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BAPTIST MISSIONARY MAGAZINE.

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American Baptist Board of Foreign Missions.

Teloogoos.

LETTER OF MR. VAN HUSEN, DATED NELLORE, DEC. 15, 1842.

Nellore is situated on the south side of Pennar river, fifteen miles from the bay of Bengal, and 110 miles north from Madras; and contains with its suburbs, including three adjacent villages, about 20,000 inhabitants. Several other small villages lie within ten miles of the place, and others still, suitable for associate stations, are within twenty-five miles. The surrounding country is open, and may be traversed on foot or on horseback many miles during almost any part of the year. On the west it is skirted by an artificial lake, or tank, five or six miles wide at certain seasons; and from this and the Pennar, abundant supplies of water are procured for irrigation and other purposes. Hence the liability to famine is less imminent than in other districts of the country.* The climate is reputed healthy, and the temperature, though high, is moderated generally by the sea breeze.

Nellore is a civil and military station of the Hon. East India Company, and has a European physician, &c. It has much intercourse with Madras by trade and otherwise, and is on the direct road leading from Madras to Masulipatam, Vizagapatam, Cuttack, and Calcutta. Communication is open also with Hyderabad, Nagpore, and other important places.

Before the establishment of Mr. Day at Nellore, the city and surrounding region were without a Christian missionary; and, to the

* Famine is not infrequent in Hindoostan. In 1833 and the two succeeding years, the district of Guntoor lost half its population. In the town of Guntoor, which is 150 miles north of Nellore, 20,000 persons were daily fed by government for a long time, yet hundreds died every day.

present time, no missionary is to be found in some directions within hundreds of miles. The male population can generally read; and the city being the resort of thousands of Teloogoos from towns and country inland and far distant, it furnishes extensive facilities for the promulgation of the gospel, both by preaching, and the distribution of the scriptures and religious tracts.

Schools—Native assistants—Church to be constituted.

I have devoted some attention for the last fifteen months to the school department. The school in town was nearly broken up a few weeks before the close of 1841, by the influence of a heathen teacher, whom we were obliged to dismiss. But the examination of those who remained, together with the school in the mission compound and several individuals to whom private instructions had been imparted, was interesting, and, on the whole, satisfactory.

During the present year, the school in town has progressed as much as could have been reasonably expected in view of all the circumstances. The General Assembly's English and Teloogoo school—the prejudices of the people against the reading and expounding of the scriptures—the influence of the teacher above mentioned—the frequent occurrence of festivals, and the prevalence of cholera during a part of the months of August and September, have all militated against its prosperity. I have usually devoted to it from one to two hours of each morning, and on Lord's-day morning have heard the portions of scripture, catechism, and first lessons, committed during the week. The average number of pupils has been about thirty.

Two of the largest boys, before leaving the school, had committed to memory the first fifteen chapters of Matthew. Several have committed as far as the 9th chapter, and all who can read have learned to the 6th, besides the catechism and first lessons, which have been learned by most of the school. The school in the mission compound, under the care of Mrs. Van Husen and Mrs. Day, has also made gratifying progress in elementary studies. The average number of attendants in the Telooos and English departments has been seventeen. Most of the former commenced with the Telooos alphabet; all have committed to memory the first lessons and catechism, and with the exception of three boys, can read the Testament with considerable ease: six have learned the second and part of the third; and seven have committed the first eighteen chapters of Matthew, and can write very well. Their Sabbath lessons they have usually recited to Mrs. V. with a degree of accuracy and interest seldom surpassed by Sabbath school children in Christian lands. One of the number, a young man from Risnapatam, gives pleasing evidence of a change of heart. We have watched with no ordinary interest the progress of truth in his mind. He has uniformly manifested a thirst for knowledge, and never seems to tire of hearing the truths of the gospel. His anxiety for the salvation of others, especially his friends, has given us much joy. A short time since, while on a visit to his mother, (who is a widow,) he succeeded in persuading a younger brother and four other boys of a neighboring village, to return with him to Nellore. But the four boys through fear, and the influence of relatives, left in a day or two, and only his brother remains with us. May the good Shepherd watch over and preserve this lamb of Christ, and lead him and us into the green pastures and beside the still waters.

The East Indian young man formerly mentioned to the Board, gives gratifying tokens of future usefulness in the cause of the Savior. Since my arrival in Nellore till the close of the last year, I have usually devoted from one to two hours daily to his recitations. Br. D. and myself have given instruction in English grammar, geography, rhetoric, algebra, geometry, and natural and intellectual philosophy. He is now studying moral philosophy, and we hope to give him a short course on

systematic theology. He reads and speaks the Telooos language with ease, and we hope that many idolaters will hear the gospel from his lips, believe, and be saved.

Elisha, a Telooos, who has been with us about eighteen months, has rendered much valuable assistance, especially on mission tours and in aiding me in the acquisition of the language. He is, in many respects, an interesting man,—possessing a popular address, an intimate knowledge of the Hindoo religious systems, of the Telooos, Tamil, and Cannarese languages, and, to a limited extent, of the Hindustani and English. But chiefly his love to the Savior will, we trust, render him a valuable assistant to the mission. Besides the mission circle, there are connected with us nine who cherish the hope that they have been born again. In regard to most of these we have a comfortable evidence of a gracious state, but for the others we hope with trembling. If the Lord will, we hope soon to organize a church. “O that the little one may become a thousand, and the small one a strong nation.”

Annual festivals at Nursimha-Conda, and Janavardoo.

The annual festivals at Nursimha-Conda, and Janavardoo, were attended in May and June last, the former by br. McCarthy and Elisha, (br. D. and myself being providentially detained at home,) and the latter by Rev. Mr. Heyer of the American Evangelical Lutheran Church, the two brethren above mentioned, and myself. At the former, the brethren met with a kind reception, and preached the gospel to many perishing idolaters. The distribution of the scriptures and tracts was less than in former cases, not because the people were less interested, but in consequence of rather a liberal distribution on previous occasions, and at several of the surrounding villages. A spirit of inquiry and a diminution of prejudice towards Christianity and its propagators was apparent. Patient, prayerful, self-denying, and persevering effort will, with the blessing of God, effect wonders among this people.

As the festival at Janavardoo occurs at the new of the moon, the deeds of darkness committed are as dark in a moral, as the nights are in a physical sense. Romans 1st, 21—32 made a deep and solemn impression on my mind. The missionary is a kind of

living martyr. The customary practice of dipping the people by the brahmins in a river at this festival, is a mercenary thing,—an act of base hypocrisy and gross injustice. A strife frequently ensued between the brahmins and the candidate, and, in some instances, *both* were submerged. Amid these scenes of pollution and crime, the observance of religious duties (as far as practicable,) and of the monthly concert of prayer, refreshes our spirits.

During this festival of three days, the gospel was faithfully preached to hundreds, who assembled at our tent and listened attentively to the heavenly message. On the last day, as the people were dispersing, we took our stands along the principal roads leading to villages in different directions, and while the people passed, we endeavored to sow the good seed of the kingdom along the wayside. We hope it will, in some instances, prove to have been on good ground. At both of the above festivals were distributed about 500 portions of scriptures and several hundred tracts.

Feast at Gungnapatam—Othkoo-roo.

In the latter part of June, accompanied by br. McCarthy and Elisha, I made a tour of nine days to Gungnapatam, about fifteen miles northeast of Nellore, and to several of the surrounding villages. Our object was to attend a feast of several days, celebrated in honor of Shucktee, and preach the word of life. As the head man was involved in civil difficulty, its observance was delayed several days. In the mean time we visited a number of villages, and enjoyed some pleasant opportunities of preaching the gospel and giving tracts and portions of scripture. On the evening of the 24th, the sacrifice of a bullock drew together a large concourse of people and excited considerable interest. The animal was decapitated, and the altar drenched with its blood. Rice, saturated in blood, was scattered in and about the temple. In this there appears to have been no reference to an atonement for sin, but propitiating the malevolent goddess. The body was buried in the place where the one slain the previous year had been deposited, and if that appears entire, the goddess, it was said, "is appeased." It was also positively affirmed and generally believed, that whoever entered the sacred enclosure after the people had dispersed, would experience immediate death.

In order to disabuse the people, and some persons in our employ, br. Mc Carthy and Elisha spent the night at the temple. On the evening of the 25th, Lord's-day, a man swung in the presence of about 8000 spectators, but the heartlessness of the thing was manifest. We had several interesting conversations in the bazar, especially on the day we left Gungnapatam for Othkoo-roo. While conversing with one person, several others of rank requested us to be seated on palmyra leaves, which they spread under a beautiful shade, that the comparative merits of Hindooism and Christianity might be discussed. We at once complied, and held the most dispassionate discussion I have ever witnessed among this people. After we had closed, we gave ten or twelve portions of scripture, which were received with apparent delight. The distribution of the scriptures was rather limited, but we had a good opportunity of preaching the gospel, and we know the word of God will not return void.

Othkoo-roo, five miles distant from G., is situated on the north bank of the Pennar, near its mouth. It has four temples and about 600 houses. Most of the villagers who came to our tent, appeared timid and suspicious. None desired books. The influence of a rich native, who on one occasion called at the mission house and expressed his interest in the Christian religion, but now did not come near us, (through fear of his friends and household brahmins,) deterred many, no doubt, from coming and receiving books. Truly "a rich man shall hardly enter into the kingdom of heaven." But we trust our visit was not in vain.

Tour to Ongole and Guntoor.

The Rev. Mr. Heyer, missionary to the Teloogoos, before mentioned, had joined our little circle on the 23d of May. Br. Day was, at that time, much reduced by a protracted and dangerous illness, and others of our number were hardly able to continue our accustomed labors. The arrival of another laborer in this extensive and perishing field cheered our hearts. His sympathy and aid so readily imparted, will long be remembered by us. As he was about to make an exploring tour to the northward in the Teloogoo country, it was determined that Elisha and myself should accompany him. We set out on the 14th of July. At most of the villages between this and Ongole, we

preached, and gave a few portions of scriptures and tracts. At Tongatour, one stage south of O., we met Mr. Bowden and family (an English Baptist missionary,) on their way to Chittoor from the Rajamundry district. We enjoyed a pleasant season in each other's society, and in communicating the gospel to the villagers. Ongole is situated sixteen miles from the sea, at the junction of the Hyderabad, Guntoor, and Masulipatam roads, containing 8000 or 10,000 souls. As missionaries have occasionally called at O., preached the gospel, and distributed tracts and scriptures, a spirit of inquiry, to some extent, has been excited. So great was the desire to obtain books, we could have given all we had with us. The press at the bungalow on one occasion was so great, we were obliged to shut the doors and windows that we might obtain a little retirement. In view of these circumstances, Mr. H. strongly inclined to make it a mission station. I hope the time is not far distant, when not only Ongole, but a hundred stations will be occupied by devoted missionaries of the cross. The old man of O., formerly mentioned, was out at an adjacent village when we arrived, but returned just as we were leaving for Guntoor; and he accompanied us to the first village, and spent the night with us. He is in the habit of praying, and reading the scriptures in his family, and also to others. Formerly his wives opposed him, but now they listen quietly when he is engaged in religious exercises. His neighbors say he has got into a strange way and is influencing others to think as he does. It is evident he is undecided and afraid of the cross. He has many correct scriptural notions, but whether he has any saving knowledge of the gospel, is doubtful. As Mr. H. had a predilection to commence operations in a small village, and as there were many villages along the Masulipatam road, we went northward as far as Gondole and thence to Guntoor. At Ventapallum, a large village imbedded in sand, we spent the Sabbath. Here a wide door for preaching the gospel and circulating the scriptures opened to us. In the morning, Elisha and myself spent two or three hours in preaching and giving tracts to the villagers. Several persons followed us to our little bungalow, which remained thronged with slight intermission during the day. Br. Day in the beginning of 1839 visited this and the adjoining villages, and the

good seed then sown is now springing up. Several rich natives urged Mr. Heyer to locate among them, and offered to sell him a house and lot suitable for the object, and to send their children to be educated. We were obliged to refuse many who importunately requested books, as our stock was nearly exhausted and we desired to leave some at other villages. Leaving Ventapallum, a ride of eight hours, plodding through the sand in a bullock cart, brought us just at dark to Banpetlah, a distance of fourteen miles.

On his arrival at this place, Mr. Van Husen was seized with a sudden and severe illness, which compelled him to remain at B. several days, and from which he did not entirely recover till several weeks after his return to Nellore. He reached Guntoor on the 30th of July. The cholera was raging at many of the villages through which they passed, and the people, "transported with frenzy," were offering multitudes of sacrifices to their idols. On the 11th of August he arrived at Nellore, the sickness of his family and of Mr. Day requiring him to hasten his return. About 400 portions of scripture and as many tracts were distributed during the tour.

ASSAM.

JOURNAL OF MR. BRONSON.

The station occupied by Mr. Bronson is Nowgong, in Central Assam, on the Kallung, an arm of the Brahmaputra, about seventy miles eastward from Gowahati, following the windings of the river. For an account of the place, and of other districts of Assam, see p. 243 of our last volume; also p. 219. Mr. Bronson arrived at the station Oct. 2, 1841. The following extracts are from his journal of a tour among some of the villages in the vicinity of Nowgong in February and March, 1842. The village first visited was Kosua Hath, on the Kopili river, a branch of the Kallung, on the south. A weekly fair is held at this place, and the people assemble from a long distance around.

Feb. 13, 1842. At Kosua Hath, had conversation in the evening with several people, among whom was a brahman, who was deploring the loss of a certain pepl tree, which he had planted, which he held sacred, and under which he had often repeated the name of Ram and the other incarnations. Gave him books, and tried to show him that nothing is so acceptable and pleasing to God as a holy life and a heart penitent for sin.

14. At 4 o'clock, P. M., went out to a small village. The first part of the people were Mussulmans; the latter were Dúms (or fishermen), who were depending for salvation upon their attachment to a famous shrine of idolatry in the vicinity, called *Bor Duár Thán*. I have lately heard much about this shrine of idolatry, and believe it has a very widely spread influence. I shall try to visit it soon, when I hope to give some more particular information about it. Upon commencing conversation, many flocked around, and I had an attentive audience for half an hour, while I explained the way of salvation by Christ.

15. Arose early and went to the village of Ráha, where I collected a very respectable congregation, and read and explained the truth to them. None opposed, and all listened as though they were hearing some new thing.

16. Started early and went out to several villages lying on the Kallung. At Ráha found a large company assembled in the street, to whom I addressed the words of life. None opposed, and several acknowledged that they had no satisfactory way of salvation. From thence proceeded to a large *nám ghor*,* into which I went and sent for the priest. I soon had a company of a hundred or more, to whom I read and explained a portion of the tract, entitled "The True Refuge." A few objections were made, but none knew why they worshipped Krishnoo, since, as I showed them, their shasters made him out a very vile character. Proceeding farther, I came to a second *nám ghor*, where resided a priest of considerable influence. Here I stopped, and sitting down under a shade, entered into conversation with him. He was an elderly man, pretty well informed, and objected strongly against altering his religion; saying that it would subject him to want, as he was a brahman, and *could not work*. I have no doubt that this is what prevents many others from seriously examining the Christian religion. Gave books to the old priest, and to others who could read, and passed on about two miles, where I came to another *gosain* (or priest). While conversing with him, a large crowd collected, to whom I explained the gospel for an hour and left.

17. This being the day on which the fair is held at Kosua Hath, I resolved to do what I could by preaching

to the people and distributing tracts. Early in the morning, native merchants and people of every class began to assemble for purposes of trade. A more motley crowd I never witnessed. About 11 o'clock, I went out among the people. There were, probably, 3000 persons, composed of Assamese, Bengális, Mikirs, Miris, Kosáris, Lalongs, and Burmese. All were intent on driving a good bargain. Although nothing very valuable is offered for sale, yet the fair is of great convenience to the inhabitants. My attention was particularly attracted by the native merchants, who are, indeed, the main supporters of the fair, spreading out their goods to public view in the most attractive manner, beating drums, and calling upon the people to come and buy. Taking the hint, I retired a few paces from the crowd, and making a pulpit of the *howdah*, began to display my books, and to call upon the people to come and hear the word of God, by which they could obtain the *true riches*. I was immediately surrounded, and had the pleasure of addressing an immense crowd, until I became quite exhausted. I then had a tract read by one of the brahmans present, explaining myself as he read; and to close up, I distributed fifty tracts to those who were urgent for them. On my way to the house, was encountered by several brahmans, but a few words in reference to the licentiousness of their gods, soon silenced them. The books that I have this day distributed will be carried into every part of the surrounding country, and the truths of Christianity thus conveyed to some for the first time.

19. Set out for Jumúna Mukh, a journey of a day and a half up the Kiling river. Proceeded about half the distance, to a village called Niz Náríkol, where we put up and remained over the Sabbath. The Kiling is lined with villages almost the whole way, and the interior is also very densely populated. Gave a good number of tracts at the villages. In these parts are many Lalongs and Mikirs, none of whom can read. Very many have not embraced Hinduism, but adhere to their ancient customs of sacrificing to many imaginary deities. The brahmans, however, are making great efforts to convert them to Hinduism. Although I have met hundreds of these people, I have not found one that could read, and what is worse than all, they have no wish to learn. In this respect they remind me of the Nágas. They

* Meeting-house.

are, generally, cultivators of the soil. At this place during an evening walk, came to a company of people with whom I entered into conversation. Among them was a blind man, who, to my surprise, repeated a great part of the catechism. On inquiry, I found that his son had been at my house for books, and from him the poor blind father had heard and committed nearly the whole to memory. O that God would open the eyes of his dark mind. This circumstance, with several others similar, convinces me that our books are read and understood.

24. We have been at Jumuna Múkh several days, and visited various villages. The people are chiefly Kosáris. None can read, and great efforts are made by the brahmans to convert them. They are a much more industrious and energetic race than the Assamese. Their country is called Hozai. There is great need of schools here. Tracts cannot be given to any purpose, and little is to be done except by preaching.

25. Proceeded two days down the river to a large place on the Kallung, called Jággi, where a native police is stationed. The population is very dense. It is an excellent place for a missionary, or for an assistant. It is only one day's journey from Gowabati. The greater part of the people are Hindus. A little out of the place I found several villages of Lalongs and Mikirs. The Lalongs ridiculed the brahmans, and received what I said with apparent approval. They are also very ignorant, and there is great want of schools. At Jággi there is a good government school of about seventy scholars, where the Bengali is exclusively taught.

March 4. Left Jággi, and setting our faces homeward, reached Ráha, the place mentioned in my entry of the 15th ult. Here is a very dense population of Hindus and Mussulmans. I had distributed books and preached to the people before, so that they well knew my business. The day after my arrival, a respectable looking person, of middle age, came up to me with a tract I had given him before, called "A Religious Address," and turning to the last page, read as follows:—

"In heaven or on earth there is no Savior except Jesus Christ, neither is there any other way to heaven. If you believe in Jesus Christ, he will make you happy in sickness, be your preserver at death,—and, delivered from endless evils, you will enjoy a state of endless holy existence." This is ex-

cellent, said he, most excellent. How can I understand more about this subject? How can I obtain this blessedness?

Siam.

JOURNAL OF MR. GODDARD AT BANGKOK.

Ordinary labors of the Chinese department—Applicants for baptism.

July 3d, 1842. Sabbath. Keok Cheng being absent on a visit to Lakon-chai-se, Chir Sun, my teacher, assisted in conducting the worship in the chapel. It will be recollected that he was baptized on the first Sabbath in April last. At our last monthly mission meeting he was approved to be employed as an assistant so far as his duties to me, as private teacher, will permit. He this day for the first time conducted the devotional exercises previous to the discourse (including the reading and explanation of a chapter in the bible,) very satisfactorily. The discourse was upon the omnipresence of God, and seemed to secure the attention of most present. With the exception of two aged brethren, living at a distance, and Chek Kow, who is sick and deranged, all the members of the church were present as usual. Besides these, there were present some twenty-five others, many of whom have attended with considerable regularity for some time.

4. Monthly concert. This day according to our custom has been spent in prayer and devotional exercises, including a review of the past month, and forming plans for the one on which we have just entered.

During the past month my own missionary labors have consisted chiefly in conducting daily morning worship in Chinese,—preaching once, and conducting a prayer meeting on the Sabbath,—giving instruction (seven lessons each week,) to the theological class,—overseeing the labors of Keok Cheng,—and looking after some minor affairs connected with the mission, such as the printing, the Chinese department of the school, &c. The morning worship has usually been attended by from ten to fifteen natives,—worship on the Sabbath by from thirty to forty. The progress of the theological class is such as to give me much satisfaction. Chek Chin, now employed to teach the Siamo-Chinese members of the school, has requested baptism. I have endeavored to make some progress in the study of the Chinese classics; but, with

feeble health and other engagements, have not accomplished what I hoped at the commencement of the month.

During the month Keok Cheng has assisted in conducting the worship at the chapel, and has conducted the third meeting at the house of our br. Chek Po when the weather has permitted. He has also conducted the Wednesday meeting at Sam-wang-sea, at the house of br. Chek Haw, about five miles distant. Before and after this meeting, he visits in the neighborhood and distributes tracts. Through the influence of these labors, there are now three or four persons who come down from that neighborhood very regularly on the Sabbath to attend worship in the chapel, and may be considered interesting inquirers. Keok Cheng has also set the type for three small sheet-tracts for br. Shuck, of which we printed 600 copies each. The remainder of his time has been spent in study, visiting, and distributing tracts here in Bangkok, until the 29th ult., when he left for Lakon-chai-se, from thence to proceed to Leng-kea-chu.

9. Sabbath. Attendance on worship about the same as last Sabbath. The discourse, on the goodness of God, was listened to with much attention and evident feeling. At the prayer meeting Chek Chin requested the brethren to pray for him, that he might be enabled sincerely to repent and become fitted to receive baptism. Also a Chek Kue Lim requested baptism. He is one of those mentioned above as coming down from Sam-wang-sea. He manifested a considerable degree of penitence for sin and a sense of his own helplessness, but did not possess so distinct views of the way of salvation and the doctrines of the bible as I expected. He voluntarily led in prayer—he is a middle-aged man, engaged in husbandry. Chek Kow, who has been a member of the church for some time, has been sick, and more or less deranged for six months past. Having no friends with whom to reside, we have given him a room, and he has been supported by the contributions of the brethren. When he has enjoyed his reason, he has manifested a pleasing Christian spirit. Two days since, he went out to walk as usual, but did not return, and we have no means of knowing where he is. We cannot but be anxious about him, as he is not in a state of mind to take care of himself, and may indulge in any unseemly or unholy practice.

31. Sabbath. The attendance at the chapel was more numerous than at other times, and the portions of scripture giving an account of Abraham offering up his son, and also the discourse on the words, "The Spirit and the bride say, come," &c., were listened to with good attention. The speaker enjoyed, in a measure, the reward so satisfactory to every minister of the gospel, the pleasure of seeing the eyes of thoughtful, and to some extent anxious sinners fixed on him, as if to catch and understand every expression, and learn the way to secure the blessings so freely offered. The second meeting was made a church meeting, for the examination of Chek Chin, mentioned July 4. Most of the members of the mission were present; also brethren Johnson and Peet of the A. B. C. F. M. Mission. The examination was as thorough as it could well be made, and as satisfactory as could be expected, and in connection with his daily course of conduct and frequent familiar conversations, gave good reason to hope that the candidate is a child of God. His views of the doctrines of the bible are tolerably clear and correct, though he will still need to be taught to observe all things which the Saviour has commanded. We expect on the coming Sabbath to welcome him to the fellowship of the church, with the usual solemnities. Chek Kue Lim, mentioned above, was present, and would have been glad to offer himself as a candidate for baptism. I did, indeed, feel some misgivings in recommending him to wait a little, but as there were a few circumstances respecting which I wished to obtain more satisfactory information, I thought best to do so.

*Keok Cheng's tour to Lakon-chai-se—
Roman Catholic station.*

Aug. 1. Monthly concert. Another month has passed almost imperceptibly. My missionary labors have been about the same as mentioned July 4th, except that during the last half of the month, instead of studying the Chinese classics, I have been revising the translation of the first eight chapters of John's Gospel, and have spent more time than usual in conversation, especially with inquirers. Have also omitted the weekly exercise in singing with the theological class.

Keok Cheng spent twenty days at Lakon-chai-se and Leng-kea-chu,—distributed about 900 tracts,—found that of those who formerly listened gladly

to his message, some through fear of man had turned their back on the gospel; others were endeavoring to worship both God and their idols, in order to avoid reproach; while one was persevering in his devotion to the exclusive worship of the God of heaven. Concerning this last individual, his accounts are encouraging. He is a man of good reputation, in the meridian of life, and possessing better endowments, both natural and acquired, than most of his countrymen here in Siam. He has not been in a habit of worshipping idols in his own house for some time, so that the gospel found him in some measure prepared for its reception. Several other persons professed to receive the truth in faith and love, but their professions must be tested by experience. The individual at Lakon-chai-se, who formerly made the warmest professions of attachment to this new religion, had most decidedly now turned his back upon it. In one of the villages of Lakon-chai-se, Keok Cheng met a station of Catholics. They had a house and a native teacher, and professed to have some thirty disciples. It had, however, the reputation among those who were not disciples, of being a common resort for those who had been engaged in the opium traffic, or were guilty of some other violation of law, and, therefore, feared detection,—for idlers, vicious, &c. At any rate, most of those who professed to be disciples, were merely comers and goers, who stopped for a time, and, being furnished with a convenient home, submitted to the rules of the house. Since the return of Keok Cheng, his labors have been the same as mentioned last month. Chir Sun, in the absence of Keok Cheng, assisted in conducting the exercises on the Sabbath and at Sam-wang-sea, and has spent several days in visiting and distributing tracts. Chek Kow has not been heard from, and we fear he is not living.

Renunciation of idolatry—Baptism of Chek Chin.

3. Some time since, when at Sam-wang-sea, I called at the house of Peh So, an aged Chinaman, who has come down with Chek Haw to worship on the Sabbath quite regularly for some time. On seeing the object of idolatrous worship, consisting of a large sheet of red paper with the word God written in large characters upon it, pasted upon the wall of the house with a block-tin cup having ears, filled with

ashes, in which incense sticks were inserted, I asked what it meant. Peh So answered that he did not worship it, and gave some trifling excuse for its remaining. On the next Sabbath he sent word to me through my teacher, that he did not worship the idol, but as he had but *recently* heard the gospel, his faith was still weak, so that he did not dare himself to take away the idol, but he would be glad to have me come and take it away. As I have not been able to go up since then, he last week conversed with Keok Cheng about it, and they made arrangements to have the next meeting at his house instead of br. Chek Haw's; after which in their presence he would remove the idol. Accordingly, to-day the meeting was at his house, and the idols were removed. I requested that it might be sent to me, thinking that sometime it might be convenient to send it to America; but the paper was pasted up in such a manner that it could not be taken down without tearing or even washing off. The cup, with the remnants of incense sticks still standing in it, was sent, and if convenient, I will forward it.

5. Went with Keok Cheng to visit Peh Chun, the oldest member of the church, living about two miles distant. Distributed a few tracts by the way, as we passed along the chief street of the city. Called and had some conversation with a blacksmith, who has recently attended worship on the Sabbath. He received us gladly; his mind is still very dark. Called at another house, where we had previously distributed tracts. Found three persons, and others soon came, so that we had an audience of eight adults. Had considerable conversation, and Keok Cheng read and explained the summary of our religion as contained in the catechism recently published. All was listened to with considerable attention, and they thought it very good. Two of them promised to come down to meeting next Sabbath. Three of them were from Pak Nam, the village at the mouth of the Ménam. We gave them a few tracts to carry home for their neighbors. Found Peh Chun quite feeble and somewhat depressed in mind. His son and son-in-law, with whom he lives, do not favor his religion. He is too infirm to get out much or do much for himself. He, however, cheered up considerably as we conversed about the Savior and the blessedness of heaven, and joined in worship with much appa-

rent devotion while Keok Cheng read the former part of 2 Cor. 5, "For we know that if the earthly house," &c., and led in prayer.

On our return, at the first house where we called several persons were present, but not disposed to listen. One person called out, as soon as we approached the door, "Go along, go along, not good—not good,"—while others contented themselves with repeating, again and again, "I cannot read, it is of no use." After some unsuccessful efforts to get a hearing, we left them, requesting them to remember that the gospel had been brought to them, and that if they continued thus to refuse it they must perish in sin. At the next house three persons were present—two able to read. They received us politely and listened with attention, asking a few questions. We next called at a couple of rice mills, but found the people very busy; so we conversed with a few, gave some tracts, and then returned home. One of these mills is owned by a person who has attended worship on the Sabbath for some time, and has given considerable encouragement. His idols still remain. He says, so far as he himself is concerned, they are of no consequence, but he is not willing to have them removed, as his hired men and others would not be pleased. Thus here, as everywhere, the fear of man bringeth a snare.

A few days since, Keok Cheng visited Peh Peo, an aged member of the church living at some distance, who has not attended our meetings for a long time. He said he continued to worship God, but owing to the trouble of coming so far, and the reproach to which it would expose him, he did not think he could come even to attend communion next Sabbath. He was also unwilling that Keok Cheng should read and pray with him, for fear of reproach. He is too infirm to labor much, and is now employed to watch the house while others of the family are away; for which he receives his living and a very trifling compensation beside. His mind is much broken by age, and, of course, his courage to encounter difficulties and reproach. He certainly has fallen into a snare through fear of man; but considering all the circumstances, I am unwilling to drop him from the number of disciples. I

intend to visit him as often as convenient, if, perhaps, he may be strengthened to endure to the end. He is like a bruised reed, but the Savior would not break such.

7. Sabbath. Thanks to the kind providence of our Heavenly Father, we behold this morn in peace and safety. Last night our teacher had occasion to go out with a light about midnight and discovered two men concealed under the house, who, upon his approach, fled with all speed. What were their intentions we know not. It is not improbable they intended to set fire to the house, and then plunder it during the confusion.

Attendance on worship about as usual. The countenances of some indicated internal emotion while listening to the discourse on "the love which the Father hath bestowed on us, that we should be called the sons of God." There appeared to be some searchings of heart when the question was urged home upon each, whether he would prefer to be the child of God or his enemy,—to enjoy his paternal care and blessing, or experience his holy indignation. The two persons mentioned Aug. 5, as promising to come to meeting to-day, did not come. Such disappointments are not unfrequent, so that we must not encourage ourselves too much by first appearances. We have much to encourage, but it is mingled with very much of severe trial and discouragement. The ordinances of baptism and communion were attended with the usual degree of comfort and interest. After communion, another man came up and requested to be considered a candidate for baptism. He is a young man, a relation of our teacher, and has, at one period and another, spent considerable time here, and attended our daily worship and other religious exercises. He was once employed in our service a month or two, and did so well that we exceedingly regretted his loss when the more lucrative and less laborious office of clerk to a sugar establishment called him away. He is now engaged as family tutor to a wealthy Chinaman at Sam-wang-sea. There is much to encourage in his case; but we need further evidence of his sincerity. He says he knows not the day of his death, and, therefore, wishes immediately to become fully a disciple of Christ.

Miscellany.

MOFFAT'S SOUTHERN AFRICA.

Africa, if we except the countries lying on the Mediterranean and Red Seas, has added nothing, till of late, to the history or the interest of the world. Though vast portions of it must be reckoned among the most fertile regions of the earth, yet the inhabitants have lived and died, in successive generations, as unknown to the rest of the world as the beasts who have disputed with them the right of possession. Much of it is yet unexplored. No portion of the human family is sunk deeper in intellectual and moral degradation than Africa. May we not hope, however, that its long night is drawing to a close. The day-spring from on high hath visited it. Its western, southern, and eastern borders are beginning to be fringed with the morning light.

United Brethren.

In 1736, more than 100 years ago, George Schmidt, a Moravian missionary, visited the southern coast and opened a mission among the Hottentots. His labors were successful, till in 1743 he was under the necessity of visiting Europe, when the Dutch East India Company, fearing lest the giving of religious instruction to the Hottentots would endanger the interests of the colony, prohibited his return. Fifty years elapsed before the mission was reopened. In 1792, three more missionaries sent out by the same Society arrived at the Cape of Good Hope. Only a few vestiges of Mr. Schmidt's labor were to be found. Since that time, the Moravian Missions in South Africa have been enlarged and greatly blessed.

London Missionary Society.

The London Missionary Society sent its first missionaries to South Africa in 1799. Under almost every variety of hardships, reverses and successes, this Society's agents have continued to labor till the present time. The Rev. Robert Moffat, the author

of the work which stands at the head of this article,—a work of indescribable interest, and in reading which the reader is alternately filled with pain and pleasure as great as he knows how to sustain,—arrived in South Africa in 1817.

Namaquas. His first settlement as a missionary was among the Namaquas, on the western coast, some 500 miles north of the Cape of Good Hope. Most of this region is sterile and thinly inhabited. Speaking of one district extending for several hundreds of miles, Mr. Moffat says, "It appears to have the curse of Gilboa resting on it. Extreme droughts continue for years together. The fountains are exceedingly few, precarious, and, latterly, many of these have been dried up altogether."

Mr. Moffat had been preceded by one missionary, whom, however, he found on his arrival at the station, preparing to abandon it, looking upon the people as too intractable to offer a hope of success. His feelings on being left alone, for he entered the field at first an unmarried man, may be learned from the following passage. "Here I was left alone with a people suspicious in the extreme. I had no friend and brother with whom I could participate in the communion of saints; none to whom I could look for counsel or advice. A barren and miserable country; a small salary, about £25 per annum;—no grain, and, consequently, no bread,—no prospect of getting any from the want of water to cultivate the ground. These circumstances led to great searchings of heart, to see if hitherto I had aimed at doing and suffering the will of Him in whose service I had embarked. Satisfied that I had not run unsest, and having in the intricate and sometimes obscure course I had come, heard the still small voice saying, 'This is the way, walk ye in it,' I was wont to pour out my soul among the granite rocks surrounding this station, now in sorrow and then in joy,—and more than once I took my violin, and reclining upon one of

the huge masses, have in the stillness of the evening played and sung the well known hymn, a favorite of my mother's,

'Awake my soul to joyful lays,
To sing the great Redeemer's praise,' &c.

Mr. Moffat remained among the Namaquas, and the fragments of tribes connected with them, only two or three years; but long enough to see some happy fruits of his toils and sufferings. Africaner, whose conversion and great moral change under the influence of the gospel, have excited so much interest among the friends of missions, was of this place. Though from the sterility of the country and the unsettled condition of the people, missionary labor has been in that region an up-hill work, yet the Wesleyan Society having assumed the stations, have been successful in changing both the character of the people and the aspect of the country.

Bechuanas. Mr. Moffat removed in 1821 to the Bechuanas, whose country lies further east. They, as a tribe, are superior to the Namaquas, but, still, when visited by the missionaries, were sunk in the degradation of atheism. They were uncivilized atheists.

"Our difficulties," says Mr. M., "are certainly of a widely different character, and some have thought ours in Africa small, compared with those which our brethren have to encounter in India and elsewhere. This may be so: yet during years of fruitless labor, I have often wished to find something by which I could lay hold on the minds of the natives,—an altar to an unknown God,—the faith of their ancestors,—the immortality of the soul,—or any religious association; but nothing of this kind ever floated in their minds. *They looked upon the sun with the eyes of an ox.*"

The trials of the missionaries may be learned from the following deeply interesting extract.

Our time was incessantly occupied in building, and laboring frequently for the meat that perisheth; but our exertions were often in vain, for while we sowed, the natives reaped. The site of the station was a light sandy soil, where no kind of vegetables would grow without constant ir-

rigation. Our water ditch, which was some miles in length, had been led out of the Kuruman River, and passed in its course through the gardens of the natives. The native women, seeing the fertilizing effect of the water in our gardens, thought very naturally that they had an equal right to their own, and took the liberty of cutting open our water ditch, and allowing it on some occasions to flood theirs. This mode of proceeding left us at times without a drop of water, even for culinary purposes. It was in vain that we pleaded, and remonstrated with the chiefs, the women were the masters in this matter. Mr. Hamilton and I were daily compelled to go alternately three miles with a spade, about 3 o'clock P. M., the hottest time of the day, and turn in the many outlets into native gardens, that we might have a little moisture to refresh our burnt-up vegetables during the night, which we were obliged to irrigate when we ought to have rested from the labors of the day. Many night watches were spent in this way; and after we had raised with great labor vegetables, so necessary to our constitutions, the natives would steal them by day as well as by night, and after a year's toil and care we scarcely reaped anything to reward us for our labor. The women would watch our return from turning the streams into the water-course, and would immediately go and open the outlets again, thus leaving us on a thirsty plain many days without a drop of water, excepting that which was carried from a distant fountain, under a cloudless sky, when the thermometer at noon would frequently rise to 120° in the shade.

Native aid, especially to the wife of the missionary, though not to be dispensed with, was a source of anxiety, and an addition to our cares; for any individual might not only threaten, but carry a rash purpose into effect. For instance, Mrs. M., with a babe in her arms, begged, and that very humbly, of a woman, just to be kind enough to move out of a temporary kitchen, that she might shut it as usual before going into the place of worship. The woman, a plebeian, seized a piece of wood to hurl it at Mrs. M.'s head, who, of course, immediately escaped to the house of God, leaving her the undisputed occupant of the kitchen, any of the contents of which she would not hesitate to appropriate to her own use. As many men and women as pleased might come into our hut, leaving us not room even to turn ourselves, and making every thing they touched the color of their own greasy red attire; while some were talking, others would be sleeping, and some pilfering whatever they could lay

their hands upon. This would keep the housewife a perfect prisoner in a suffocating atmosphere, almost intolerable ; and when they departed they left ten times more than their number behind—company still more offensive. As it was not pleasant to take our meals amongst such filth, our dinner was often deferred for hours, hoping for their departure ; but, after all, it had to be eaten when the natives were despatching their game at our feet. Our attendance at public worship would vary from one to forty ; and these very often manifesting the greatest indecorum. Some would be snoring ; others laughing ; some working ; and others, who might even be styled the *noblesse*, would be employed in removing from their ornaments certain nameless insects, letting them run about the forms, while sitting by the missionary's wife. On some occasions an opportunity would be watched to rob, when the missionary was engaged in public service. The thief would just put his head within the door, discover who was in the pulpit, and, knowing he could not leave his rostrum before a certain time had elapsed, would go to his house and take what he could lay his hands upon.

Results.

The faith of the missionaries was tried for about five years before there were any fruits gathered. They had during all this time been sowing in tears. In 1828, however, God visited the station where Mr. Moffat was laboring with the out-pouring of his Spirit. The following is a description of the scene.

The moral wilderness was now about to blossom. Sable cheeks bedewed with tears attracted our observation. To see females weep was nothing extraordinary ; it was, according to Bechuana notions, their province, and theirs alone. Men would not weep. After having, by the rite of circumcision, become men, they scorned to shed a tear. In family or national afflictions, it was the woman's work to weep and wail ; the man's to sit in sullen silence, often brooding deeds of revenge and death. The simple gospel now melted their flinty hearts ; and eyes now wept, which never before shed the tear of hallowed sorrow. Notwithstanding our earnest desires and fervent prayers, we were taken by surprize. We had so long been accustomed to indifference, that we felt unprepared to look on a scene which perfectly overwhelmed our minds. Our temporary little chapel became a *Bochim*—a place of weeping.

The work continued till in 1842 Mr. Moffat says, " Instead of a solitary missionary station, once like the burning bush, we can now look, with feelings no pen can describe, on temples raised to Jehovah, and crowds assembled, not to hear the vociferations of the fierce warrior, or the eloquent and martial strains of the senator, laboring to arouse his audience to revenge and war, but the heavenly message of peace and love."

There are now day, Sabbath, and infant schools, and printing presses, and a reading population, and a growing church. Such has been the power of the gospel on the ignorant and degraded portion of our species.

Mr. Moffat, after having spent several months in England, having written this deeply interesting book, and excited in the hearts of the people at home a fresh zeal for missions, has returned to his station as a missionary. May his life be long spared, and the trophies of grace multiplied around him for many years to come.

SHORT SERMON.—NO. IV.

Let us go up AT ONCE and possess it ; for we are well able to overcome it.—
Numb. xiii., 30.

The refusal of the children of Israel to possess the land of Canaan, when God had brought them to the borders of it, is frequently referred to in both the Old and the New Testaments. It is always presented as a significant illustration of the *manner* in which God deals with mankind. Wherever men are placed in the same circumstances, God acts towards them on the same principles. Let us inquire, then, whether there be any lesson of instruction which *we* may derive from this interesting narrative.

1. God had promised to Abraham with an oath, that He would give to his posterity the land of Canaan for a possession. This promise he had frequently repeated, and, on the strength of it, they had, in obedience to his command, escaped out of the house of bondage.

2. The Lord had, by a series of miracles, delivered the people from all the

dangers of the desert ; he had divided the Red Sea for them to pass through ; he had caused water to flow out of the rock that they might drink ; he had fed them with bread from heaven. His cloud had led them by day, his fiery pillar had enlightened them by night. He had given them his law, written with his own hand on tables of stone. Thus, in every way, had he taught them that they were under his special protection, and, that, following his directions, all that he had promised them should surely be fulfilled.

3. He had brought them to the borders of the promised land. Canaan, with all its riches, its vineyards and olive gardens, was in full view before them. The spies had returned confirming all that God had promised. All agreed that the land was all that could be desired. A part said that the attempt was too hazardous, but Joshua and Caleb, strong in faith and pious confidence, urged the people onward. "Let us go up *at once* and possess it ; for we are well able to overcome it."

4. At this critical juncture the people rebelled and refused to go up at the command of the Lord. They did not dare to trust in the arm of Jehovah. They shrunk from the self-denials which the attempt demanded, and preferred going back into Egypt, to accepting and possessing the good land which God had promised to their fathers.

5. This refusal was wholly unreasonable. They were, as Joshua and Caleb said, well able to possess it. They had the promise of Jehovah for their unchangeable support. They had seen instances of his power and faithfulness vastly more impressive than this in which they were required to trust him. There was really nothing to prevent their taking possession of the land but their own selfishness and want of religion.

6. God took them at their word. He declared that as they refused the good land, they should never enter it. He turned them back into the wilderness, where they wandered forty years until this whole generation was consumed. The

blessing that was intended for them was conferred upon their children. When afterwards they would have gone up, they were forbidden. They found no place for repentance, though they sought it carefully with tears. There is nothing which God punishes so severely as neglected opportunities.

And now let us apply the principle here revealed, to the church of Christ in general, and to the present condition of the Baptist church.

1. God has promised that this whole world shall be the possession of his Son. Ask of me, saith He to the Messiah, and I will give thee the heathen for thy inheritance and the uttermost parts of the earth for thy possession. This promise has been repeated by almost every prophet and apostle. Nay, it has been once and again confirmed by the oath of the Most High. As I live, saith the Lord, all the earth shall be filled with the glory of the Lord. Nay, we know how deeply the Father laid this work to heart, when he so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life.

2. God has given to his church abundant reason to trust in his promises. Let us look back upon her whole history. When did a word that He had spoken to her fail ? When was he a wilderness or a land of drought unto Israel ? When was there a time when he was not prepared to do not only more than his people hoped for, but, also, more than ever He had promised ? All that he demands of his church is that she should trust in Him, and go forth obeying his commandments, and humbly and yet resolutely relying upon his veracity. Look at his dealings with the church in the days of the Apostles. A few brethren, the number of the names together was only an hundred and twenty ; not so many as we ordinarily meet in a common conference meeting, were assembled once in an upper chamber in Jerusalem. They were the only church of God then on the earth. They were the sole depository of the truth as it is in Jesus.

On them was devolved the undertaking of converting the world. Strong in faith, they undertook it. And their success was according to His promise. In a few years the word of God was sounded out through them to millions of men, and the pagan world trembled at the name of Jesus of Nazareth. God gave them victory just so long as they went forth trusting in him, bearing the cross and following their Redeemer. When they laid aside the cross and became conformed to the world, their conquests were at an end, and hypocrisy, infidelity, heresy, and sensuality, came in upon them like a flood.

3. The church is now fully able to convert the world. I need not speak of their numbers, their wealth, their intelligence, their means of diffusing knowledge by the press, and of gaining access to every nation under heaven. The one hundred and twenty, in the upper chamber at Jerusalem, had no other promises to rely upon than we. If they, so few, without the press, inferior in intelligence to most of the men whom they met, were able to achieve such victories, what may not the church now do in possession of such untold advantages?

But I will address myself specially to the Baptist churches. Our principal missions are among the Burmans, the Karens, the Siamese, the Assamese, and the Cherokees. We are well able to subdue these nations to Christ. We boast of 600,000 communicants. I know not the number of our ministers. If we, in the fear of God, and in humble faith and steadfast reliance on the strength of Christ, go up, we may possess the land. The promises of God are without repentance. They are yea and amen in Christ. He is as ready to put forth his power as ever. It is only for us to labor as he has appointed, and the victory will be won. The Cherokees will be a Christian people. The voice of prayer will gladden the jungles of Arracan and Tenasserim. Christian villages will stud the banks of the Mergui. The waves of the Salwen, the Burrampooter and the Irrawaddy, will be consecrated by the bu-

rial of thousands into the name of the Father, and the Son, and the Holy Ghost. The kings and princes of Ava will bow the knee to Jesus in humble penitence and adoring faith. Nations subjected to Christ will lift up their voices in holy gratitude to God, and their thanksgivings will descend in showers of blessings on us and our children, who have sent to them the word of everlasting life. We, at home, shall all be united as a band of brethren in this blessed cause. The church of Christ will shine forth bright as the sun and terrible as an army with banners.

And what is necessary in order to accomplish this blessed result? So far as we are concerned, that we honestly and in the strength of God undertake it. I say undertake it. It is not undertaking it, to give what we do not feel; to contribute a few cents apiece in the course of a year. If we really undertake it, we must so give as to testify our love to the souls of men and to Christ who came to redeem them. Can a man pretend to love the souls of men and give to save them from eternal hell a pittance which he would be ashamed to offer to a beggar? Can a man believe that he loves the Savior, and yet when Christ calls upon him, saying, Inasmuch as ye have done it unto one of the least of these, ye have done it unto me, satisfies his conscience by crying, Lord, Lord? No, my brethren, be not deceived, God is not mocked. The world looks upon such Christians and knows that they are not in earnest. And can the Searcher of hearts be more easily imposed upon? But this is not all. Our prayers and our alms must ascend to God together. We must remember the heathen in the closet, at the family altar, in the social prayer meeting, and at the monthly concert. Then shall we have undertaken this work.

But if we fail,—if we refuse to go up and to possess the land, who can tell the judgments of God that will be poured out upon us? As I have said, there is nothing that God punishes more severely than the neglect of chosen opportunities. A richer opportunity than we now enjoy, was never

bestowed upon man since the creation of the world. If we refuse and turn back into Egypt, I do believe that God will swear in his wrath that we shall not enter into his rest ; and he will grant to others the privilege which we have despised. We shall become a hissing and a by-word among Christian sects. Our very name will be blotted out from the church of Christ. The command will go forth as to the barren fig-tree, Cut it down, why cumbereth it the ground. Brethren, are not these things so ? What then will you do ?

THE KAREN APOSTLE ; OR MEMOIR
OF KO THAH-BYU, THE FIRST KAREN
CONVERT, WITH NOTICES CONCERNING
HIS NATION. *By Francis Mason, Missionary to the Karens.*

This little volume, just published by Gould, Kendall & Lincoln, is a valuable gift to the friends of missions. The Karen Mission is one of the most interesting of the age. They are an interesting people, not only for their civil and religious condition, but from their national characteristics. The introduction of the gospel among them has been, thus far, only one uninterrupted display of the riches and power of divine grace. Sixteen years ago, the attention of the missionaries in Burmah was first drawn to this nation. The subject of this memoir being providentially thrown in Dr. Judson's way, received religious instruction, was awakened and ultimately converted. He was a slave, and Mr. Judson set him free ; but his soul received, through the power of the gospel, an infinitely greater freedom. He belonged to a nation who characterize themselves "as the most debased among the debased ;" he was by nature "possessed of very ordinary abilities ;" when a youth, he represented himself as "a wicked, ungovernable boy ;"—in manhood, he became "a robber and a murderer ;" he had murdered more than thirty according to his own confession ; "his natural temper was diabolical." Yet the gospel became to this depraved brother of our race the power of

God, making him first a new creature in Christ Jesus, and, afterwards, a distinguished instrument in the conversion of his countrymen. He was the first convert, and the first of his countrymen who submitted to the rite of baptism. Yet "he lived to see hundreds and hundreds follow his steps, in whose conversion he held a distinguished part."

Ko Thah-byu never obtained a sufficient education, either in general literature or in ecclesiastical matters, to make it prudent in the judgment of the missionaries to ordain him. He did, however, become so well informed, through the instruction of the missionaries, as to the general outlines of the Christian religion, and specially as to *the way of life*, as to make a successful preacher of the gospel. The Karens had a peculiar preparation for the reception of Christianity. Not only was there nothing in their national institutions to oppose the introduction of any new religion, but there were vestiges of an early faith, pure and spiritual. They who had been taught by their elders, that "The earth is the treading place of the feet of God, and heaven is the place where he sits. He sees all things and we are manifest to Him. God is not afar off. He is only separated from us by a single thickness of white. Children, it is only because men are not upright that they do not see God"—a nation with such traditionary instruction, could easily be made to understand and receive the Bible as a revelation of Him, "who is God over all, blessed forevermore," "in whom we live, and move, and have our being," and which teaches that "all have gone out of the way." It might be expected that the account given by Moses, in Genesis, of the fall of man by eating the forbidden fruit, would find a ready credit by a people familiar with the following tradition. "In the beginning, God, to try man whether he would or would not observe his commands, created the tree of death and the tree of life, saying concerning the tree of death, *eat not of it*. He wished to see whether man believed. Not believing, he ate of the fruit of the tree of

death, and the tree of life God hid. Because the tree of life has been hidden, men have died ever since that time.”

A people who had been taught, “If you worship idols or priests you obtain no advantage thereby, while you increase your sins exceedingly,” might be truly said to be prepared to receive a spiritual religion like that of the Bible.

The Karens have taught their children for generations, “If God does not have mercy on us, there is none other that can. He that saves us is the only one God.” The missionary has only added, we are “accepted in the beloved in whom we have redemption through his blood, the forgiveness of sins ;” and on the seed thus sown, the quickening Spirit descends, and hundreds and thousands are converted to God. Hence the feeblest instrumentality has been successful, as it would not be, where there is a thoroughly organized system of idolatry supported by the wealth and pride of the government.

A pure Christianity, however, will not, it cannot, without a miracle, sustain itself in that nation without a more extensive system of education. With this view, the following extract from the memoir will be read with great interest.

To make the native assistants most valuable, however, they must be educated. Ko Thah-byu laid about him with the arm of a giant ; but he was a blind Cyclops. No one valued him as the missionaries did : yet no missionary ever ventured to ordain him ; and that because, in common with all his countrymen, he wanted a well-regulated mind, such as a thorough training in a good mission school is adapted to impart. Thus it appears, that the Karen mission, beyond all others, should be amply provided with means to instruct the native Christians ; and yet in this department it is remarkably deficient. There is not a single missionary devoted to the education of the people, while at each of the principal stations there ought to be two, with that as the prominent object of their labors. No matter what name is employed, whether schools, academies, or seminaries ; it is institutions of learning that are required, not brick walls or Corinthian columns. There should be a liberal supply of missionaries to teach, so that if one be sick, as one often will be, another may

be able to take his place, that the machinery may not run down, as it otherwise assuredly will ; and there should be a sufficient supply of money to support the pupils while studying, and to provide them with bamboo dwellings. Karen scholars are supported for eighteen dollars a year, including board, clothing and buildings ; but exclusive of books and the salaries of the missionaries that superintend them.*

A Karen preacher, or school teacher, is supported, when employed in the native villages, at from twenty-five to fifty dollars annually : much less than in most other missions.† Now all we ask is, half a dozen more well educated missionaries, and funds enough to do all the good they can, on the economical scale given above. Is this an extravagant request ? While there are twenty-four ordained missionaries sent to the one hundred thousand Sandwich Islanders, is it beyond the bounds of propriety or practicability, to sustain an establishment of half that number, for the many hundred thousand Karens ? Such an establishment as is desirable, might perhaps involve an annual expense of twenty thousand dollars, exclusive of the operations of the press ; and such an establishment, with God’s blessing, would change the whole nation, and make them as truly a Christian people as are the English or the Americans.

God, by his providence, has imposed upon American Baptists the duty, the *delightful* duty, of educating this nation.

We recommend the memoir to all, as being both interesting and as furnishing valuable information. Who can read without interest the history of a man, who, though a “robber and a murderer,” became eminently useful, and died in peace ; or who can read it without an increased desire to send abroad that gospel which has such regenerating power ?

* The whole expense, including every thing, may amount to from twenty-five to thirty dollars.

† If other missions are more expensive, or less successful, it is not the fault of the missionaries ; and if the Karen mission is cheaper, or more successful than others, no credit is to be here attributed to the Karen missionaries, above their brethren. It is to be wholly attributed to peculiarly favorable providential circumstances ; and these things are not mentioned for the sake of drawing invidious comparisons, but because they are some of “the indications of Providence” referred to above, and because they are facts that ought to be known.

Other Societies.

Africa.

It is our design to publish in several successive numbers of the Magazine, beginning with the present, an epitome of all the missionary operations in Africa. The account will be taken from the Missionary Register of the Church Missionary Society (Eng). This brief view will not only be found to be interesting to be read, but will be of great service to any one who shall wish, for the monthly concert or elsewhere, to obtain a general and yet accurate idea of all that is now doing to evangelize that benighted continent. We are confident that but few persons have adequate ideas of the extent to which the work of missions has advanced in that country.

We shall first give an account of *South Africa*.

UNITED BRETHERN.

Groenkloof: 40 miles N. of Cape Town—1808—Brn. Joseph Lehmann, J. Christensen, C. F. Franke—communicants, 288—baptized: adults 111; children, 330; candidates, 70—new people, 288—Total under instruction, 1096.

Our numerous schools afford me abundant occupation during great part of the day; and I am thankful to add, that it is of an agreeable and encouraging kind. In general, the girls make greater progress than the boys, owing to their more frequent attendance: the boys are often prevented by the duties of the field or the stable. In singing, also, our female scholars make greater proficiency. Several of them I have formed into a musical choir, who perform very respectably a number of choruses and easy anthems. Had we an organ, an organist seems already provided for us, in the Hottentot youth, Nicholas Oppelt, a native of this place. The great accession to the country members which has lately taken place, and which consists chiefly of emancipated slaves, has led to a corresponding increase in the number of our pupils. Our school-rooms are often crowded in the most inconvenient manner. The infant school, held in the vestry of the church, is in similar circumstances.

I trust I may also report favorably of the spiritual progress of the mission, though we are not without painful evidences that the enemy of souls is doing all that he can to obstruct the work of the Lord, and the operations of His Holy Spirit. Of this we had a distressing proof during the very week in which we were meditating in fel-

lowship on the meritorious passion and death and the glorious resurrection of our Lord and Savior. In the course of this season, 42 persons were advanced in the privileges of the church; of whom 18 adults and 5 children were baptized into the death of Jesus on Easter Sunday. Among those who attend these festivals, there are always many of our hearers at Wittezaad: where, I am thankful to say, we continue to hold divine service, greatly to our encouragement.

Genädendal: 130 miles E. by N. of Cape Town; with an out-station at *Kopjes-Kasteel*—1736; renewed, 1792—Brn. Teutsch, Sonderman, De Fries, Brauer, Gysin, Kölbing, Heinrich: Wid. Sr. Hallbeck; Single Sr. G. Hallbeck, As. Brn. Kölbing and Heinrich, and their wives, arrived at this station on the 19th of March. Br. and Sr. Schopman have removed to Enon.

Truly the word of His grace proves itself a leaven among the dwellers in this place. We cannot tell of sudden conversions or remarkable awakenings, calculated to excite general attention; but, to a careful observer, the genuine effects of the reception of the gospel into the heart are sufficiently apparent; and among none more than the lately-enfranchised slaves who have found an asylum with us. Their growth in grace and in knowledge is most encouraging; and it is evident that their walk and conversation are becoming increasingly conformed to the precepts and example of Jesus. In the month of August, I instructed 27 persons previous to their receiving confirmation. In the performance of this duty, I was often astonished at the correct and pertinent answers which they returned to the questions which I addressed to them: and this was more especially the case with some aged individuals of their number, whose hearts the Lord had manifestly opened to receive His saving truth. It is always a peculiar joy to me when my school children give tokens of spiritual prosperity. Of some who have been educated by us, and who are now mothers of families, we may truly say that they are ornaments of our congregation. At this season, the attendance at school is but thin, owing to the harvest. I have, ordinarily, from 100 to 120 boys, and a rather greater number of girls; many of whom manifest a great desire to learn English, in which they are encouraged by their parents. "You should have heard," said a Hottentot mother to me only a few

days ago, "how well my Gustavus understood the English gentleman who came here, and how readily he answered him in his own language."

We are very glad to learn that it is customary in many families, after the evening service at the chapel, to request the children to read the New Testament aloud to their parents.

Previous to the Easter festival, Br. and Sr. Schopman spoke individually with the various classes of this congregation ; of which pleasant but fatiguing duty they afterward made a very encouraging report. At our next conference, many persons were approved for an advance in the privileges of the church : of these, 39 became candidates for baptism ; 47 were appointed for that rite ; 16 for reception into the congregation ; and 46 for confirmation. Easter-Sunday morning being very fine, we prayed the Litany in the burial-ground. On Easter-Monday we had a second festive celebration ; in the course of which, the 47 adults already mentioned, were admitted into the church of Christ by holy baptism,—the largest number ever admitted at one time since the establishment of this mission. It was truly a time of refreshing from the presence of the Lord, in which we trust all classes of our Hottentot flock had their share.

July 10, 1842.—Thirteen men and thirteen women were baptized into the death of Jesus. When they were informed that they should have this privilege conferred upon them, tears of thankfulness were seen flowing from many eyes ; and we are convinced that they gave themselves up to live to the Lord with all their hearts. Most of them were formerly slaves. In the evening of the same day, two persons were received into the congregation.

Hemel-en-Aarde : an hospital, supported by government for the relief of lepers : about 12 miles from Caledon, and near the sea—1823—Br. Fritsch.

Elim : about 60 miles from Genáden-dal and near Cape Aiguilla : with out-stations at *Houtkloof* and *Duinfonteyn*—1824—Brn. W. C. Genth, D. Luttring, H. F. Meyer—communicants, 183—baptized : adults, 116 ; children, 147 ; candidates, 131—new people, 284—Total under instruction, 861.

Our schools continue in a flourishing state. In the infant school there are 80 children, whose attention and progress afford us great pleasure. The boys' school is attended by from 40 to 60 pupils ; and that for girls by from 70 to 80. In all these institutions the religious instruction of the pupils is faithfully attended to ; and

we trust that the precious seed is not cast by the way-side. The Hottentot girls are really musical, and have mostly fine voices. The harvest, throughout the whole of this district, has been most abundant : for this mercy of our God we cannot be too thankful. The older I grow, and the longer I continue in the service of my gracious Lord—and I have now been nearly thirty years employed in His missionary vineyard—the more deeply do I feel my sinfulness and insufficiency, and my need of Jesus to heal, sanctify, and save me. May I ever be found cleaving closely to Him ; and may my five dear children, the oldest of whom, an only son, is twenty years of age, and the youngest, a little girl of five, still with her parents, be trained up for Him to whom they have been dedicated from their infancy !

Nearly all the male inhabitants of this place are employed as day-laborers on the neighboring farms : the wives and children remain mostly at home, and attend church and school pretty regularly : the men come as often as they can.

Houtkloof, four hours' walk from hence, continues a flourishing outpost : there are about 100 persons residing there who are in connexion with our church. They live, for the most part, on their own little properties ; and some have dwellings here also.

July 19, 1842.—The work of the Lord continues to make progress, in spite of many difficulties and much opposition from the world and sin. Since the commencement of this year, 44 adults and 25 children have been baptized ; and a considerable number of persons are again upon our list of candidates for the privileges of the church. Our public worship and our private services are well attended.

Enon : on the White River, near Algoa Bay—1818—Brn. Stolz, Schopman. Br. and Sr. Schopman have taken the place of Br. and Sr. Lemmertz. Widow Srs. Halter and Hoffman arrived in London on the 24th of July. Toward the end of 1841 Br. Lemmertz wrote—

Nearly twenty-six years have now elapsed since I left Europe for Africa. Our party consisted of five brethren and two sisters : of these, three are already at rest with the Lord, and the like number are in retirement in our German congregations. I only am left to labor on in this blessed and fruitful field. When I look back upon the way by which the Lord has led me all my life long, and especially since He called me into His service, I am, indeed, amazed at His love, mercy, and forbearance. How

great things hath He not done for me ; and how little have I done for Him, to show my gratitude !

Jan. 17, 1842.—I have had occasion to pay a visit to Shiloh ; by which, as you may suppose, I have been greatly interested, having had the favor, thirteen years ago, to assist in the establishment of that station. I arrived there on the 7th of December, and was received with much love by our brethren and sisters. It afforded me no little pleasure to see the two first converts from the eastern tribes for whose benefit this settlement was formed, and to find them walking worthy of the gospel. I refer to Salome, the Mantatee, who is now a valuable chapel servant ; and Wilhelmina, of the Tambookie nation. During my short stay, I had the favor to administer the Lord's Supper to the assembled congregation, and likewise to converse with the individual communicants. Most of these were personally known to me, and our intercourse was much to my own edification.

TAMBOOKIES.

Shiloh : on the Klipplaat River—1828—Brn. Bonatz, Kschischang. Sr. Bonatz departed this life on the 9th of November, 1841.

That the mission family at Shiloh are again in circumstances of great perplexity you may easily believe, Sr. Kschischang being now the only sister to manage its domestic concerns and attend to the spiritual wants of the female portion of the congregation.

FINGOOS.

Clarkson (the name given by Gov. Napier to the new settlement of Koks-bosch, after the well-known opponent of the slave trade) : on the Zitzikamma, among the Fingoes—1839—Brn. Nauhaus, Adolph, Küster.

The greatest activity has prevailed here for some time past ; and so great a change has taken place in the appearance of this settlement, that whoever has not seen it during the last two years would hardly know it again. This change is, however, but a faint representation of the spiritual change which has been effected among the Fingoes by the simple preaching of the word of the Cross, and the application of this saving doctrine to their hearts by the power of the Holy Spirit. At the individual speaking, before the Passion Week, the operations of this gracious guide were very manifest ; and the meetings, during this blessed season, were diligently attended. Many were advanced in the priv-

ileges of the church. On Easter Sunday, 1840, Maziza, the firstling of this congregation, was baptized : since that time, twenty-eight persons have been added to the church by this solemn rite ; and this year we could not fail to observe, on occasion of the baptism of eleven adults, that our new church, which is larger than that at Enon, proved too small. Our baptized members walk worthy of the gospel : their very looks bespeak love and simplicity ; and although some of their number are exposed to the scorn and contempt of their former associates, the joy of the Lord continues to be their strength. When at church, they appear in decent clothing, and their behavior is very devout. The attendance of strangers at our church continues on the increase.

Br. Nauhaus writes from Clarkson that they were cheered by witnessing the blessing attendant upon their labors among the Fingoes. A famous sorcerer of that nation has lately begun to open his heart to the influences of the gospel, through the power of the Spirit of God working in him. Formerly, he considered the missionaries as his enemies, and, as he said, almost as ravenous beasts : now he is convinced that they labor for the good of his people. He attends the church assiduously ; and his four wives, whom he used to beat for so doing, have now the liberty to attend likewise. He has refused the request of his heathen countrymen to exercise sorceries : and if he does but remain steadfast, and grow in the grace of our Lord Jesus Christ, as we hope he will, a ringleader of the reign of darkness will be vanquished by the power of the gospel. The new dwelling-house was so far finished, that Br. A. Küster could enter it. When the house in which he formerly lived was taken down, it was discovered that the beams and all the timber were so rotten, that there is reason to believe one stormy or rainy day more might have made it a ruin ; and as they occur often at this season, it affords another proof of the providential care of our Heavenly Father for the lives and safety of His children, which we would gratefully acknowledge.

The progress of the missionary work at most of our South African stations is, on the whole, such as to excite gratitude for the past, and hope for the future. The celebration of the solemn season commemorative of the Passion and Resurrection of our Lord, appears to have been peculiarly blessed, and to have been attended with the addition of many souls to the company of the believers, especially at Genádendal, where the number of adults baptized on Easter Sunday was the greatest ever ad-

mitted to that rite, at one time, at that mission. In temporals, as in spirituals, the divine favor has been abundantly enjoyed during the year 1841: Enon alone, impoverished, as well as diminished in population, by the continued prevalence of drought, presents an exception to this remark. The trials and privations which are still the portion of that once flourishing settlement, claim our especial sympathy.

On the 24th of December last, the congregation at Genádendal celebrated the fifty years' jubilee of the renewal of the mission among the Hottentots, and the foundation of the settlement at Bavianskloof. We would commend the whole of the work of God in South Africa, and the congregation at Genádendal in particular, amounting, at the close of 1841, to 2359 souls, to the remembrance and intercession of our brethren and Christian friends.

American Board of Commissioners for Foreign Missions.

CONSTANTINOPLE.—On the first of December, the missionaries write that the Armenians, friendly to their labors, were never more free in visiting them, nor ever more importunate that they should have a public preaching service, which had, at the earnest solicitation of the Armenians themselves, been renewed, after having been suspended for some months, in consequence of an opposition which had been raised against the mission. The books of the mission were never in greater demand. Many of the enlightened Armenians manifested a readiness to suffer, if need be, for the name of Christ.

On the 28th of December, Mr. Dwight, adverting to the opposition mentioned above, says, "We, however, ought to feel that our hope is only in God, and trust only in him to carry forward this work. The Spirit of the Lord is still at work here, even among the papal Armenians, whom we have not regarded as a very hopeful class. It is, however, the still small voice that we hear. We pray that we may yet see many pentecostal seasons in this city."

INDEPENDENT NESTORIANS.—Communications from Doct. Grant as late as 28th of October mention that Mr. Hinsdale arrived at Asheta from Mosul, 8th of that month, bringing with him eight or nine mule loads of Syrian scriptures, other books, and various supplies for the new station at Asheta. The route which he took was comparatively easy and safe. He was received by the patriarch and others with much cordiality, who were earnestly desirous that he should remain with

them. Two papal priests and the Chaldean bishop from Elkoosh arrived on the 27th and had an interview with the Nestorian patriarch. Their reception was not apparently cordial, and the patriarch professes not to desire to countenance them in any respect. Still there is reason to fear that this movement may impede the progress of the gospel there.

MAHRATTAS.—Mr. Burgess writes from Ahmednuggur, November 28th, that the state of things still continued interesting. Five or six individuals had within a few days been examined for admission to the church, and were expected to be baptized the next Sabbath. The spirit of inquiry was evidently extending, at least among a portion of the people, and the missionaries were much encouraged. The opposition which had been manifested would, doubtless, turn out for the furtherance of the gospel.

TAMIL MISSIONS.—The excitement, growing out of the apprehended downfall of heathenism, which has prevailed for some time in the vicinity of the missions at Ceylon, Madura and Madras, still continues. In some places the missionaries have been called to encounter a very malignant opposition. At Madras, tracts have been published, and meetings have been held for the purpose of ridiculing missions and the gospel of Christ, and of blaspheming the God of the Bible. It may also be stated in this connection that a letter, written at Nas-suck, appeared not long since in a native paper in Bombay, the object of which was to excite suspicions against the missionaries at Ahmednuggur, and also to discredit their religion. The writer says, "I wish to rouse up our people, and excite their attention, so that they may avoid these men before they have succeeded in attaining the object they have in view, of destroying the Hindoo religion."

From Ceylon, Mr. Spaulding writes that four girls belonging to the boarding-school at Oodooville, viz., Eliza H. Clark, Isabella Graham, Harriet Train, and Maria H. Cooke, with one of the women employed as a cook at the school, and one neighbor, making six in all, were admitted to the mission church in July. For several months,—some of them more than a year,—they have given encouraging evidence that they have experienced a change of heart.

From Madras, Mr. Winslow writes, November 22d, that Mr. and Mrs. Nevius, of the Borneo mission, were then at the Nielgherry Hills, for the health of Mrs. N., and that, as there had been little improvement

in this respect, they would, probably, proceed to the United States by an early opportunity. In relation to the opposition which the missionaries had encountered, Mr. W. says, that the whole English press came out against those who had produced the excitement, and the leaders were likely to draw back.

CHINA.—Doct. and Mrs. Parker arrived at Macao in good health, on the 4th of October, after a passage of only 113 days.

SANDWICH ISLANDS.—From Kailua, Mr. Thurston writes, May 2d, 1842, that the state of religious feeling in that church was as cheering as at any former period. There have been fewer cases of discipline than usual; many who had been suspended or excommunicated have returned to their duty. The additions to the church since his last have been 130; during the year, or since the last general meeting, 501 have been received on examination. Several converts to Romanism have shared in the revival.

From Hilo, Mr. Coan writes, May 25th, that comparatively few cases of discipline had occurred in the church during the previous year, and many of those who had been suspended were already restored to the church. The Spirit of the Lord has been shed down on many hearts, and some of the most hardened have been hopefully converted; 273 have been added to the church, and some are now candidates, while others are inquiring.

In a recent letter from Kau, August 1st, Mr. Paris says that the papists had entered

that field with all the forces they could number; but the Spirit of the Lord was among the people, leading them to inquire with earnestness after the way of life. "Vast numbers come to us every week with the inquiry, 'What must we do to be saved?' Some days I am compelled to spend five or six hours at one sitting with the inquirers. At other times I am three or four days in the week, from morning till evening, examining those who wish to be admitted to the church. At our last communion we admitted to our church about 200 persons on examination, and we have now propounded upwards of 250."

NEW YORK INDIANS.—It appears from a letter of Mr. Hall, March 6th, 1843, that on the previous Sabbath sixteen Indians were received into the church at the Alleghany station. Four are from pagan families, and have known scarcely any thing of the gospel, till within a year. The aged father of one of them was present, and seemed pleased that his daughter had thus publicly renounced the superstitions of her parents. Eight others stand propounded for admission to the church.

EMBARKATION OF MISSIONARIES.—Three missionaries, Rev. Justin Perkins, Rev. David T. Stoddard, and Rev. Edwin E. Bliss, with their wives, together with two single females, sailed on the first of March from Boston, destined for the Nestorian Mission. They were also accompanied by Mar Yohannan, the Nestorian bishop.

American Baptist Board of Foreign Missions.

Intelligence from the Greek Mission.

LETTERS OF MR. BUEL AND APOSTOLOS.

Tumultuous excitement at Patras—Expulsion of Apostolos and his brethren.

We give at length the following letter from Mr. Buel, including one from Apostolos, that our readers may see for themselves the degree of intelligence and charity which exists in one of the most enlightened cities of "Free Greece," and what amount of toleration our missionaries might hope to enjoy from the ecclesiastical authorities, uninfluenced by the civil government. Mr. Buel's letter is dated at Malta, Jan. 28, 1843.

At the date of my latest communication, 30th of December, I was expecting to remove to Patras during the present month. But the recent events affecting our cause, which have transpired at that place, show it to be our duty to wait longer at Malta.

You have been informed of the baptism of the two Greeks, John and Kyriakes, at Corfu, the 4th of Dec., a few days previous to br. Love's departure for the U. S. A. They returned the day after the baptism, with Apostolos, to Patras, from which place they had come (a distance of 280 miles) to receive the ordinance, which they had been earnestly soliciting for several

months. Rarely do happier converts come up from "the water side." They seemed to enter fully into the solemn meaning of the transaction, and like the eunuch, "they went on their way rejoicing." But a severe trial of their faith awaited them.

A month elapsed without our receiving any intelligence from them. The failure of letters increased the suspicions occasioned by a disturbance at Patras. At length Apostolos's letter, dated Athens, Jan. 3, furnished the following particulars. A previous letter of his, dated 7th of Dec., has been fraudulently detained.

"On our arrival at Patras, a rabble met us at the landing place, shouting, 'Away with the Pharmastonæ! (free masons), away with the Antichrists!' We reached our houses, however, without any serious molestation. But the next day, it being St. Catharine's day, they came around our dwellings, as if bent upon tearing us to pieces. John, and Kyriakes, and his brother Constantine, barely escaped from their hands under the protection of a military force, which came and took them to the guard house of the police. The mob then left them and came upon me in such numbers that the broad street by my lodgings became impassable. The door and windows of my magazines (the ground floor of the house,) were burst open and the glass broken out. But an angel of the Lord, I am sure, stood in my door and prevented them from entering. For about three quarters of an hour they kept up their abuse and insults, vociferating, 'Ho, you calico printer! the half of Patras you have turned into Americans! and you have been breaking down our religion! we would like to eat you!!' &c., &c. I expostulated kindly and affectionately with those nearest the door,—they hung down their heads and listened in silence: but those standing in the rear would raise the shout, 'Bring out the Pharmastonæ! bring out the Antichrist! let us cut him to pieces!!' This continued, as I said, nearly three quarters of an hour, when the military and civil officers appeared in force against the miserable mob; and in half an hour they succeeded in taking me to the same police station where they had the other brethren. Remaining here that night and the next day, we were taken under guard at midnight and conducted on board a man-of-war lying in the harbor, where we remained twenty-two days.

"Among the people there is a division respecting us, a part saying, 'Why trouble these men? they are peaceable and harmless persons.' But the others say, 'Nay, they have attacked our religion and we'll not endure it.'"

The brethren were afterwards transferred from the government vessel to a merchantman, and urged by the authorities to go elsewhere, in order to restore the tranquillity of the town. Kyriakes took his passport for Galaxidi (a port on the northern shore of the Gulf of Corinth). Apostolos took the Austrian steamer and reached Athens the 3d of January, having left John on board the merchant vessel, with a promise from the authorities, that he should be allowed to remain at Patras. This proved to be impossible. The governor personally requested him to go to some other place until the expiration of twenty days, when he would promise him security in Patras.

"It is a singular fact," observes Apostolos, "that none of our friends in Patras dared to defend us. Mr. — would have defended us in the public council, and he well nigh suffered persecution for it, so that for five days he could not go out of his house. It was dangerous for any one to speak a word in our defence. According to the letter received to-day from our br. John, not only our protectors, but any persons eating meat during Lent, are treated like so many mad dogs.

"The simple cause of all this blaze," he continues, "is just this. Half the people of Patras had seen the sacred scriptures,—they were aware of what was going on among us. Great disputings and warm controversies commenced; and many left off receiving the Holy Communion from the priests.* The ecclesiastics thought that those who understood the New Testament are aspiring to be priests. And, indeed, many of these are, by far, their superiors in point of intelligence. And it is for this very reason that the people of Patras are kept in hot water until this day.

"Here in Athens, I have to see that the public are not misinformed respecting us in the newspapers. I have also to report myself to the king re-

* The priest of the Holy Virgin, when we were in the guard-house, cried out from the street below, "ἢ αὐτοὶ ἢ ἰμεῖς" meaning, *them* or *us* choose for your teachers and priests.

specting my present occupation, and my intentions for the future. And as the king is aware of my business since the first of his reign, I have hopes of receiving special protection and ample religious toleration from government."

To these remarks of Apostolos, Mr. Buel subjoins as follows:—

We may hope, with our dear brother, that there is justice for injured and persecuted innocence at the court of Otho. Meanwhile we do not forget that "the king's heart is in the hand of the Lord, as the rivulets of water, and that he turneth it whithersoever he will." "The Lord of Hosts is with us, the God of Jacob is our refuge; therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

What better evidence need we, indeed, of the divine favor towards our mission, than the fact, that some "have received the word in much affliction and joy of the Holy Ghost, and have turned to God from idols to serve the living and true God."

God has at length built an altar for his praise in the midst of a religious degeneracy that has been perpetuated for ages. A sweet incense has ascended, and a pure offering from hearts, we trust, that are washed, that are sanctified, that are justified in the name of the Lord Jesus, and by the Spirit of our God. I can see nothing to alarm or to dishearten, because ruthless hands have snatched from that altar its fires and scattered them to the winds,—scattered, indeed, BUT NOT EXTINGUISHED. Strifes and divisions could possibly have quenched, or heresy smothered them, but those very embers, still fanned by the Spirit of God, shall kindle as many separate fires; and thus will God cause the wrath of man to praise him in furthering the very cause which it aimed to destroy.

This is the plain philosophy of religious persecution. The history of the church is a continued illustration of it; beginning with "the persecution that arose about Stephen, when the disciples that were scattered abroad, went every where preaching the word."

Donations,

FROM MARCH 1 TO APRIL 1, 1843.

Canada.

Eaton, Rev. A. Gillees	21,00
Walsingham, Wm. Smith, per Rev. E. Thresher,	70
	— 21,70

New Hampshire.

Milford, Mrs. Anna H. Bolles	5,00
Amherst, Mrs. Jerusha B. Peabody	5,00
per Matthew Bolles,	10,00
Walpole, Bap. ch., per Rev. C. M. Willard,	7,00
	— 17,00

Vermont.

Thetford, Silas Follet	200,00
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Massachusetts.

Boston, Harvard St. ch., mon. con., per P. Gill,	28,18
do., do. Young Ladies' Miss. Soc., Miss A. Smith tr., to support, in part, a Karen child to be named Anna Turnbull, per Miss Mary Peabody,	6,00
do., United mon. con., Charles St., Federal St., and Bowdoin Square churches, per B. Smith,	31,10
do., Baldwin Place, mon. con., per T. Shaw,	12,00
do., Dr. Stone, Charles St. soc., per Rev. Dr. Sharp,	20,00
do., Miss Elizabeth Wetherby do., Mrs. Lydia Beal, per Rev. B. Stow,	50,00
do., A friend to missions, per Dr. Pattison,	9,00
New England Village, Bap. ch., balance of collection at Jubilee meeting, per Rev. W. C. Rich- ards,	9,25
New Bedford, Bap. ch., mon. con.,	140,73
do., infant school, for tracts and bibles for children in India,	5,00
per L. G. Hewins,	145,73
Springfield, Bap. ch., mon. con., per Rev. H. Richards,	13,00
Princeton, a friend to missions in the Bap. ch.	50,00
Holden, a friend to missions	1,00
Framingham, Bap. Fem. Mite Soc., Mrs. Wilder tr., per Rev. J. Johnston,	17,00
A friend to missions, for Burman Mission,	2,00
	— 399,25

Rhode Island.

Providence, 4th Bap. Ch. Fem. For. Miss. Soc., Miss H. Peck tr., for the support of a Karen female on the Knowles scholarship,	25,00
do., do., of a youth in the native school at Edina, Africa,	20,00
per G. B. Peck,	45,00
Rhode Island Baptist State Con- vention, V. J. Bates, tr., Providence, 1st Bap. ch., mon. con. for Jan.,	32,44
do., do. do. for Feb.,	29,89
do., do. do. for March,	40,00
do., do., in part collec- tion for 1842, per John Wilder,	50,00
Bristol, 1st Bap. ch., per W. D. Briggs tr.,	10,00
Warren, Rev. J. P. Tustin	25,00

Hopkinton, 2d Bap. ch.	20,00
do. city, 1st Bap. ch.	8,50
Westerly, Bap. ch.	60,00
East Greenwich, Union Bap. ch. and friends to missions,	14,00
Warwick and Coventry, Bap. ch.	17,00
Coventry, Central Bap. ch.	21,15
Warwick and East Greenwich, Bap. ch.	7,05
West Greenwich, sundry individuals	3,25
North Providence, Fruit Hill, 2d Bap. ch.	34,30
Newport, 1st Bap. ch.	33,00
do., 2d Bap. ch., extra col., per Rev. J. B. Brown, Agent of the Board,	—
	470,08

New York.

Chenango Bap. Assoc., per Rev. W. L. Dennis,	78,18
Cortland do. do., C. H. Wheaton tr.,	216,60
Oneida do. do., Ephraim Palmer tr.,	174,73
Onondaga do. do., C. B. Plumb tr.,	100,05
Cayuga do. do., A. Case tr.,	82,89
Wayne do. do., S. Spears tr.,	61,18
Monroe do. do., A. G. Smith tr.,	64,82
Genesee do. do., S. Chapman tr.,	57,20
Genesee River do. do., D. Searl tr.,	56,44
Ontario do. do., T. Otley tr.,	96,24
Madison do. do., W. Nickerson tr.,	383,19
do. do. do., for the benefit of the Jews,	3,27
Lansing and Geneva, Bap. ch.	3,37
York, Bap. ch.	4,62
Phelps, 2d Bap. ch.	3,00
Rochester, 2d Bap. ch., per Rev. V. R. Hotchkiss,	60,00
per Rev. Silas Bailey, Agent of the Board,	—1445,78
Saratoga Springs, Fem. Miss. Soc., Miss Ann E. Wayland tr., per T. P. Cushing,	42,50
Whitehall, Bap. ch., per Mrs. W. W. Cook,	5,00
New York city, North Beriah ch., youth and Sabbath school, A. R. Nevers tr.,	50,00
	—1543,28

Pennsylvania.

Philadelphia, First and Spruce St. united mon. con.,	30,96
— Watson, Esq.	15,00
per Dr. Pattison,	—
	45,96

Virginia.

Virginia Bap. For. Miss. Soc., A. Thomas tr.,	33,00
Richmond, African Baptist ch.	10,54
do., 4th Bap. ch., per J. F. Govan,	13,00
	—
	23,54

Petersburg, Market St. Bap. ch., contribution,	100,50
do., mon. con.,	15,50
per Chs. Loomis,	—
	116,00
Charlottesville, Bap. Sab. Sch. For. Miss. Soc., J. B. Townley tr.,	12,25
do., Bap. ch., mon. con., B. Mosby tr.,	26,79
do., col. at close of services, March 12, per A. P. Abell,	47,90
	—
	86,94
William Williamson, Esq., Junction House, Hanover Co.,	10,00
Taylorsville, Hanover Co., contribution	5,50
	—
	274,98

South Carolina.

Welsh Neck Association	387,08
do. do. ch., from a female,	4,00
per J. McIver,	—
	391,08
Sumterville, for Mission in Denmark,	5,00
do., general fund,	5,00
	—
	10,00
per Col. J. B. Miller,	—
	401,08

Georgia.

"A Georgia Baptist," per W. H. Turpin,	200,00
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Alabama.

Tuscaloosa, Edward Prince	30,00
do., Richard Furman	2,00
do., a lady, for Karen Miss.,	32,50
do., Sewing Society	30,00
do., Mrs. Pratt	20,00
do., Miss Polk	5,00
do., J. L. Dagg	25,00
do., Mrs. Dagg	25,00
do., Miss E. T. Dagg	15,00
do., John F. Dagg	3,00
per Rev. John L. Dagg,	—
	187,50

Arkansas.

Athens, Rev. W. B. Karr, per Rev. B. M. Hill,	,25
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Illinois.

Quincy, Bap. ch., mon. con., per Rev. E. C. Brown, per Rev. B. M. Hill,	5,00
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Missouri.

Liberty, Clay Co., Miss S. M. Nelson	8,00
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Michigan.

Baptist Convention, Rev. M. Sanford sec.,	25,00
do. do., R. C. Smith tr.,	25,00
per Rev. B. M. Hill,	—
	50,00

Iowa Territory.

Rochester, M. W. Rudd, Jr., per Rev. B. M. Hill,	5,00
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Legacy.

East Bridgewater, Mass., estate of Nathan Alden, deceased, per Isaac Alden executor,	333,33
	—
	84162,42

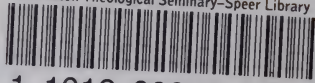
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