.

The people want *religious books*. They call upon us from Missolonghi, from Naupactus, from Galaxidhi, from Albania in Turkey, from Bostitza, from Calabryta, from Pyrgos, and a multitude of the small villages from one to ten hours distant from Patras, and ask for books; and when we inquire what books they want, their reply is, if they designate any in particular, "*the scriptures*," or "*religious books*."

These are the books which the people need. The prevailing ignorance in respect to religious truth, nay the *very ground-work of religion*, is truly amazing. Faith, with multitudes, is but a *name*. Repentance, regeneration, sanctification, are all found in unmeaning ceremonies. "The blood of Christ, which cleanses from all sin," is the wine of their sacrament. The scriptures but few comparatively understand, and they, if they read at all, read but too frequently without reflection. They need tracts that will go every where illustrating the scriptures, and preaching "Jesus Christ and him crucified;" tracts that will light up their dwellings in this life, and bring to light life and immortality in that which is to come. It must be remembered that the people in this country, as among the heathen in India and Africa, have *no other preaching of the gospel*.

We see nothing in this part of Greece that leads us to suppose that such tracts would not be freely and thankfully received. Recently the priests have made no direct opposition, and it has been truly gratifying to notice, that a fair proportion of those asking for books, from the country, and some also from the town, are of this number. A priest not long since, from Joannina, the capital of Albania, came and requested books for himself and his large family of children. We alluded to the edict of the patriarch, but he thought it a great pity if he could not be allowed to read the word of God and other useful books in a language which he could understand. We are of opinion that *one, or two, or five millions of pages* of good evangelical tracts might be distributed in these parts.

In connection with our efforts at Patras, we propose to extend our labors to the island of *Zante*, about fifty miles distant. One of us, Providence permitting, will remove thither the last of December. I spent eight or ten days there, a few weeks since, and found in the Greek language *no enlightened religious books of any kind*. In conversation with some of the common people, I inquired why they did not read the scriptures. They were much surprised on learning that *the Scriptures could be had*, in a language they could understand, and expressed a desire to possess them.

The population of Zante is about 40,000, of which 16,000 are in the town. There has been no missionary for some years in the Ionian Islands, except the Rev. Mr. Lowndes, at Corfu. This gentleman, at the present time, holds, under government, the office of Inspector General of schools, and his time, necessarily, is chiefly devoted to the business. The whole population of the Septinsular Republic is about 200,000 souls; equal nearly to the entire population of Northern Greece, or about half that of the Peloponnesus.

We are located in that part of Greece where there is considerable Italian intercourse. It is particularly so at the Islands. Perhaps it is not generally known that there are numbers of Italians every year coming to these parts from Italy, and especially from the papal states, because they cannot endure papal oppression. A thousand or two of good Italian tracts, if you had them, would be of service to us. Poor, oppressed, and benighted Italy! who cares for her twenty millions of perishing souls!

At Patras and Zante are something more than one hundred arrivals yearly of English vessels, besides ten monthly arrivals of foreign steamers. At Zante there is also a detachment of about two hundred English soldiers; and as it is our motto, 'as we have opportunity, do good unto all men,' a supply of English tracts and of the Society's volumes would be most gratefully received. English books are valued in this region, and would be carefully read. And as some of the Greeks read English, we have it in our minds also, to form a small circulating religious library, as soon as we may be favored with supplies. To induce the habit of careful reading is a desideratum in these parts.

Cherokees.

In the last number of the Magazine, an account was given of the emigrating Cherokees, as seen at Nashville, Tennessee. Their further progress will be seen by the following letter from Rev. Evan Jones, who is conductor of one of the detachments, dated at Little Prairie, Missouri, Dec. 30, 1838.

We have now been on our road to Arkansas seventy-five days, and have travelled five hundred and twenty-nine miles. We are still nearly three hundred miles short of our destination. We have been greatly favored by the kind providence of our heavenly Father. We have as yet met with no serious accident, and have been detained only two days by bad weather. It has, however, been exceedingly cold for some time past, which renders the condition of those who are but thinly clad, very uncomfortable. In order, however, to counteract the effects of the severity of the weather in some degree, we have, since the cold set in so severely, sent on a company every morning, to make fires along the road, at short intervals. This we have found a great alleviation to the sufferings of the people.

At the Mississippi river, we were stopped from crossing, by the ice running so that boats could not pass, for several days. Here br. Bushyhead's detachment came up with us, and we had the pleasure of having our tents in the same encampment; and before our detachment was all over, Rev. Stephen Foreman's detachment came up, and encamped along side of us. I am sorry to say, however, that both their detachments have not been able to cross.

The members of the church, generally, maintain consistency of conduct, and many of them are very useful. Our native preachers are assiduous in their labors, seizing all favorable opportunities to cherish a devotional spirit among the brethren. Their influence is very salutary.

I am afraid that, with all the care that can be exercised with the various detachments, there will be an immense amount of suffering, and loss of life attending the removal. Great numbers of the old, the young, and the infirm, will inevitably be sacrificed. And the fact that the removal is effected by coercion, makes it the more galling to the feelings of the survivors.

Delawares.

EXTRACT OF A LETTER FROM MR.
BLANCHARD, DATED DELAWARE BAP.
MISSION, DEC. 14, 1838.

It has given me no small degree of pleasure, to find that the translation of the "Harmony" has been approved. I have felt much anxiety on this subject. One hundred and twenty eight pages are now printed, and in circulation, in pamphlet form. Thirty or forty more are ready for the press, leaving from sixty to seventy yet to be prepared. I hope to be able to get through with it in the course of the winter, notwithstanding my many cares, and the press of other imperative duties.

We had anticipated the concurrence of the Board in the reprinting of our Hymns. Am glad to find that we were not mistaken. I have added another form to them, making in all forty-eight pages, 24mo—forty-four hymns. It seemed to us best to delay no longer. All was printed in September.

Our English school was suspended during the month of June, on account of the health of my family. Since then, it has been kept in regular operation. "New system" teaching has also been kept up, although I have not been able to attend to it as much as I had hoped, in consequence of the many duties resting on me. It does seem to me that the welfare of the Indians at this station, demands the time of one missionary in this department, together with visiting; which would be performed in connection, as the most of the new system teaching must be done at their homes.

Our meetings are tolerably well attended. Since my last, two women have been baptized, both Delawares. I have long been impressed with the propriety of holding one or more prayer-meetings, during each week, at suitable places among our more distant neighbors, thinking that by so doing some would be brought under the means of grace, who now have no knowledge of the way of life. But my time is so completely taken up in those things already commenced, that to begin any thing new, would be at the expense of what we have been toiling long to gain.

In regard to the propriety of keeping the children in school but three or four months in the year, if, by a plan of this

kind, we could gain the wished-for end, viz. benefit the Indians by our school, there would be many reasons for adopting it, but some prominent objections present themselves. The case of Indian children is not quite as favorable to an English education, as that of the whites, inasmuch as the advantages of an education are not appreciated by the former, or by their parents. The latter, when they are at home, are generally in circumstances to improve their little stock of knowledge, and have every encouragement before them to do it. But it is quite the reverse with Indian children. When at home, they are in the midst of ignorance and superstition.

In short, they have no stimulus to the attempt, aside from the encouragements held out to them by their teachers. For example; one family of children have attended our school during the two winters past, and have been kept at home to work during the summers. I spent an evening there a few days since, and found that none of them could read as well as they could at the close of their first term; so that at least one half of the labor bestowed on them is lost. And again, if our school is kept but a part of the year, we cannot hope it will benefit, in the least, those who are irregular attendants. From experience and observation I have been led to conclude, that if we intend to benefit the Indians by an English school, it should be kept as constantly as circumstances will possibly admit. To give up our English school now for a time, would be virtually to give up all we have done by it. For there would be but little prospect of getting the same children in again, when we should wish to resume.

You have doubtless heard of the death of our dear friend, Dr. Chute.* The season has been very sickly. We have not been exempt from its calamities, but are now all in usual health.

Putawatomes.

EXTRACTS OF A LETTER FROM MR.
SIMERWELL, SCHOOL TEACHER, DATED
PUTAWATOMIE MISSION, NOV. 28,
1838.

I moved to this place with my family about a year since, and commenced teaching on the new system such Indians as were willing to be taught.

* Missionary of A. B. C. F. M.

This I have done by going from house to house, and my pupils have made considerable progress, some of whom can now read. In the spring, the Indians commenced drinking, and continued it, in a greater or less degree, till the sickly season came on, which rendered all teaching impracticable. Few, indeed, were exempted from sickness, and many died. All my family were sick. Most of the people are now restored to their usual health.

I have endeavored to hold meetings in my house, for such as were inclined to attend; and at times we had pleasant meetings, although but few attended. We want a minister very much, and unless you send us one speedily, I fear our station will suffer. The Catholics are well supplied, and as they can say of the Baptists, "they have no minister, no one to teach religion," I fear the Indians may be disinclined to attend our meetings. Indeed, we have suffered for want of one already. I hope to commence teaching in English and Indian in a few weeks, if I can have the house finished that I have contracted for. I have never been more solicitous for the salvation of a people, than I am at present for that of the Putawatomies; and how can it be otherwise, when I see those, who profess to be ministers of the gospel, dragging these poor ignorant creatures into their churches, and thereby placing them beyond the reach of conviction, assuring them that they are in the direct road to heaven? O that ministers would show the people their sins, that they might flee to the Savior of sinners! But these poor creatures, leaning on the righteousness of the minister, as one who holds the keys of heaven and hell, view themselves safe, though they never have seriously considered the nature of sin. They fear their ministers more than they fear God, as their works do clearly show. May God incline the Board to send us this desired help, and may he be one of his own choosing. Female help is also needed.

Otoes.

EXTRACT OF A LETTER FROM MR. MERRILL, DATED OTOE MISSION, NOV. 30, 1838.

It will be seen, by the extracts given below, that the health of Mr. Merrill is seriously impaired, so as to make his recovery doubtful. As he is the only missionary who has been

among this people, it will not be thought singular, that he feels for them a very tender sympathy, in prospect of his early removal.

My last was written in June, just before I left my family, to accompany the Otoes on their buffalo hunt. Since my return, my health has been poor. The privations and hardships of the journey proved too much for me. I have symptoms of consumption; and have been confined to my house a month. I am now very ill, and it is with difficulty that I write. If I should continue months, or years, it is not probable that I shall be able to preach as I have done, owing to the affection of my lungs.

I would commend these Otoes to your special regards. You will see, by my diary during my summer's tour, extracts from which I propose to forward to you, how kindly I was treated by them. They are a very active people, and need a teacher of good talents.

As my health is declining, it is important that an ordained minister should occupy this post.

Since my return from the hunt, I have held meetings in Otoe on the Sabbath, without an interpreter. These meetings were well attended. The school is continued as usual. My tour with the Otoes afforded me a good opportunity of imparting religious instruction, of learning more of their manners and customs, and of improving my knowledge of their language. Our hearts are no less interested in the blessed work before us, than when we first entered it. In prospect of my decease, I feel calm, resigned, and happy. Having a knowledge of the language of these Otoes, I would gladly, if the will of God be so, labor among them in making known the gospel of our Lord Jesus Christ, until they shall, through his grace, be brought into joyful subjection to him. My dear family have claims on me; but if God calls me hence, I trust he will provide for them. His promises cannot fail. We have experienced so much of his kindness in this dark land, that to distrust him now would be a grievous sin.

OMAHAS.—Rev. Chandler Curtiss, who has been for some time employed as a school teacher for this people, under the patronage of the United States Government, has found it necessary to remove, on account of the turbulent conduct of the Indians, and has fixed his residence at Bellevue, among the Otoes.

Other Societies.

American Protestant Episcopal Church.

The Board of Missions held its first triennial meeting in Philadelphia, on the 6th of September, 1838.

The following is a summary of the missions and stations established by the Foreign Committee, together with the number of missionaries and assistants :—

GREECE. Athens. 1 missionary and wife ; 3 female assistants ; 5 male and 8 female Greek teachers ; 630 pupils. Service is performed on Sunday in English and in Modern Greek. 20 beneficiaries reside in the mission family, and several others have become teachers in government schools in Greece.

Syra. 1 missionary and wife ; 1 printer and wife ; 1 male and 3 female Greek teachers ; 220 pupils. At this station divine service is held on Sunday in English and in French.

The press has issued, since the last report, 4,195,255 pages ; in all, 6,193,400 pages.

Crete. 1 missionary and wife ; 1 male and 1 female Greek teacher ; 281 pupils. This mission has been established less than one year.

PERSIA. 1 exploring missionary.

CHINA. (At Batavia.) 2 missionaries (1 married) ; 1 native teacher ; about 40 Chinese pupils in the schools.

W. AFRICA. Cape Palmas. 3 missionaries (1 married) ; 2 lay assistants ; 25 pupils. Divine service is held at 3 stations. An interior station is in progress, 40 miles distant. Several of the native boys in the school can read and write, and 4 of them act as interpreters to the missionaries, when preaching to the natives. Two church buildings are immediately needed.

The average annual receipts and expenditures for the three years preceding, including the domestic department, were about \$30,000.

AFRICA. From the journal of Dr. Savage, one of the missionaries at Cape Palmas, West Africa, we extract the following account of the burial of a Greybo chief :—

Last night, about two o'clock, all were awakened by the repeated discharge of numerous guns at Cape Town. This proved to be on account of the death of Seah, one of the principal "head men." He was spoken of as the successor to Freeman, the present king. This firing has continued throughout the day. This is customary on the death of a "great man." Went into town to witness his funeral. This is the first native interment all the ceremonies of which I have witnessed. They were as follows :

Just before arriving at the town, I met three natives going for the coffin. This is a change in their custom. Formerly they put the body into a canoe, and left it on the surface of the ground. This is the third who has been buried in a coffin. As I entered the town, noises from drums, firing, mourning and crying of the wives of the deceased, were deafening. I proceeded to the house of the deceased, in front of which

were assembled hundreds of women and children. Upon a rude bedstead lay the corpse, in a state of almost perfect nudity. In his life-time he had been a warrior. At his head, on the left, stood fixed in the ground two spears, and a woman by them, holding up to the view of the multitude, leopard, monkey, and other skins, which he had taken in the chase, and some in war. On the right was his standard, the flag of which, composed of dark blue cotton cloth in the body, white cotton for the border, having a cross of red flannel in the centre, and a long tail of the same material, waved over his head. By his head sat his chief wife, with a bandanna handkerchief, which she waved to and fro, to keep off the flies, accompanying each stroke with a corresponding motion of the head and body, while she poured forth her lamentations loud and long. At the other extremity sat two other wives, holding each a foot in their hands, accompanied by contortions of their bodies, recounting the good qualities of the deceased, and mourning over their loss. Along the side were arranged the rest of his wives, all of whom (eight in the whole) manifested by their uncouth movements and piteous exclamations, great sorrow at their bereavement. At a short distance on one side sat six or eight musicians, with instruments of hollow-wood, and dried skins drawn tensely over one end ; upon these, as drums, they incessantly played, which, together with their war-horns, the mourning and crying of the women, and the firing of the guns, made up a scene unique beyond conception.

Amidst this confusion, approached a woman with an earthen vessel, containing a light-colored fluid. Dipping her hand into it, with the utmost solemnity, she spread it gradually over the face, and then the body. This, as it became dry, appeared like chalk, and gave to the corpse a hideous aspect. Next came two men, brothers of the deceased, with long strips of cloth (calico, ginghams, &c.), which were spread successively over the body. This was to show the number and variety of his robes ; in other words, that he was rich, consequently a great man. Then came his ornaments, such as strings of beads of various colors and sizes, and strings of leopards' teeth, which, in numbers, are a sign of wealth. These were laid upon and about his head, and his snuff-box by his side. Things being thus arranged, the body lay in state.

In another direction, in the centre of a little space or court-yard, around which are built the houses of the deceased, lay a heap of broken wooden bowls, crockery, &c., ready for the interment. These are considered money and ornaments ; and the highest ambition of all who aspire to wealth and influence, is to have the inside of their houses hung with them, in great numbers. Around this space, or little yard, were arranged six or eight grave, patriarchal looking men having red woollen caps, long grey beards, and in their hands long and highly polished canes. These were the fathers of his wives. To their view, and to that of spectators, was opened an old leather trunk, filled with his treasures. From this were drawn, piece after piece, calicoes, checks, and ginghams, in further display of the dead man's wealth.

Two or three hours were thus spent in exhibit-

ing strips of calico, crockery, &c., to impress the surrounding multitude with a lofty idea of his rank and riches. The coffin was then brought forward, made in the usual manner with rough pine boards. The body was deposited therein, amidst the firing of guns, and terrific sounds of their drums, and war-horns, and the wailings of hundreds of females. Upon and around the sides were packed the cloths before exhibited. The lid was then nailed down and the coffin covered with blue cotton, striped over with white, in figures of a diamond shape. This done, a bullock was produced, and slaughtered by the head of the coffin; the blood caught in a bowl, was poured upon other cloths and crockery deposited in chests; a kid was likewise killed, and two fowls and rice prepared with palm-oil, for the dead.

At last came a moment of comparative silence; and, soon after, by the confused movement of the multitude in an opposite direction, the chief of the tribe was perceived to be approaching to bid the final adieu to the remains. He wore a white silk hat, and a piece of gingham around the waist; in this simple dress he proceeded to the head of the coffin, and, leaning over it, resting upon his staff, spoke about five minutes to the corpse; no one could or would tell me what he said. Having finished, he retired to his house. Then stepped forward a man of striking appearance, and addressed the crowd with great energy. This, it seems, was the "soldier-king or commander of the military," issuing the orders of the subsequent exercises. The soldiers were to proceed to the front of the agent's house upon the Cape, and there to fire a salute in honor of the dead.

At this moment, the coffin was placed upon the heads of two strong men, one at the foot and the other at the head, who immediately proceeded, at a rapid pace, through the winding streets of the town, till they came in front of the king's house. There they stopped, and refused to go farther. Such movements are common in all funeral processions. The corpse at such times is unwilling to go, say they; the devil stands in the way. After much turning, and pulling, and shoving, by the bearers, this evil was overcome, when they proceeded with still greater rapidity, amidst the discharge of guns, to the agency house, as ordered by the "soldier-king." Now commenced their salute, which continued, an irregular and dangerous firing, or rather exploding of guns, for fifteen minutes. This done, the procession moved on to the water's edge, in the same confused manner as before. The coffin was set down upon the beach, and further ceremonies performed, preparatory to a farewell to the wives of the deceased, and a passage over to a neighboring island, their place of interment. Now were renewed the horrible wailings of the women; some of whom threw themselves upon the coffin, others danced around it, tossing their arms in the air, while others again rolled over and over upon the sand, beating and tormenting themselves in various ways betokening their grief.

At last the time arrived for transporting the chests, containing the goods and articles to be buried with the body. These were carried first to the island, and placed upon the beach under the flying flag, which had been furled in crossing over. Then came the coffin, accompanied only by the number just necessary for performing the burial. The procession was again formed, and now advanced in greater order. The individuals, bearing a quarter of the slaughtered bullock, the goat, fowls, and the rice, led the

way. Then followed the standard-bearer immediately preceding the body, and others carrying the chests of cloths and crockery. Winding their way between rocks and bushes, they proceeded slowly to the place of burial; the whole of the route being previously sprinkled with rice by the way of appeasing and conciliating the favor of the devil. At last they stopped in about the centre of the island, where, digging a shallow grave, they deposited the body. Upon it they threw the crockery, &c., previously broken into a thousand pieces; and around the grave they strewed the cloths, calicoes, and ginghams, torn and mutilated in like manner. Upon a rock, and near the place, were left the meat and rice, the latter being scattered in every direction.

Thus closed the burial of a "great man" of the Greybo tribe, in Africa. In witnessing this scene, I was never more deeply impressed with their degradation. It seems to be nothing more than a vain desire of empty show, and affectation of wealth. But little or no sorrow, in my view, characterized their doings, and throughout the whole I could think of nothing else but "devils and lost spirits." When I thought of the usual consequences of death among this people, the charges of witchcraft, and the punishment of many innocent beings by poison, sadness and sorrow "gat hold upon me," and I could but wonder at the delay of the "wrath of God against such ungodliness, and unrighteousness of men."

I have often tried to get at their real object in burying cloth with the dead, and in depositing meat and rice near them; but in general the only answer obtained has been, "That be country fash," "White man hab him fash, and dis be country fash." On this occasion, however, I was informed by one of the principal and most intelligent men, that it was for the use of the deceased. I asked if he supposed a dead man capable of eating food, "No! no!" with quick reply. "But spose he die, and we no give him money, that time he come to tother place, (the land of spirits,) when they look him, and he no hab money, den they say 'ugh! he be poor fellow,' and no let him in; so they make palaver for him. Spose he hab plenty thing, den they take him in, and he be great man among em, and they do him good fash."

This seems to be about all the idea they have of a futurity. They believe, after a man dies, his soul appears again in this world after a short time, in the body of an infant, who again in turn re-appears in the form of another, and so on eternally. Human existence thus becomes a circle, an unceasing round of life and death, so to speak, while no accountability, no judgment, enters into the view.

Seah had been my patient, and had long been laboring under a very bad cough, and died by consumption. He had lost all faith in "country doctors," and during his last illness requested to be carried out to the mission, to evade their cruel treatment and disgusting nostrums. Their influence however was too great, and prevented this. The night before his death, he declared to the by-standers that his death was not occasioned by witchcraft, and forbade the administration of any red water on his account. This is a case exhibiting the influence of the missionary. The views of this man had been so far changed as to save the lives of many others through this single request. Have we not encouragement to believe that our influence will go further? May we not hope that our efforts will result in the salvation of souls?

The customs of the people are further illustrated in the following notices from the journal of Mr. Payne, also stationed at Cape Palmas :

On the present occasion our road led us through the section of country, which one or two families are preparing for the reception of rice the present year. I had, therefore, a good opportunity of observing the manner of preparation, and also of forming some estimate of the industry of the people. The land is cleared in the following manner:—With a piece of flat iron, (called a bill-hook,) they cut out all the grass and undergrowth. The larger trees are then felled, either with the small axes of the natives, or by fire. The whole is then suffered to remain until perfectly dry, when fire is communicated; and frequently scenes of the most sublime and awful character are presented, the whole horizon, in the direction of the flames, being enveloped in smoke and flame. More than two months have now elapsed since the natives commenced clearing their farms, and they say that more than one must still pass, before they will be prepared for the reception of rice. This circumstance, taken in connection with the fact that their farms are small, (that is, their individual farms,) had led me to suspect that they could not be very industrious. What I saw to-day was well calculated to strengthen my suspicions; for, before proceeding very far, we found a group of six or eight seated upon and around a palm-tree, which they had cut down, and drinking the delicious wine it yields. As it was late in the day, there is reason to believe that in this way they idle away most of the present season.

Passing over the beautiful field of Wassa, we came to a grove of trees, and presently the stack-like tops of native huts were descried, buried within its bosom. Upon entering the town, we found not more than half a dozen men, the rest having gone to their rice-farms. Crowds of women of all ages, however, and children quickly surrounded us, whose severe scrutiny and discordant jargon afforded no very agreeable relief from fatigue and the scorching rays of a noon-day sun. But to my great joy, presently one, more considerate than the rest, brought a native chair, and conducted me to a shady tree near the king's house, and another brought a mug of palm wine. This, when recently obtained from the tree, is the most delicious beverage I ever drank, but when allowed to ferment, it becomes highly intoxicating; and, judging from the stupid appearance of the natives, who are at this season nearly always under its influence, very injurious. On the present occasion, being quite sweet, after my long walk it was most refreshing.

I was now ushered into the king's apartments, these being upon a lot containing two or three houses, and surrounded by a fence of upright poles from ten to fifteen feet high. His majesty had arrived some time before, but had been occupied until the present time in preparing himself for an interview. I found him arrayed in a gown which I had given him on a former visit; and a more bearish-looking human being, my eyes had never before looked upon. He is more than six feet high, and of rather a light color. His eyes are large and blue, but always appear red and stupid, as if he was under the influence of some intoxicating drink. While talking, he continually grits his teeth in the most fiend-like manner. He, however, *tried* to be kind, and professed himself friendly to the object for

which I had visited his town; although such professions, I am sure, were prompted rather by the presents which he had, or expected to receive, than good feelings; for these feelings, if any thing can be inferred from expression of countenance, are surely strangers to his bosom. After sitting a short time, a large jar of palm wine was brought and placed between the king's feet. According to almost universal custom, the king partook first, as they say by way of taking off the greegree. Having taken a plentiful potation, he poured some on the ground, and directed the interpreter to tell me that this was given to God; no doubt in compliment to me, it being usual in such cases to make a similar offering to the *devil*. This ceremony over, I re-commenced conversation with the king, in order to elicit, if possible, his real feelings in regard to education and religion. He repeated his former professions of a favorable disposition towards them, but could not be persuaded to give me what I told him would be the only satisfactory evidence of this, namely some children to be educated.

We walked around to take a view of the town, (a division of Cape Palmas town, occupied by the natives.) The houses are generally larger than ordinary, with much greater space between, and here and there a beautiful shady tree over-hanging them. The one offered for public worship, is of very excellent and peculiar structure. Unlike all other native huts I ever saw, it is oblong in shape, square at the corners, and in every respect like an American house, except being thatched. The interior, which the proprietor, who styles himself a proper gentleman, was very careful to show me, is quite neat. The floor, though made of clay, is very hard, smooth, and clean. The hearth is in one corner, and over it is suspended from four strings a kind of scaffold, upon which, I am informed, is deposited their powder and whatever requires to be kept dry. On the floor against the side of the house, opposite the fire, is arranged a row of earthen country pots, for holding water, palm-wine, &c. &c. Above these is hung a row of wash-bowls, mugs, and pitchers; and still higher up, several lines of wooden bowls, of native manufacture, quite up to the ceiling. The use of these various utensils, Palm, the proprietor, was very particular in explaining to me, though I knew very well, that like all other natives, he considered nearly all, and particularly the wash-basins and pitchers, merely as ornaments, or as civilized nations do paintings and engravings. The town, I should judge, contains about 500 inhabitants, and being about two miles and a half from the mission, offers great facilities both for preaching and establishing a Sunday school, both which, with the blessing of God, I shall make an effort to commence on next Sunday.

American Board of Commissioners for Foreign Missions.

CEYLON.—At the annual meeting of the mission, held on the 2d, 3d, and 4th of January, it was found, on an inspection of the state of our funds, that great and painful reductions must be made in our operations, even though we should not re-establish any of our native free schools. It was manifest that the seminary must be reduced. On the first day of our meeting, it was decided that not less than twenty must be dismissed. But, after reducing other

parts of the system as far as it seemed possible, it appeared that our expenses would run several hundred pounds beyond the appropriation made. On the succeeding day, therefore, the subject of reducing the seminary still farther, was taken up, when we were brought to the painful decision, that the then existing third class should be dissolved, and that the first two classes should be reduced to thirty each, bringing the whole number down to 100. This order was carried into effect the next week, as soon as the students came together. Five have since returned, on condition of paying their board, and two have been received as day-scholars, who live so near as to be able to board at home, and yet attend regularly upon all the duties of the institution.

[What is stated below presents the lamentable effects of the pecuniary embarrassments of the mission; but it will be interesting to learn that, some months since, owing to the increasing receipts into the treasury of the Board, the restrictions, which had been laid upon the annual expenditures of the mission, were so far removed, that it is hoped the seminary may be carried forward, on its former scale, and most or all of the free schools which had been disbanded, may be resumed.]

Most of the youth were fine boys of good promise; such, when they left us, as could not elsewhere be found in the country. Some we had supported for one, some for two, three, and more years. But they are now all, with the exception of a very few, who were received into the boarding-school at Nellore, turned back to their heathen friends, to the degrading and wicked ceremonies of heathen temples, to become familiar with whatever is gross in licentiousness, with all that is demoralizing in the example and conversation of heathens. If some of these should be picked up again in future times, much that they had learned must be re-learned, and much which we have done for them, must be done over again. And, should we take others, they must necessarily be as these were when first received. So there is necessarily incurred a great and painful loss, to say nothing of the pecuniary sacrifice sustained.

We feel that we have lost much by this partial failure in the seminary, in reference to the general interests of education in the district. The English school at Panditeripo seems to have failed already, in consequence of there being no prospect of many, if any, being admitted to the seminary very soon. All the other mission central schools must necessarily be affected in the same way, to a greater or less degree. But this is not all. We had come to feel that we had an influence, to some extent, over all the educational movements in the district, especially in English departments, in giving them a more decided Christian character. The terms of admission to the seminary, included much important Christian information. Many of the youth, even in the government schools, where only English is taught, have taken pains to get our Christian books in Tamul, and have studied them, solely in reference to their admission to the seminary.—[*Report of Miss.*]

TURKEY.—Rev. Mr. Goodell, writing from Constantinople, gives the following account of the death of the Sultan's daughter:—

The sultan's second daughter, who was married two years ago to Seid Pasha, died last night, and was buried early this morning. I feel reproved for not having prayed more, in time past, for the sultan and his family. We enjoy protection and great peace and quietness under his reign, and in what better way can we repay him, than by remembering him and his sons and daughters in our intercessions? They suffer pain and affliction, and they must die, as well as others; and in a dying hour where can they look for comfort, if they know not the power of the gospel? It is affecting to visit the mausoleums of former sultans, where their whole families lie buried in stately sepulchres, corresponding to the age and rank of each individual. Their tombs are covered with large and splendid Cashmere shawls, candles burn before them by night, and imams are there, chanting the Koran at all hours. But their dust is like common dust. Their glory is departed.

Letters and Journals from Eastern Missions.

BURMAH.—From E. L. Abbott, Sept. 17, 1833, journal March 20—Sept. 10.—R. B. Hancock, Sept. 15, journal Nov. 27, 1837—July 1, 1838.—J. M. Haswell, July 26.—H. Howard, Sept. 22.—E. Macomber, Sept. 15, 17.—F. Mason, Aug. 2.—S. M. Osgood, Oct. 3.—J. Wade, Aug. 2.

A'SA'M.—From N. Brown, Sept. 10, 20, journal June 1—Sept. 30.—O. T. Cutter, Sept. 12, (2.)

SIAM.—From R. D. Davenport, May 25, June 21, Sept. 18.—W. Dean, June 1, July 1—21, Aug. 2—25.—J. T. Jones, July 16, Sept. 11.

CHINA.—J. L. Shuck, June 19—23.

FRANCE.—E. Willard, Jan. 1, 1839.

GREECE.—H. T. Love, Oct. 12, 1838.

ANNUAL MEETING OF THE BOARD.

THE BOARD OF MANAGERS OF THE BAPTIST GENERAL CONVENTION FOR FOREIGN MISSIONS will hold their Twenty-Fifth Annual Meeting at the meeting-house of the Baptist Church in Spruce-st., Philadelphia, on the 4th Wednesday of April next, (24th,) at 10 o'clock, A. M. The Rev. J. B. Taylor, of Richmond, Virginia, is appointed to preach the annual sermon, and the Rev. Thomas Meredith, of Raleigh, N. C., to be his alternate.

Baptist Missionary Rooms, Feb. 4, 1839.

Donations,

From February 1 to March 1, 1839.

Maine.

Bath, Capt. Bosworth, per Rev. Silas Stearns,	10,00
Eastport, Baptist church, monthly concert, per L. F. Wheeler,	24,00
Bucksport, M. G. Buck, for Burman mission,	20,00
Lebanon and North Berwick Baptist church and society, per Daniel Wood,	43,00
	97,00

Massachusetts.

Boston, Federal-st. church, monthly concert, per Dea. Mears,	9,19
" " church and society, per Josiah Colby,	121,00
" " church, Female Missionary Society, for Seminary for native assistants in Burmah,	100,00
" " a female,	2,00
" " Miss Hopkinson, for Burman bible,	1,00
" Baptist church, Baldwin Place, monthly concert, per Rev. B. Stow,	13,64
Dedham, estate of Molly Fisher, per Elijah Fisher, executor—	
for Burman bible,	200,00
" general purposes,	100,00
	300,00

West Dedham, Baptist church, monthly concert, per James R. Fisher,	11,69
E. Bridgewater, Mrs. L. Newhall	1,00
Newton, Rev F. Augustus Willard	25,00
Townsend, a boy, per Rev. O. Tracy,	1,00
Hardwick, member of the Calvinistic church, an. subscription for Karen Miss., per Mr. Turnbull,	5,00
Randolph, the late Miss Sarah Tolman, per Thomas Tolman,	4,00
Worcester, Baptist church, per Dea. Berry,	30,00
Barnstable Association, per Geo. Lovell, tr.—	
Brewster, Bap. church, monthly concert,	10,00
" Female Miss. Society	5,00
" a friend, per Rev. Mr. Conant,	5,00
" " for translation of bible,	5,00
Osterville, Baptist church, monthly concert,	7,05
Orleans, Baptist church	4,00
Harwich, Baptist church	9,15
" Female Miss. Society	17,00
Collected at the meeting of the Association	9,01
	71,21
	695,73

Rhode Island.

R. Island Baptist State Convention, V. J. Bates, tr., viz.—	
Warren, Baptist church and society, per Rev. J. C. Welch,	13,06

Warren, Baptist church and society, per Rev. J. C. Welch,	6,50
Warren Bap. Association, coll.,	14,16
Compton Mills, Juvenile Miss. Society, per Miss J. A. C. Titus, tr.,	6,00
Woonsocket Falls, Baptist church and society, in part, to constitute Rev. J. Smith a life member of the For. Mission Soc. (?)	30,00
Richmond, 2d Baptist church, per Rev. J. H. Baker,	3,25
Westerly, 1st Baptist church, per Rev. A. G. Palmer,	7,00
Pawtucket, 1st Baptist church and society, per Bosworth Walker,	62,00
Providence, 1st Baptist church and soc., monthly concert,	74,07
" 1st Bap. church and society, a part of extra subscrip.,	976,10
	1192,14

Connecticut.

Willington, Mrs. Deluka Holt, for support of Jerusha M. Sill, a Burman girl, per Miss Vinton,	6,00
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New York.

Worcester Association, per W. Van Dusen, tr.—	
Middlefield, Baptist church	15,00
Albany, Green-st. Bap. ch.	91,84
" Ladies Miss. Soc., for the support of a native teacher, Moung En,	108,16
per E. C. McIntosh,	200,00
" Female Miss. Society of the Pearl-st. Baptist church, for support of Moung Oo Doung,	
per Mrs. J. A. Humphrey,	100,00
Ogdensburg, St. Lawrence Baptist Missionary Convention, per J. C. Lewis,	30,00
	395,00

Virginia.

Virginia Bap. Missionary Soc., per Arch'd Thomas, tr.—	
Rev. Robert Ryland, of the Virginia Baptist Seminary,	50,00

South Carolina.

Columbia, W. Craven, for Burman mission,	100,00
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Georgia.

Savannah, Baptist church	156,00
" " monthly con.,	30,00
" Sabbath School Cent Soc., for education of Burman children,	30,36
	266,36

Ohio.

Ashtabula, Thomas Morton	5,00
" Philemon Shepard, per William Nichols,	25
	5,25

U. S. Government.

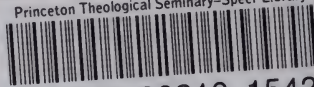
For education of Indians,	500,00
" Indian missions,	350,00
" education of Ojibwas,	250,00
	1100,00
	\$3,907,43

H. LINCOLN, Treasurer.

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