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## BAPTIST MISSIONARY MAGAZINE.

VOL. XXIV.

DECEMBER, 1844.

NO. 12.

## American Baptist Board of Foreign Missions.

At a late meeting of the Acting Board of the Baptist General Convention, several letters from missionaries were read and referred to a Committee, with instructions to publish such portions as they might deem advisable, accompanied by a statement of other facts and considerations that might be suited to awaken fresh interest, and lead to increased liberality. In execution of the duty assigned them, the Committee have prepared the subjoined Circular, to which the Board respectfully solicit the attention of all the Ministers and Churches to whom it is addressed. Should it be read entire at the Monthly Concert of Prayer for December, it might contribute to the advancement of the object for which it is communicated.

## CIRCULAR.

DEAR BRETHREN,—

Having been entrusted with the responsibility of conducting your missions to the heathen, we are constrained by a solemn sense of duty to spread before you an outline of our condition and prospects. Though it may be little more than a simple narration of facts, we most affectionately entreat you to give them a candid regard with reference to your personal duty.

It cannot be necessary that we attempt to impress on your minds a sense of the magnitude of the enterprise in which we are mutually engaged. Jesus Christ came as **THE LIGHT OF THE WORLD**. We have selected, or, more properly, the providence of God has selected for us, several of the dark portions of the earth in which we are endeavoring to hold forth this heavenly Light to the benighted and perishing. These places embrace many tribes, and several entire nations. The missionaries of this Board are translating the Word of God into more than twenty different languages and dialects. Exclusive of Europe, and the vast empire of China now extensively thrown open to evangelical labors, our brethren are endeavoring to give the Gospel of the Son of God to more than **TWENTY-FIVE MILLIONS** of pagans. To some of these, as Burmah and Assam, with a population two thirds of that of the United States, ours are the only Protestant missionaries. Who can contemplate the moral revolution which, in obedience to the command of Christ, we are attempting, with other than hallowed and profound emotion! To restore a pure Christianity to some of the most ancient and time-honored nations of Europe, where is a form of godliness without its power; to pour into the wounds of the Indians of our western forests,—wounds inflicted by generations



of unatoned wrongs,—the balm of the Savior's love ; to convert to Christianity whole nations of heathen, degraded by ignorance and enslaved by the most absurd and debasing superstitions, is an enterprise, the vastness and impracticability of which would be equally obvious, had not Jehovah decreed and promised that the gods which have not made the heavens and the earth, even they shall perish from the earth and from under these heavens, and that all nations whom He has made shall come and worship before him, and shall glorify his name.

Though our chief ground of hope for success in this undertaking is still derived from the Word of God, we have, also, numerous visible proofs that our labor is not in vain. Seventy-five churches, embracing nearly 7000 living communicants, together with perhaps a still larger number of believers who, we trust, have entered through grace into their heavenly rest, are the fruits of this enterprise. It is with sentiments of humble, but adoring thankfulness, that we record these displays of divine power and grace. Verily, God has honored his servants by putting the seal of his approbation to their labors.

But though these converts greatly exceed in number, we believe, the most sanguine expectations of the friends of missions, they can, nevertheless, be regarded in no other light than as "first fruits." In 1820, after six years of severe missionary toil, Mr. Judson baptized the first Burman convert. During the year 1834, after a lapse of fourteen years, there were added to all the mission churches, 200 ; in 1837, 300 ; in 1841, 487 ; in 1842, 780 ; in 1843, (exclusive of 1550 baptized, but not till recently reported,) 833, being more than an average of twenty baptisms to every ordained missionary. As much of the labor has, thus far, been preparatory, by which a foundation only is laid for the organization of Christian institutions, we may reasonably expect that this growing ratio of annual increase will be rapidly augmented. The numerous rills, now so beautiful, must soon become so many overflowing streams. And these streams are ever multiplying. The labors of our brethren among the heathen open every year, yea, every day, new springs of moral influence. We have not space to dwell upon the incidental, yet important blessings of the gospel to heathen nations ; of education, of arts, of civil freedom, and of social improvement, "turning the heart of the fathers to the children, and the heart of the children to their fathers ;" but our own minds, as must be those of all Christians, are filled with solemn delight at the idea that we are permitted to convey to the lost *everlasting salvation*. He that reapeth gathereth fruit unto life eternal.

While, however, these encouraging prospects are urging us, as managers, to press forward the cause of missions with increasing ardor, there exist other reasons equally constraining. At several of the points where our brethren are laboring, there is an imperative necessity of immediate reinforcements. More missionaries, and an increased outlay of funds, are indispensable. We do not speak now of the hundreds of millions for whose instruction in the gospel no provision is made by the churches, whose territories no missionaries have entered. At and around many of the stations of this Board, there are multitudes of the heathen who might, were there more preachers, be collected, often in large numbers, to hear the messages of mercy ; but whom the few missionaries now in the field, are compelled, painful as is the sight, to see living and dying without the knowledge of Christ. At a single station—Hongkong, in China—the missionaries of your Board maintain "thirty-three stated Chinese services every week, beside occasional ones," and their "congregations are large and interesting." The number of these congregations might be indefinitely multiplied, were there more evangelical laborers.

There are stations where the work has, under the blessing of God, so far grown on the hands of the missionaries, that they are utterly incompetent to carry it forward in

such a manner as to warrant the expectation of ultimate prosperity. A missionary at Tavoy, wrote in 1843 :—

“ Could these lovely churches, which God has raised up among the Karens, have *efficient instruction*, and there be a sufficient number of missionaries to superintend the education of the youth and children, we have not a doubt, but we should soon see the churches beginning to *stand alone*, with pastors and deacons able to guide them, with very little assistance either in time or money from the missionaries. But is the sustaining of these missionaries all that is to be done? The churches at home ought to know that the care of about 600 church members, (including those waiting for baptism,) scattered far and wide in the villages, together with the translation of the scriptures, and the preparing of other books, educating the assistants and all the children who get an education, &c., &c., is full employment for two missionaries, and more, indeed, than they can do; so that who are to care for the souls perishing in the villages all around us, without the knowledge of a Savior? Truly the harvest is great, but where are the laborers? . . . . O, my God, stay thy hand! Let not the curse of Meroz go forth, because our dear brethren at home, enjoying so richly the blessings of the gospel, will not ‘ come up to the help of the Lord against the mighty.’ ”

There is danger that the unreaped harvest will return to the earth. Impressed with this consideration, the Board are endeavoring to reinforce this mission. But what is true of the Tavoy Mission, is also true of others. The abundance of the divine blessings exceeds our ability to garner them.

At other stations, the fewness of the laborers exposes the missions, in the event of the death of a single missionary, to peculiar peril. This is true of the Teloogoo Mission, and of some of the promising stations in Assam. Especially is it true of the Siamese Mission, where so good a foundation has been laid for effective efforts in behalf of a large and needy population. The missionaries in their annual report, communicated more than two years since, which appeals strongly to our justice as well as our sympathies, for assistance, say,—

“ It is difficult to tell how much the mission suffers for the want of more laborers to engage directly in preaching, and teaching from house to house, and in spreading the truth in all corners of the land. Tracts lie useless on our hands, because we have not laborers to distribute them; we could publish with no more labor and trouble, and but little additional expense, three times the number we do. Our religious services are attended by but few, because there is none to invite them to come in. In short, all we can do in our present circumstances, can scarcely be expected to produce any important results; and we often feel that what has been done, and what is now going on, is almost useless, because the plans are not carried out with sufficient energy to render them successful. We, however, are willing to hold on a little longer, trusting that we shall not long be left in so embarrassing circumstances. We have had evidence of the anxiety of the Board to give us all the assistance in their power, and we know they were desirous to send additional laborers even before hearing of our mournful bereavement in the death of our dear br. Slafter. Since hearing of that event, we doubt not every proper means will be used for our speedy relief. May God be pleased to raise up men of the proper character, and dispose his people freely to furnish the means of their support, that these multitudes may not all perish for want of teachers to guide them in the way of life.”

One station in Arracan, after several years of successful labor, is now left without a missionary or even a native preacher. The death of Mr. and Mrs. Comstock has taken from the city and island of Ramree, embracing a population of between twenty and thirty thousand souls, and where the leaven of gospel truth had already begun to mani-

fest its renovating power, the only means of salvation. *The zayat is empty; the schools are broken up, and the children are scattered.*

It is to the Board of Managers a painful consideration that so few candidates for missionary labor offer themselves. Very few of the young men, now in a course of literary and theological training, have in view the foreign field. The Board know not where to look, except to the Lord of the harvest, for the men, good and true, who will go to supply the places of those who have fallen. Most earnestly would we invite to this subject the considerate and prayerful attention of candidates for the sacred ministry. Are you sure that it is not your duty to devote *yourselves* to this service? Are you certain that your Master *requires* you to expend your days and your energies on American soil? When you shall meet the unsaved myriads of the heathen at the bar of the crucified One, will you be able to say to Him and to them that you had carefully examined this matter, and ascertained that neither He nor they had special claims upon you for personal consecration to this service?

It is due, however, to say that the few who offer themselves, the Board have not the means of sending abroad. One family, who have been for several months detained in this country, chiefly by deficiency of funds, have recently embarked for India. But it is with great solicitude that your Board incur even this additional responsibility. Another family have just been appointed to an interesting and suffering field, whose departure they feel bound to postpone until the darkness that now enshrouds their pecuniary condition shall have been removed. Encumbered by a heavy debt that occasions them profound anxiety; with a growing demand for the support of native assistants, as teachers and preachers of the gospel; the present is an interesting moment in our condition as a Missionary Institution; and you must not think it strange that we are oppressed with the tenderest concern.

Permit us to invite your attention to the table of annual receipts given in the margin.\* By this it will be seen that during the first half of the last twenty years, the annual receipts of the Board increased twelve fold, while, during the last half, that is, from 1835 to 1844 inclusive, *the increase was only two fold.* In the former half, the causes of the great increase were two,—the increase of the denomination, and the increase of the missionary spirit in the churches. In no ten years, in the history of the denomination in this country, has its growth been more rapid than during the last. The number of communicants has been doubled. *So have the receipts, and no more.* Has the missionary spirit obtained its maximum? Taking the whole body of the churches into consideration, it has remained stationary. We fear it has been worse than stationary; for, although, by the special efforts of some of the churches, the receipts of the last year exceeded by several thousand dollars those of any former year, yet the amount received during the last three years is less than that of the preceding three years by nearly three thousand dollars. Whether the results of the last year, or of the last three years, are to be taken as the index of our prospects, we are unable to decide.

Is it not reasonable, dear brethren, that we should be afflicted with the deepest solicitude? You have charged us with the duty of communicating in your behalf to the heathen. We have endeavored to discharge our trust with the strictest regard to economy, and to make your bounty as effective as possible. But we cannot communicate what we do not receive. In faithfulness to you and to the Master whom we serve, we

\* Annual Receipts of the Board for the last Twenty Financial Years.

1825, \$5,186	1829, \$9,158	1833, \$27,600	1837, \$45,567	1841, \$52,598
1826, 9,499	1830, 21,622	1834, 25,941	1838, 34,583	1842, 50,706
1827, 9,246	1831, 15,265	1835, 30,747	1839, 51,289	1843, 45,883
1828, 10,639	1832, 16,556	1836, 35,047	1840, 57,781	1844, 62,062



cannot consent to incur obligations without a rational prospect of the means to fulfil them with exactness and promptitude. We, therefore, come with aching hearts, and devolve back upon our brethren a portion of this responsibility. We entreat the churches to inquire whether they cannot, by fixing higher than heretofore the sums which they will aim to raise for this and future years, augment by a greater or less amount their annual contributions. We would affectionately inquire of the pastors, whether they cannot put forth a fresh influence in behalf of Foreign Missions. We appeal to the rich, asking them in the name of our common Savior, "who, though he was rich, for our sakes became poor," if they cannot enlarge their contributions to give the bread of life to the famishing. To the poor we also look, whose cheerful offerings Christ commends, and whose small contributions, accompanied by their prayers, have often been the best portion of our income. Will not the young men in our churches and congregations combine their influence to aid this cause? "We write unto you, young men, because ye are strong," and our enterprise needs and deserves the assistance which you are able to give. Will you, can you with a clear conscience, withhold it? We lay our cause before a half million of pious females in our churches,—a class for whom Christianity has done more than to save their souls,—and from whose ready charity the needy are never sent empty away. Will you not give heed to the wail of your sisters that comes loud and piercing from pagan shores, imploring the relief which it is in your power to afford?

As the servants of Jesus Christ; as the almoners of your beneficence; as your fellow-laborers in the noblest and purest undertaking in which the redeemed on earth can possibly engage, we make to you our fervent and solemn appeal. In behalf of the Redeemer, by whose sacrifice we have hope of glory; in behalf of the perishing myriads to whom a most significant Providence has given us full and free access, we invite your sober and prayerful attention to the facts and considerations which we have submitted, and we anxiously inquire if you cannot place at our disposal the means of doing what the exigencies of our missions so imperatively require? "Men of Israel, help!" O, help, while yet the door is open, and while help will avail to the most precious results. During the thirty years in which we have been devoted to this service, one whole generation of the unenlightened heathen have gone into eternity, and we shall soon follow them to the bar of our righteous Judge. In the short period that remains for labor, what will we do for the living millions who will soon have passed into the same dark and fearful futurity? If they also perish without the knowledge of Christ, whose will be the responsibility? Brethren in the faith of Jesus; fellow-heirs of the "purchased possession;" what will we do for the perishing heathen? "THE HARVEST OF THE EARTH IS RIPE." Shall we reap it? or shall we leave it to the devourer?

May we all so resolve and act, that whether the heathen are saved or not, the final Judge may say to each of us, *Thou hast delivered thy soul.*

That you may be aided to appreciate the strength of our feeling with respect to this momentous subject, we solicit your perusal of the following communications, from the Rev. Mr. Mason, of the Tavoy Mission, dated April 2, 1844, and also from the Rev. Mr. Howard, of the Maulmain Mission, July 29, 1844.

B. STOW,  
B. SEARS,  
R. E. PATTISON, } *Committee.*

*Baptist Missionary Rooms, }  
November 15, 1844. }*

## LETTER OF MR. MASON.

*Maulmain and its missionaries.*

As it is more than seven years since I visited Maulmain, it has occurred to me to give you my impressions of persons and things there; for, being a sojourner with no personal interests to advocate, my impressions would not, it is probable, differ materially from those of any other friend of missions of like experience with myself.

My first and last impressions were, that my brethren are doing much more good than I had previously supposed. True, I knew before, all that words and figures can communicate; but to be on the ground and look on the cultivated fields around me, created a much deeper impression of the value of the work done and doing than I had heretofore had.

My brethren seemed to me *better* men and *abler* men; notwithstanding they had ever stood high in my estimation on both points. I was much struck with the adaptedness of each individual to the particular department of labor in which he is employed; and, at first, admired only the providence of God in bringing each one into the precise niche that he was made to fill; but I afterwards found out that some of these men, at least, were equally well adapted for other departments of labor, but they had conformed themselves to the circumstances in which the providences of God had thrown them. One brother is remarkable for his indefatigable labors in preaching to the natives; another for his tact in obtaining a hearing for the gospel in all companies; a third for his winning address; a fourth for his neatness and order; a fifth for his varied talent in doing every thing he does, well; and a sixth for his noiseless and unweari- ed kindness in discharging a thousand little commissions for others, that no other brother in the mission would be troubled with. They are, *really*, remarkable for these various traits of character; and each trait is precisely the one which ought to be prominent in each, to enable him to discharge well the particular duty allotted him. No change could be made without serious injury to the best interests of the mission. Were they all laboring together as one man in the Burman department, there would remain nothing to be desired for its completion, so far as human instrumentality is concerned; but the first two brethren are de-

voted to other nations, and hence there is a chasm here that requires to be filled up.

My impressions in relation to the importance of Maulmain as a mission station, were deepened in a similar manner. So long as the British possessions on this coast remain as they are, and there is but little prospect of change at present, so long will Maulmain or the neighborhood be the real centre point of the missions, both Burman and Karen, Taling and Toung-thoo.

*English department—Schools.*

Though none came out to be English preachers, yet the English population there, *at present*, bear such a relation to the mission, that the strength of one man devoted to that department is required and must be given, small as are the resources of the mission. The churches ought to understand this distinctly, and make provision for the English church understandingly. It betrays great ignorance to suppose that a missionary can have the charge of an English congregation, and attend to his missionary labors among the heathen at the same time. Be assured, if the one receives due attention, the other necessarily suffers. I think it a matter worthy of consideration, whether it would not be wise to send out a man designated to the pastoral charge of the English church at Maulmain. The subscription to the mission from this part of the population for the last two years, has been more than a missionary's salary. Nor is money the only way in which the members of the present English church in Maulmain, help forward the work of missions. Not a prayer is heard, I am told, in their little meetings without the heathen around being remembered. Many, too, give tracts to persons with whom they are brought in contact, and in every respect exert a good influence upon the people. One English officer does more in going around and preaching to the people, than any missionary in Maulmain. Mr. Judson has furnished him with a Burman assistant, who speaks English, and he has visited every priest's *kyoung* in Maulmain and the suburbs. He goes out every day, excepting when his duties, as paymaster of his regiment, detain him at home in the early part of each month. It was truly interesting to me to see, as I did, this old veteran of the Peninsula war, who was severely wounded at the battle of Salamanca, walking through



the sun in the midst of one of the hottest days of the hottest season, with as much animation as he ever walked up to the French lines, in the life-giving wars of Christianity. Despite the jeers and reproaches of his brother officers, there he goes into the multitude, the assistant by his side with two bags of books hung over his shoulders like a pair of saddle-bags. When every professed Christian will act thus consistently with his profession, the angel will prepare himself to proclaim, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ."

It is also true that none of us are designated for school-teachers, and yet it is necessary that some one, in a place like Maulmain, should devote his principal energies to the work of teaching. One good boarding-school is necessary for the mission there. It was formerly thought that two were necessary, one for the Eurasians and one for the Burmans; but it has been found, on trial, that an able teacher can manage both classes without difficulty in the same establishment. Would it not be well to designate distinctly a man for this department? It would help to create clear ideas in the minds of the Christian public, relative to the manner in which the missionaries are employed. Here, too, it should be borne in mind that the school may be made, as the brother who has charge of the school now, told me, to pay its own expenses.

#### *Burman preaching.*

It made me feel sad to see, that, while the auxiliary departments of mission labors to the Burmans were well filled, the department of direct preaching to the people was left without an occupant. Br. Simons is devoted to English preaching, and his school; which, since sister Simons's death, has necessarily diminished. I am not aware that he does any thing in the way of preaching to the Burmans. Br. Howard has a school of more than a hundred pupils of all grades and colors; some studying Burman, and some English, and some both. Nothing more ought to be expected of him than the charge of this school; notwithstanding he has a wife who has perhaps hardly her equal in India for the department of labor in which she is engaged. One day, when I called, she said she had been cutting out *seventy* dresses. The neatness and order that

she keeps every where about her, together with her natural energy of character, help her through with her onerous duties. Whenever the Board adopt the views prevalent in some quarters, and send out their missionaries *single*, they must calculate to send two men to do the work that is now *apparently* done by one. Br. Howard is not contented, however, without attempting something in the way of preaching to the people; and he has lately commenced evening meetings twice a week in different parts of the town, that promise much good.

Br. Osgood has more to do as treasurer, agent, and printer, than any one man ought to have. He is wearing out fast under the pressure of his labors. These secular matters keep him employed late and early. It is only on the Sabbath he can get away from them, and then he conducts the Sabbath school in the morning, and preaches in the evening at a distant part of the town. I had forgotten to say that he teaches a bible class one evening in the week.

Br. Judson is principally employed on his Burman dictionary. He has a prayer meeting with the assistants, I believe every morning; preaches twice on the Sabbath—once in the native chapel—and once (in the Burman language) at the English chapel, and attends to various pastoral duties; but he has no time to go out with the assistants among the people. It is deeply to be regretted, that a man so pre-eminently qualified for a native preacher, as Br. Judson confessedly is, should be condemned for years to the drudgery of making a dictionary. Still, a dictionary is a necessary part of our apparatus, and, if it ought to be done, it ought to be *well* done; so I could not advise his abandoning or neglecting the work; for no one, for half a century to come, will be so well qualified to perform it.

Br. Stevens is occupied with the Pgho, and the editorial duties of the Burman newspaper, an important item in our operations for the evangelizing of the people. Where, in all these, is there a *preaching* missionary to the Burmans? Is it too much to ask for *one preacher* to the Burmans in Maulmain?—one who will give himself to that work, to that work *alone*, and that for *life*. One or two men of the apostolic stamp, praying half their time and preaching half their time, would, with help of their brethren in

the auxiliary departments, and the blessing of God, turn Maulmain upside down in a few years.

There was a time when nothing was heard but the Burman Mission, and we could scarcely obtain a hearing for the Karens; but, if I mistake not, the Karen Mission is now coming into public favor, while the Burman is proportionately sinking. Now this is wrong. I want the churches to cherish the Karen Mission, but not at the expense of the Burman. I shall not be suspected of wanting in attachment to the Karens, but should the time ever come when candidates for mission work are willing to labor for the Karens but not for the Burmans, please call on me. I stand ready to enter on missionary labors among the Burmans with all my heart and with all my soul, whenever you can supply my place in the Karen department easier than in the Burman.

#### *Toung-thoos.*

The Burmans and Karens are not the only people in the provinces demanding our attention. Above Maulmain, between the Burman or Taling villages and the Karen settlements, is a thick band of Toung-thoos. For this people one missionary ought to have been provided, and I do hope that the Board will send one without further delay. They are an interesting people, and speak a language that is essentially Karen. I have repeatedly questioned them on the subject of their language, and feel persuaded that there is no more difference between the Toung-thoo and Pgho than there is between the Pgho and Sgau. That we might reasonably anticipate successful results from laborious and scriptural efforts for the salvation of the people, may be inferred from the fact that Mr. Judson baptized ten of this tribe a few years ago; and had that auspicious commencement been followed up, there can be but little doubt but a respectable church would ere this have been gathered among them. For the want of these subsequent labors, every thing is to begin again. The Christians have gone to their merchandize or distant homes, nobody knows whither, and I could not discover a trace of what had been done.

#### *Karen department—Preaching districts.*

Having passed through the Burman, and Taling, and Toung-thoo villages, we soon find ourselves among the Karens; and here a thousand tongues

are vocal for more missionaries. Could the friends of missions see and hear all that I have seen and heard the present season, it would not be long before all our requests for the Karens would be granted. We held a protracted meeting at Newville, and the Christians at Cheththingsville and Bootah were grieved because we did not hold one with them also. When we returned down the river, the people in the village above Gyne were clamorous to have br. Vinton stop and visit the unconverted settlements in the neighborhood. "The Mountain Chief" was unappeasable to have teachers go on to the mountains. In our prayer meetings one might be heard praying and weeping for teachers to be sent to his unconverted relatives on the west, up the Yousalen, and he would be followed, perhaps, by another equally earnest, for teachers to be sent for a like purpose to the Shyan country on the east and north. You talk about your interesting missionary meetings! I wish you could attend a Karen prayer meeting.

There ought to be at least three Karen missionaries to labor in the Maulmain jungles. One to have charge of the Salwen and Dong Yan district, embracing Burmah on the east, for the present, as far as Rangoon. Though missionary labors under the Burman government are not very practicable at present, more or less Karens come over to the Burman side and join the Christians annually. I baptized six or eight at Newville, who left the Burman side since the close of last rains.

The Gyne or Gaing and its tributaries, with the valley of the Thoungyeen, afford an ample field for another man; in which Newville is the best spot that could be selected for a dry-season station and radiating point. For more than two days journey from Maulmain to Newville, the whole country is an alluvial plain, excepting a few masses of mural limestone here and there, and in two or three instances, low hills of sandstone or slate not more than from one to two hundred feet high. Newville stands at the head of canoe navigation, and within six or eight miles of the base of a range of granite mountains three or four thousand feet high, which separates the plains watered by the Gyne from the valley of the Thoungyeen. It is, moreover, on the principal route to the Thoungyeen and the Shyan country beyond, and the mountain Karens



come to this village to buy salt and sell hogs; which, for a Karen village, makes it quite a place of trade. The Thoungyeen separates the English and Shyan territories, and although the Shyan government is unfriendly to Christianity, Shyan Karens frequently come over to the English side. I baptized one Shyan Karen at Newville; and another, who came at the close of the meeting to see the teachers and teacheress, gave in his name before we left, for baptism next year.

The Attaran, embracing the region down to Ye or Ya, so far as it may not be under the watch-care of the Tavoy missionaries, forms a third district abundantly large enough for one man.

On the accompanying sketch, which is copied from M'Leod's map, I have marked the boundaries of these several districts, and the positions of the Christian villages and out-stations in each. In the first of them is the church at Chethingsville, of more than a hundred members, and that at Dong Yan, of thirty or forty: in the second is the church at Newville, with about a hundred and fifty members, and a new Christian village forming a few miles north of Gyne: and in the third is Bootah, with about a hundred Christians, and several inquirers near Lamaing. With these beginnings, and books ready made to his hands, the missionary and his patrons might expect glorious results, and that *speedily*. Much as br. Vinton has accomplished, I am persuaded that he would have accomplished much more, had his field of labor been less. He has preached incessantly, but his labors have been by far too much scattered, to obtain results proportionate to the labor bestowed. To look on the map, the field does not appear larger than some others not demanding division; but to be on the ground and hear the constant demands for efforts, with encouraging prospects of success, is quite distracting. Sometimes, by way of pacifying the people, he goes in one direction himself, sends his wife in a second, and his sister in a third; and all labor as few missionaries labor, though they are certainly a laborious class of people; and they accomplish not a little; but still, laboring in this isolated manner, is to work to great disadvantage.

The dry season my three missionaries would spend among their own people, with occasional changes with their brethren in assisting or being assisted in protracted meetings; but

Maulmain, or the neighborhood, ought to be their head quarters during the rains. During that season, one of the three might teach the theological seminary; another the preparatory school; and the third might translate or revise, (the revision must go on for half a century to come.)

#### *Karen translation and printing.*

I am decidedly of opinion, now, that the Karen translation ought to be located at Maulmain; and, having expressed to the Board a different view of the matter, I consider it devolves upon me to give them my present impressions on the subject. In the Maulmain district, the translator would have constant access to sources of information in respect to the usage of language in distant Karen regions, that are quite inaccessible at Tavoy. The Karen language varies in dialect more or less in every district. The literary language must be a selection from the whole. The translation, thus far, has followed the best usage so far as it could be discovered from the Tavoy and Maulmain dialects; and although much difficulty was met at first in making the selection from these dialects for a book language, yet I am happy to say that it has been done, and that most satisfactorily to all parties. Br. Vinton observed to me while at Maulmain, "I consider the difference of dialect between this place and Tavoy, as *got over*." It remains now to modify the written language we have adopted, by the dialect spoken in the mountain district that is watered by the Thoungyeen, and also by that spoken in the neighborhood of Rangoon. To do this, the translator should be at Maulmain.

You will easily see that, if the translation ought to be made at Maulmain, the Karen printing ought to be done there too. Other considerations, which I cannot here enter upon, seem to point the same way. It requires no prophetic vision to see that Karen printing *will*, and that ere long, be done at Maulmain; and to have it done at two places is much to be deprecated. One great means of having only one language for Karen books, is having only one place where they are printed. To have two or three, will be to have two or three different book languages, with a proportionate increase of expense. The natives will introduce all kinds of provincialisms that we wish to drop, and they will pass unnoticed often

98°

99°

18

18

# MAULMAIN

and Part of  
YE OR YA  
Provinces



17

17

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through the press. A work furnished for the press, before me, contains an abundance of them; and yet the author has expressed to me her unwillingness to have one such printed, and says that they have all crept in through the native copying, and not following the manuscript before him.

*Proposed measures feasible—Recapitulation.*

Do not regard my suggestions as utopian. I suggest nothing to the Board but what I would *ask* of the churches were I in America, and ask, too, *expecting* to obtain. I know you are sadly pressed for funds, and yet my plan is altogether feasible. My three missionaries, that do nothing but preach in the dry season, do all the school teaching, seminary teaching, and translating, during the rains. My plan embraces also another piece of economy. I see no necessity for two sets of missionaries, one for the Pghos and another for the Sgaus. One man to make us a few Pgho books to begin with, is desirable, but nothing more. Relieve us of other matters a little, and the Sgau missionaries now on the ground will not think it any arduous task to qualify themselves to preach in Pgho as well as Sgau. The two dialects are as near each other as the two tribes, and they all live mixed up together. Pgho and Sgau missionaries is a refinement on the division of labor that I think not only unnecessary, but fraught with positive evils. Again, my suggestion to remove the Karen printing to Maulmain, will be a great annual saving. There will also be a saving in the outlay of buildings. When I was in Maulmain, br. Osgood told me that the Karen printing could be all done there without any enlarging of the establishment; for, all together, English, Burman, and Karen, would not equal what was formerly done in Burman alone.

To recapitulate—I propose for the Maulmain station, one missionary to be appointed for the English population; it being understood by them that they are to furnish the whole, or the principal part of his support; one school-teacher for the Burmans and Eurasians, and the school so to be conducted as to support itself; one printer to have charge of both the Burman and Karen printing, and to pay most of the expenses of the office by job work; one Burman *preaching* missionary besides Mr. Judson's pastoral labors; one

Toung-thoo missionary; one Pgho book maker; and three Karen missionaries, who are to be preachers to both Sgaus and Pghos in the dry season, and school-teachers and translators in the rains.

Such are some of my impressions on visiting Maulmain. I attach no great importance to them. Further experience would, probably, lead me to modify them. I have only to add, that "speaking after the manner of men," American Baptists may be proud of their Mission to Burmah. I would prefer to say *humbled*; humbled that so unworthy instrumentality has been so signally blessed, and humbled that our efforts have been so inadequate when the voice of God's providence is so loud—"Rise up and possess the land."

The following extract from a letter of Mr. Howard, recently received, giving an account of the general progress of the gospel in his immediate vicinity, and especially of the recent baptism of 2000 Karens, 1550 of whom were by a native pastor in Burmah Proper; many of whom have been disciples for a length of time, but unbaptized because there was no missionary to administer the ordinance; must excite both gratitude and fresh zeal.

We are happy to be able to say that we think the contributions of the Maulmain Missionary Society, for the past year, have even exceeded your most sanguine expectations. It has just held its annual meeting, and the report shows that more than 3000 rupees have been contributed to this mission, and other sums have been sent to Tavoy, amounting in all at least to 4000 rupees.

The best of all is, the Lord is blessing the labors of his servants, so that you may rejoice with us that our labors are not in vain in the Lord. During the past year, more than 100 persons (mostly Karens) have been added to the churches of this mission by baptism, and br. Abbott writes us that he and his native pastors have baptized 2000 within the first six months of the year!! We ought not to omit to mention, that the English church connected with the mission has been greatly blessed of the Lord, and hence the liberality manifested by the Society we have noticed above.

Our brethren in America cannot fail

to perceive, at a glance, that the Lord has been answering their prayers, and, as a consequence, he is requiring of them a new and an increased consecration of their energies to the work which he is putting into their hands. Our fields of labor are daily becoming more extended, and must be cultivated;

churches are becoming multiplied and enlarged, and must have pastors and teachers. Pastors and teachers are presenting themselves for instruction, and must be taught. The subject requires no argument. It needs only to be looked at and its claims must be felt.

### China.

#### LETTER OF MR. SHUCK.

The following extracts are from a letter dated at Hongkong, May 14. Luk Seen Sang, the convert first mentioned, was baptized March 3, having been under Mr. Shuck's instruction about fourteen months. He is said to be "a fluent speaker and ready writer," of whom much usefulness may be expected. The other cases of conversion are also deeply interesting; and the aspect of the mission generally seems to authorize the animating sentiments with which the extracts begin.

#### *Luk Seen Sang and Che-ho.*

God is manifestly blessing our labors. I trust that Christianity has commenced her onward march in this great land of heathenism.

I have previously mentioned to you the circumstances of the conversion of Luk Seen Sang. He is now an active colporteur and valuable assistant in the mission. His prayers show that his heart is under the influence of the Spirit of God. Three weeks ago he went into the interior for his family, taking a large quantity of books and tracts with him; all of which he put into circulation; and preached the gospel in regions where it was before unknown. He has just returned, bringing his wife, and daughter, and an inquirer, who is a literary man and of no ordinary talents.

Last Lord's day, I had the happiness of baptizing Che-ho, who, when I first fell in with him, had been a Buddhist priest for nine years. He has been *thirteen months* under close and daily Christian instruction, and six months an applicant for baptism. He gives encouraging evidence of being a child of God. He, when *very* young, lost his wife, and to find comfort resorted to idols; but worshipping them gave him

no comfort. On a visit to Hongkong, the name in Chinese upon the Queen's Road chapel, caused him to enter; he heard me preaching in Chinese; and from that hour he resolved to forsake Budha and worship the true God. He sent for a younger brother, who has also repudiated idols. Now his father and another friend have taken up their residence at Hongkong, and both declare their belief in the doctrines of the true God, and have turned their backs on their idols. A little interesting orphan girl, who is betrothed to his younger brother and is under his guardianship, he has brought to Hongkong recently, and placed in Mrs. Shuck's girls' school. She is a youth of much promise. Having been so long a Buddhist priest, I did not wish to be in any hurry in baptizing him. When Luk Seen Sang was baptized, he manifested much unhappiness that he could not be also. I at last commended him to a committee of the church, who took him under a trial of two months; he then came before the two churches for a final examination, and he was unanimously approved. Mr. Roberts baptized an individual at the same time. Che-ho is a man of excellent sense, reads the New Testament, &c., &c., and conducts private correspondence with his friends; but is not a literary man by any means. He studies every day with my teacher a short time. He is a child of nature, of a sincere and affectionate disposition and very amiable. He seems to be happy in being a disciple. Luk Seen Sang heard the gospel from me first at bazaar chapel, and Che-ho in like manner at the Queen's Road chapel, and if we have no more fruits from those chapels, these are worth all our toil, expense, and trouble. To God's name alone be the praise.

Chek-ko, the native printer, has decided to enter the church, and he too has lately mentioned two inquirers. He heard the gospel nine years ago



from Leang Afa, and, for the last ten months, has been in an interesting state of mind. Hong-ko is now upon his final trial of two months before a committee of the church, and there is every prospect of his being received in two weeks from this date, as his trial will then be terminated. Asei is also an applicant for baptism, and in some respects an interesting one. J—, one of Mrs. Shuck's little Chinese girls, we really think is converted. Yang-seen-sang and Hen-seen-sang both profess to believe the gospel, but are timid about being baptized. I should mention that Hong-ko speaks Tiéchiú fluently, and reads well, and promises to be an interesting link between the two churches, speaking, as he does, both dialects. Both Mr. Dean and Mr. Roberts have cases which encourage them, under their charge also.

In a letter of previous date, Mr. Shuck speaks of the selection of three out-stations; *Kow-loon*, opposite to Hongkong, on the main land, and containing, with the adjacent villages, 8000 or 10,000 inhabitants; *Chang-chow*, a small island with a population of 4000, ten miles westward of Hongkong; and *Peng-chow*, an island near Chang-chow, of 3000 inhabitants. The schools at Hongkong, mentioned in the extract, were established in the early part of the year; one, a boarding-school for boys, containing from fifteen to twenty pupils, was opened March 1; the other, a girls' school, under the care of Mrs. Shuck, was more difficult to fill on account of the prejudices generally prevalent in China against the education of females. There are now in the mission (May 20) between thirty and forty children of heathen parents under daily instruction.

I feel that a work has now been begun in China which will go on, because it is the work of the Lord. Vast multitudes have heard and remember the gospel, and the hearts of an honored few are receiving it in faith and love. Mr. Dean has a large and interesting congregation, and many more Tiéchiú people are securing ground and settling here. At Chang-chow and Peng-chow, two of our out-stations, there are as many Tiéchiú people as of the other dialect. At Chekchú, also, there are many; and near to Kow-loon there is a whole town of them.

I am raising a sum for the erection of a permanent school-house on our lot, in order to have the boys under our more immediate supervision, and to obviate the necessity of Mrs. S. and myself exposing ourselves in the withering sun every time we go to the school. I have the prospect of raising about \$600 this year for the school, and \$250 besides for the school-house.

Our present prospects are so encouraging that we hope to have several more native preachers in full employment before the year ends. Eight native preachers and their families could be supported for what one foreign preacher can be, including all expenses. What a difference! and yet native preachers cannot be left without the aid and oversight of foreign preachers.

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### Cherokees.

LETTER OF MR JONES, DATED AUG.  
26, 1844.

#### Baptisms—“Cherokee Messenger.”

On the 18th inst. I had the pleasure of burying in baptism four males and eight females, all full Cherokees, on a profession of their faith in our blessed Redeemer. One more has been received, but not yet baptized. They all gave satisfactory evidence of Christian experience. One of the number, br. Six-killer, has been a preacher of the Methodist society for several years; he is a sober, pious man, who will, no doubt, adorn the profession he has made. He is a member of the National Council. Another is deaf and dumb. At first we had much difficulty to hold communication with him, and deferred his reception. On Saturday, the 17th inst., finding that he had learned to read Cherokee, Matt. xxviii., 19 and 20, was pointed out to him; when he signified, with a brightened countenance, his belief in that, and all that the book declares. His conduct, for three years past, has been that of a devoted Christian.

Of the “Messenger,” mentioned below, we have received the second number, containing translations of parts of Genesis and of “Bunyan's Pilgrim's Progress,” Psalm 2d, and extracts from Parley's Universal History, in Cherokee, together with various notices in English, and specimens of Cherokee grammatical forms. The work

is designed to be monthly, of 16 pp. 8vo. each, and is executed with much neatness and taste. The translation of the book of Genesis had been completed by Mr. Bushyhead a short time before his death.

Our little paper, the "*Cherokee Messenger*," is read with avidity, and were it not for the extreme scarcity of money among the full Cherokees, we should have a large subscription list. As it is, we can diffuse information among the more intelligent, and they will circulate it among the others. I find many of them studying diligently, in the few chapters already issued, the inspired history of the origin of nations. Those parts which by white people are often passed over, as matters of little concern, are to them full of interest, and have already had the effect to convince some that the Bible is from God, and has induced a belief in the other parts of the sacred scriptures also, which point more directly to a Savior dying for sinful man. As an instance: one man, who used to treat the oral accounts of our brethren as idle tales, confesses, since he has seen the scriptural account itself, that it has the appearance of truth, and that he believes it, and also the New Testament portions; and is determined to embrace the truth, as there laid down.

On Sabbath last, we had the pleasure to hear a native preacher, whose views and feelings appeared to be refreshed, invigorated and enlarged by the study of the 1st Psalm and the portion of the Pilgrim's Progress published in the Messenger.

We have in the press six chapters more of Genesis, the 2d Psalm, and a portion of Bunyan, for the second number.

When it pleased the Lord to call away our beloved br. Bushyhead, my first impression was, that we should be compelled to give up the idea of continuing the monthly paper; but the expectations of our brethren were raised so high, and their hearts so much set upon it, that I determined, if possible, to continue it one year at least. The labor to myself is, indeed, greatly augmented by the loss of br. Bushyhead; but I feel, and have long felt, so anxious to furnish to the Cherokees the word of life, and some exemplifications of its gracious influence on the hearts and lives of men, that I would gladly undergo any labor and fatigue which my constitution can bear, in order to effect this desirable object.

We are laying aside the type of Genesis, to await your instructions about printing an edition of it for gratuitous distribution. We have a draught of a translation of tract "No. 175, *To Mothers*," of the series of the American Tract Society, and another commenced, entitled "*The Well-spent Day*." We shall have these revised the first opportunity; and they can be printed as soon as we receive your instructions to do so. The edition ought to be three or four thousand copies.

I have great pleasure to bear testimony to the diligence and energy of br. Hervey Upham, in the printing department.

About a week ago we were very much alarmed to hear that br. Downing was lying very low with fever, and was scarcely expected to recover. But God has had mercy on him, and on us also, and our last information is more favorable. Should he be called away, it would be a severe blow on our efforts in the southern part of the nation. But I sincerely hope the Lord will spare him to us, and to this people.

The season is very sickly. Deaths occur in great numbers; and many, very many, unprepared. A few Christians, however, experience the power of the gospel to take away the sting of death, and to cause them to triumph in the last conflict.

Since the above was in type, we have received another communication from Mr. Jones, of the 27th of Sept., as follows.

*Meetings at Delaware—Ordination of Oganaya—Baptisms.*

I reached br. Oganaya's on Thursday evening, Sept. 19, in company with Miss Morse, who then returned to her school, and some others going to the meeting. I was glad to hear some facts which, though small in themselves, indicate spirituality of mind and a growing interest in the Redeemer's cause. To give one instance; Miss Morse communicated intelligence, brought by the Macedonian, of the persecutions of the Karen Christians. The next meeting, this was made the occasion of earnest prayer for the Karen brethren, persecuted on the other side of the globe. And who can tell but an Indian's prayer, offered in faith, may reach the throne of mercy and be accepted there.

We took with us the second number of the Cherokee Messenger. It was exceedingly gratifying to witness the



eagerness with which it was sought for, and the lively interest manifested in its contents.

The brethren commenced the series of meetings on Thursday evening. On Friday morning they had early prayer meeting. The day was devoted to preaching and devotional exercises. Good order and seriousness prevailed.

Saturday, the church took up the subject of ordaining br. Oganaya. It was decided that, on account of the great extent of territory over which the labors of this church are spread, and the growing infirmities of br. Wickliffe, the aid of br. Oganaya was urgently called for. A special meeting of the church, for prayer on the occasion, was appointed for Sabbath morning.

The Saturday meetings were attended by large congregations, who manifested deep seriousness.

Early on Sabbath morning the voice of praise was heard in the meeting-house. The appointed meeting, for prayer on occasion of the ordination, was attended with much devotional feeling. After the forenoon preaching, the setting apart of our beloved and highly esteemed br. Oganaya, by the imposition of hands, was attended to by br. Wickliffe and myself. A short intermission followed, after which our newly ordained brother led into the water six hopeful converts, four males and two females, and solemnly buried them in baptism in the name of the adorable Trinity. After another short interval, the sacrament of the Lord's supper was administered, with great solemnity and propriety, by our dear native brethren, Wickliffe and Oganaya. O! how I rejoice to see the work of God prosper in their hands.

After the conclusion of the communion service, quite a crowd of deeply affected persons came forward for prayer; several of whom were backsliders, from whom the church had, some time ago, been compelled to withdraw their fellowship. From the manifestation of sorrow and penitence, I trust they will again be restored to the confidence and fellowship of the church. Among the anxious ones were several lately awakened to a sense of their lost condition. At night, br. Tanenole preached an interesting missionary discourse.

On Monday morning, after giving a number of miscellaneous advices to the brethren, and addressing the neighbors on the benefit of schools, I bid

them farewell, leaving Miss Morse to commence her school on the following Monday, Sept. 29.

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### Recent Intelligence.

#### FRANCE.—*Death of Mrs. Willard.*—

It is again our painful office to announce the removal by death of a valued missionary. Mrs. Willard, wife of the Rev. E. Willard, of the French Mission, died at Douay, of pulmonary consumption, Oct. 4. Though subject to wasting sickness for a protracted period, she was faithful unto the end, and “died in perfect peace.”

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TELOOGOOS.—A letter from Mr. Day, of June 11, reports the partial recovery of Mr. Van Husen, and his intention to return to Nellore to resume his labors. He had been residing for several months, on account of his health, at Madras. The mission is, in other respects, much as at former dates.

A painful incident had occurred in May at the annual festival at Janavādu. Mr. Day and one of his assistants, who, as usual, were attending the festival for the purpose of preaching, &c., were violently assailed by some of the brahmins, and narrowly escaped with life. “The attack was without the least provocation, except such as arises from the plain and pointed preaching of Christ crucified, among a people ‘mad on their idols.’” Mr. Day was “severely beaten, and forced through a narrow street for some ten or twelve rods, and obliged to walk backwards in order to ward off the blows and avoid being thrown down and trampled to death.” The affair had been reported to the magistrates, and was in course of investigation. Several of the leaders in the affray had been arrested.

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BURMAH.—*Large accessions to the churches.*—Mrs. Abbott, writing to a friend in this country, gives an account of large additions to the Karen churches in Arracan and Burmah; chiefly from among the converts who have been reported in former years, but who have not before had an opportunity to profess their faith by baptism.

The letter is dated May 13, and gives the following particulars. (See, also, p. 347.)

The good work continues to prosper among the Karens, both in Arracan and Burmah. Mr. Abbott made two tours to the southern churches this season, during which, he, with the native pastors, baptized about eighty converts. Since then, Myat Kyau has made a tour into Burmah, visiting the little churches, counselling and encouraging the assistants, adjusting difficulties, and baptizing converts. He appears to have had a very good and successful time in this missionary tour. We have not seen him since his return to his station at Magezzin, but Mr A. has just received a letter from him, in which he says that through the grace of Jesus Christ he has baptized *one thousand five hundred and fifty*. We are anxiously waiting to hear from his own mouth the particulars of his labors.

I think I wrote you that this man died of cholera last year. This was the report, and we, believing it, spread the intelligence. After we had mourned his loss for some weeks, thinking it a mysterious providence, &c., he appeared, much to our surprise and joy, in person, and corrected our misinformation. He is a sterling man; and God grant that he may long live to labor in that cause which he so much loves. He and Tway Po baptized a good many after their ordination in December and January, 1842 and '43, previously to Mr. A.'s visit to the south last December; how many, I cannot now say, but two or three hundred at least.

Mr. Ingalls, of Mergui, writes under date of June 6, that forty-five had been added to the church at that station during the last season; among whom was the officer in command of the European detachment, and a liberal contributor to the funds of the mission. "Several others are inquiring the way to Zion."

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### Missionary Magazine.

The present number closes the twenty-fourth volume of the Magazine, the oldest, and we presume it will not be deemed invidious to say, the most important religious periodical published by American Baptists. For several years past, the number of subscribers to the work has gradually diminish-

ed. The causes of this diminution are various, but, it is believed, it has not arisen from a want of merit in the work. Though less miscellaneous in its character than it was formerly, this has been the result of necessity. The growth of the missionary cause in the country, together with the accumulation of missionary intelligence, has created a demand for all its pages. It contains the journals and letters of the missionaries of the American Baptist Board of Missions,—documents often of great value on account of their general accuracy, and of the public confidence reposed in the statements of the writers, giving, as they do, graphic, and frequently minute descriptions of the geography, government, religion and manners of the countries to which they have gone forth as heralds of salvation. The interest felt in these papers, is greatly heightened by the public sympathy in the spirit and toils of their fellow-countrymen, some of whom are their kindred, who, under the sublime motives of a divine command and of Christian pity, have left their native land and the sweets of home to dwell among a people of a strange tongue, in whom they can feel but little interest aside from the hope of their becoming meet to be partakers with themselves of the inheritance of the saints in light.

Every Christian, also, must take a lively interest in the progress and trials of the missionaries, of which the Magazine gives the earliest account.

There is, also, constant reference made to the operations of other Missionary Societies, together with such miscellaneous missionary matter as is deemed most useful for keeping alive in the churches a missionary spirit. At the close of each number is invariably to be found a detailed account from the Treasurer of the Board of Missions, of all moneys received during the preceding month but one,—furnishing every donor the means of knowing whether his contributions have safely reached the treasury. The importance of such a periodical none can doubt, and, yet, we fear that it is not *fully* appreciated by but few. The time is not far distant when a series



of the volumes of the Magazine will be deemed indispensable to a religious library in a Baptist family.

We respectfully request all pastors and friends of missions to aid in increasing the circulation of the work. It is in the power of pastors especially to multiply the number of subscribers in their respective congregations many fold. By doing so, they will promote alike the interests of the people and of the cause of missions. All the profits of the work are devoted to the cause of missions, either by increasing the treasury or the circulation of the work itself. A new volume will commence with the next number.

#### Designation and Departure of Missionaries.

On Sabbath evening, Oct. 27, the Rev. Edmund B. Cross and his wife, Mrs. Julia Anne Putnam Cross, were set apart as missionaries to the Karens, at the meeting-house of the 1st Baptist church in Roxbury. Introductory Prayer and Reading of the Scriptures, by Rev. T. F. Caldicott, pastor of the church; Instructions of the Board, by the Foreign Secretary, Rev. Mr. Peck; Prayer of Consecration, by Rev. Dr. Sharp, of Charles St. church; Address to the Congregation, by Rev. R. Turnbull, of the church in Harvard St.; Concluding Prayer, by Rev. B. Putnam, father of Mrs. Cross, and late pastor of the 1st Baptist church in Eaton, Madison Co., N. Y. Mr. Cross is a graduate of Hamilton Literary and Theological Institution of the class of 1841, and is designated to the charge of the Karen school for native preachers, now under the care of Rev. Mr. Mason, at Tavoy.

The missionaries sailed in the ship Arno, Capt. Russell, for Maulmain, on Wednesday, Oct. 30.

Amount of receipts reported in the present Magazine,	\$5602,11
Corresponding month last year,	5357,91
Increase,	\$244,20

#### Letters, &c., from Missionaries.

BURMAH.—*Maulmain Mission*, June 14, July 27, 29.—*E. B. Bullard*, March 12, 27, July 31.—*H. Howard*, July 29, Aug. 3.—*S. M. Osgood*, April 10, 23, May 15 (2), June 14, July 22, 23, 29 (2).—*T. Simons*, April 25.—*E. A. Stevens*, March 6, June 14.—*M. Vinton*, Nov. 15, 1843—Jan. 1.

*Tavoy Mission*, May 11.—*C. Bennett*, May 2.—*D. L. Brayton*, Dec. 31, 1843, May 4.—*L. Ingalls*, June 6.—*J. A. Lathrop*, April 23.—*F. Mason*, April 2, May 17.—*T. S. Ranney*, April 22, June 12.—*J. Wade*, April 23.—*Mrs. W.*, April 20.

ARRACAN.—*L. Stilson*, April 9, 30, May 7, June 1.

ASSAM.—*C. Barker*, April 30, June 25.—*M. Bronson*, Feb. 15.—*O. T. Cutter*, April 30, July 31.

CHINA.—*Mission*, May 20.—*W. Dean*, March 18, 23, April 8, 22, 28—May 14, 17, June 17.—*I. J. Roberts*, Dec. 30, 31, 1843, Jan. 31, Feb. 24, with j., March 30, with j., April 18, 27, 30.—*J. L. Shuck*, March 21, April 8, 29, May 14.

SIAM.—*J. H. Chandler*, Jan.

TELOOGOOS.—*S. S. Day*, June 11.

GREECE.—*A. N. Arnold*, July 20 (2), Sept. 21; *Mrs. A.*, July 17.—*E. S. Waldo*, Aug. 21.—*R. F. Buel*, Sept. 21.

FRANCE.—*E. Willard*, Sept. 13, Oct. 9.

OJIBWAS.—*A. Bingham*, Aug. 24, Oct. 3.—*J. D. Cameron*, Aug. 13.

OTTAWAS.—*L. Slater*, Sept. 5.

SHAWANOES.—*Mission*, March 19.—*F. Barker*, Aug. 20, Sept. 11.—*J. G. Pratt*, Aug. 23, Sept. 17.

CHEROKEES.—*E. Jones*, Aug. 6, 26 (2), Sept. 27.—*H. Upham*, Aug. 5, Sept. 9.

CREEKS.—*E. Tucker*, Aug. 3.

#### Donations,

FROM OCT. 1 TO NOV. 1, 1844.

##### Maine.

Washington Baptist Association,	
William Brown tr.,	20,15
Leeds, 1st Bap. Miss. Soc., for support of a Karen preacher,	2,82
do., do. do. gentlemen's missionary box, for support of do. do.,	50
per Rev. Samuel S. Leighton,	3,32
Hallowell, 2d Bap. ch. and soc., per William Woodbridge,	11,00
Bowdoinham For. Miss. Soc., W. R. Prescott tr., as follows:	
Lisbon, Mrs. Buckman	1,50
Monmouth Centre, Bap. ch. and soc.	4,36
Leeds, 2d Bap. ch. and soc.	5,50
East Winthrop, Bap. ch. and soc.	5,00
	16,36
Thomaston, Nehemiah Boynton Lincoln Baptist Association, Samuel Libby tr., as follows:	25,00
Thomaston, 1st Bap. ch. and soc., as follows:	

Rev. Job Washburn	1,00	
Females	14,11	
Children	,68	
Juvenile Soc.	1,30	
Sundry individuals	19,40	
	—	36,49
do., 2d Bap. ch. and soc.		30,24
do., 3d do. do. do.	52,85	
do., 3d Bap. Fem.		
Miss. Soc.	24,27	
	—	77,12
Warren, Bap. ch. and soc.	50,32	
do., Bap. Fem.		
Miss. Soc.	12,19	
	—	62,51
Friendship, Bap. ch. and soc.	1,60	
Camden, 2d Bap. Juv. Soc.	2,23	
Mrs. Eliza Miller	1,00	
Miss Hannah Vaughan	1,00	
St. George, Joseph Fogerty	,50	
Miss Ann Young	,50	
Contributed at the Assoc.	11,56	
	—	224,75
Bowdoinham Baptist Association	23,00	
A friend	2,00	
Bowdoinham, Bap. ch. and soc.	13,50	
Richmond, A. Wamouth	,12	
Wales, Bap. ch. and soc.	5,59	
Monmouth, 1st do. do. do.	20,00	
West Gardiner, Bap. ch. and soc.	4,25	
Litchfield, do. do. do.	13,97	
South Berwick, do. do. do., towards support of Ivory Clarke,	18,85	
Damariscotta Baptist Association	19,05	
Newcastle, Bap. ch. and soc.	9,63	
Whitefield, 1st do. do. do.	2,62	
Jefferson, 1st do. do. do.	5,07	
do., 2d do. do. do.	8,25	
Nobleboro', 3d do. do. do.	3,05	
Waldo Bap. Association	11,60	
Belfast, Bap. ch. and soc., (\$5 of which is for Karen Mission,)	21,00	
Frankfort, 2d Bap. ch. and soc.	5,83	
China, 2d do. do. do.	2,00	
Knox, Bap. ch. and soc.	6,00	
R. Frye	25,00	
Penobscot Baptist Association	6,30	
Cumberland Baptist Association, J. Chandler tr.,	78,72	
New Gloster, Bap. ch. and soc.	25,44	
Auburn, D. Briggs	5,00	
Danville, Bap. ch. and soc.	8,62	
Brunswick, 1st Bap. ch. and soc.	22,48	
East Brunswick, Bap. ch. and soc.	33,59	
Harpwell, do. do. do.	12,25	
per Rev. Joseph Wilson, agent of the Board,	—	412,78
	—	713,36

## New Hampshire.

A friend to missions	200,00
Milford Baptist Association, William Wallis tr.,	150,00
New London, Mr. and Mrs. Anthony Colby	50,00
Newport Baptist Association, T. J. Harris tr.,	66,71
Newport, Bap. ch. and soc.	4,72
Claremont, Bap. ch. and soc., as follows:	
Col. after sermon	2,57
Moses Works	5,00
J. G. Allds	2,00
	—
	9,57
per Rev. Alfred Bennett, agent of the Board,	—
	81,00
Wayne Baptist Association, James McCane tr.,	158,91
Milford, Jesse Hutchinson	2,00
	—
	641,91

## Vermont.

Jacob Estey	1,00
Luther Conant	1,00
Harvey White	5,00
Mount Holly, Bap. ch. and soc.	62,06
C. B. Smith	1,00
Middlebury, collection	3,25
Mrs. Abigail Miner, for Burman bible,	1,00
do. do. do., for Indian Miss.,	,75
Fairfield Baptist Association	18,00
Essex, Bap. ch. and soc., collection	3,88
Jericho, do. do. do., do.	18,15
Mrs. Lois Langdon	3,00
Mrs. Martha Keach	2,00
Addison Association, col.	23,41
Bristol, Bap. ch. and soc.	12,77
Rev. Joseph Packer	10,00
John Conant	10,00
Daniel Avery, towards support of Rev. N. Brown,	1,00
Vermont Baptist Association, Rev. J. M. Driver tr.,	30,49
Chester, sundry individuals	2,75
Andover, Bap. ch. and soc., mon. con., towards support of Rev. N. Brown,	4,00
do., do. do. do., collection, per Rev. H. Crowley,	3,00
Poultney, Bap. ch. and soc., per Rev. J. M. Driver,	5,00
Windsor, do. do. do., mon. con.,	15,00
do., Bap. Fem. Miss. Soc., per Rev. E. Hutchinson,	15,51
Grafton, as follows:	
Jonathan Sherwin	5,00
Amasa Sherwin	1,00
William Whitcomb	3,00
Mrs. Frances Phelps	,50
Mon. con.	1,47
Rev. Mr. Merriam	5,00
Mrs. D. R. Merriam	2,00
	—
	17,97

Col. at State Convention	2,85
per Rev. Alfred Bennett, agent of the Board,	— 273,86
Vermont Baptist State Con- vention, Rev. Willard Kimball tr., per Rev. Ebenezer Thresher,	330,00
Waterbury, J. P. Hall, per W. S. Damrell,	10,00
Bristol, Warren Durfey, per Rev. Wm. Heath,	3,00
Vershire, Moses Bartholomew	10,00
	— 626,86

*Massachusetts.*

A friend to missions	3,00
Wendell, two ladies of Bap. ch., per Thomas E. Sawin,	1,00
Boston, a member of Baldwin Place Bap. ch.	50,00
do., Harvard St. Bap. ch., and soc., mon. con. for October, per Wm. Keith,	25,00
do., Federal St. do. do. do., mon. con. for do., per Elijah Mears,	8,31
do., Charles St. do. do. do., mon. con. for do., per Rev. Dr. Sharp,	8,65
do., do. do. do. do. do., lad- ies, to educate an Afri- can child named Riz- pah Warren Crocker, per Mrs. Sharp,	20,00
	— 28,65
do., Bowdoin Square Board of Benevolent Operations, S. G. Bowdlear tr.,	50,00
Raynham, 1st Bap. For. Miss. Soc., G. Robinson tr.,	19,03
do., a friend to missions	10,00
do., do. do. do., for Bur- man bible,	1,00
	— 30,03
Middleboro', 3d Bap. ch. and soc., per W. Nelson,	3,46
do, Mr. Nelson,	,75
Bridgewater, Solomon Alden	2,00
Old Colony Association, col.	26,06
Salem, 1st Bap. Fem. Board- man Soc., Miss Lucy A. Up- ham tr.,	23,00
Newburyport, Bap. ch. and soc., mon. con., per S. L. Caldwell,	33,00
Lowell, 1st Bap. juvenile Sabbath school, per Rev. Joseph Bal- lard,	3,01
West Wrentham, Bap. ch. and soc., per J. C. Boomer,	21,00
Barnstable, 1st Bap. ch. and soc., per Rev. Andrew Pollard, as follows :	
Mon. con.,	60,57
Fem. Miss. Soc.,	26,00
	— 86,57
Fitchburg, Bap. ch. and soc., for Bassa Mission,	7,33
Westminster, a lady, ear- rings,	,67
per Rev. O. Tracy,	8,00
Hanover, Mr. and Mrs. John Collamore	10,00
Haverhill, Bap. ch. and soc., mon. con., per Rev. A. S. Train,	50,00
Unionville, Fem. Miss. Soc., Sarah Homer tr., per Rev. Jonathan Forbush,	11,00
West Cambridge, Bap. ch. and soc., per Rev. T. C. Tingley,	12,85

Amherst, a member of Bap. ch.	5,00
Worcester, per Rev. S. B. Swaim, as follows :	
Mr. Swaim, pastor's subscrip- tion,	25,00
United mon. con. of Bap. churches in October	25,82
	— 50,82
Cambridge, Young Ladies Jud- son Soc., Mrs. Martha F. Cook sec., for Mrs. Cutter's school, Assam, per W. Brown,	39,18
Methuen, Bap. ch. and soc., Rev. Samuel W. Field pastor, per Lewis Gage,	87,00
Pittsfield, Bap. ch. and soc.	24,25
West Stockbridge, Bap. ch. and soc.	13,00
Chesterfield, Job Torrey and Mrs. Torrey	1,50
Egremont, Bap. ch. and soc.	29,00
Sandisfield, do. do. do.	23,89
Hinsdale, do. do. do.	32,36
North Adams, Sabbath school concert	3,77
do., do., Otis Black- inton	3,00
	— 6,77
Windsor, Bap. ch. and soc.	,72
Lanesboro', do. do. do.	10,75
Tyringham and Lee, Bap. ch. and soc.	2,31
Savory, 1st do. do. do.	5,00
Berkshire Baptist Associ- ation, collection, for na- tive assistant under the care of Mr. Abbott,	27,09
Becket, Bap. ch. and soc., as follows :	
Rev. N. Harris and Mrs. Harris	2,25
Mrs. A. Wads- worth	,25
	— 2,50
Chickopee Falls, Bap. ch. and soc., mon. con.,	20,66
West Springfield, Island Parish, mon. con.,	7,60
do. do., do. do., to sup- port a child named B. Willard,	,50
do. do., do. do., Mrs. G. Willard, for Mrs. Wade's school,	,50
per Rev. J. B. Brown, agent of the Board,	— 213,40
Mansfield, Caleb Atherton, as follows, per Lewis Holmes :	
for Burman Mission,	250,00
" general purposes,	250,00
	— 500,00
	— 1382,09

*Rhode Island.*

Rhode Island Baptist State Con- vention, V. J. Bates tr., as follows :	
Providence, 1st Bap. ch. and soc., mon. con. for Oc- tober,	50,80
do., Miss Angeline Paine	1,12
do., Rev. Dr. Wayland, in part of his sub-	



scription of \$400 for the support of a missionary, 100,00

151,92

*Connecticut.*

Sharon, as follows, per William Colgate :  
 Olive St. John 3,00  
 Irene Crocker 2,00  
 Lucy St. John, for Burman Mission, 1,00  
 Abigail Hunt 10,00  
 ————— 16,00

New London Baptist Association, as follows :  
 Collection (and a gold ring,) 54,38  
 Rev. L. Muck 5,00  
 Rev. B. Cook 3,00  
 ————— 62,38  
 78,38

*New York.*

Chemany River Association, G. Shriver tr., 87,28  
 Canister River Association, B. R. Swick tr., 4,10  
 Brookfield, Mr. Delancy 5,00  
 Stephentown Baptist Association, H. T. Douglas tr., 106,35  
 Rensselaerville Bap. Association, A. Griffin tr., 118,63  
 Jefferson Union Baptist Association, P. R. Hix tr., 14,02  
 Dutchess Baptist Association, J. Germon tr., 113,67  
 Pavilion, Bap. ch. and soc. 5,50  
 Miss Grennell 3,00  
 Big Flats, Miss H. Buck 2,00  
 Buffalo Baptist Association, R. C. Eaton tr., 203,45  
 Cayuga Baptist Association, A. Cox tr., 12,45  
 Green, Mr. and Mrs. Lock per Rev. Silas Bailey, agent of the Board, — 676,55  
 Franklin Baptist Association, Wm. Stilson tr., 34,00  
 New York city, Bap. Tabernacle Sabbath school 17,32  
 do. do. do., 4th St. Bap. Sab. school, A. M. Stratton tr., 20,50  
 Buffalo, W. A. Coot, per Rev. Dr. Maclay, 2,50  
 Harmony Baptist Association, J. B. Burrows tr., 18,15  
 Poughkeepsie, Fem. Mite Soc., Margaret Hewitt sec., 8,25  
 Bedford, Bap. ch. and soc., per Jacob Robertson, 47,03  
 Staten Island, do. do. do., per Rev. Samuel White, 10,00  
 Bridgeville, Mrs. Bushnell 1,25  
 per Wm. Colgate, — 159,00  
 Schoharie, Miss Hannah L. Briggs, per Rev. A. Briggs, 1,00  
 ————— 836,55

*New Jersey.*

Plainfield, 1st Bap. ch. and soc., per J. C. Hyres, 100,00

*Virginia.*

Virginia Bap. For. Miss. Soc., A. G. Wortham tr., 124,25

*Georgia.*

Baptist Convention of the State of Georgia, Absalom Janes tr., as follows :  
 Towards support of Messrs. Binney, Simons and Stevens, 20,00  
 do. do. of Mr. Stevens, 48,00  
 do. do. of Messrs. Simons and Stevens, 59,87  
 do. do. of Messrs. Stevens and Binney, 9,00  
 for Burman Mission, 123,43  
 " general purposes, 348,93  
 ————— 609,23

*Alabama.*

Cubahatchee, Bap. ch. and soc., per Rev. R. H. Brumby, 60,00

*Mississippi.*

Mississippi Baptist State Convention, William L. Balfour tr., as follows :  
 for African Mission, 1,50  
 " general purposes, 74,75  
 ————— 76,25  
 Bolivar, Fem. Miss. Soc., Mrs. L. B. Dodd tr., 15,00  
 per Wm. Colgate, — 91,25

*Kentucky.*

Miss. and Bible Soc. of the Bethel Association, Nimrod Long tr., 100,00

*Ohio.*

Grand River Association, per George E. Tucker, 23,31

*Illinois.*

Rock River Association, George Haskell tr., as follows :  
 for Mission to Denmark, 3,50  
 " general purposes, 29,50  
 ————— 33,00

*Legacies.*

Cortlandville, N. Y., a young lady, deceased, per Rev. Silas Bailey, 5,00  
 Vermont, Mrs. Sarah Wood, deceased, James Barton executor, per Rev. Alfred Bennett, 25,00  
 ————— 30,00  
 \$5602,11

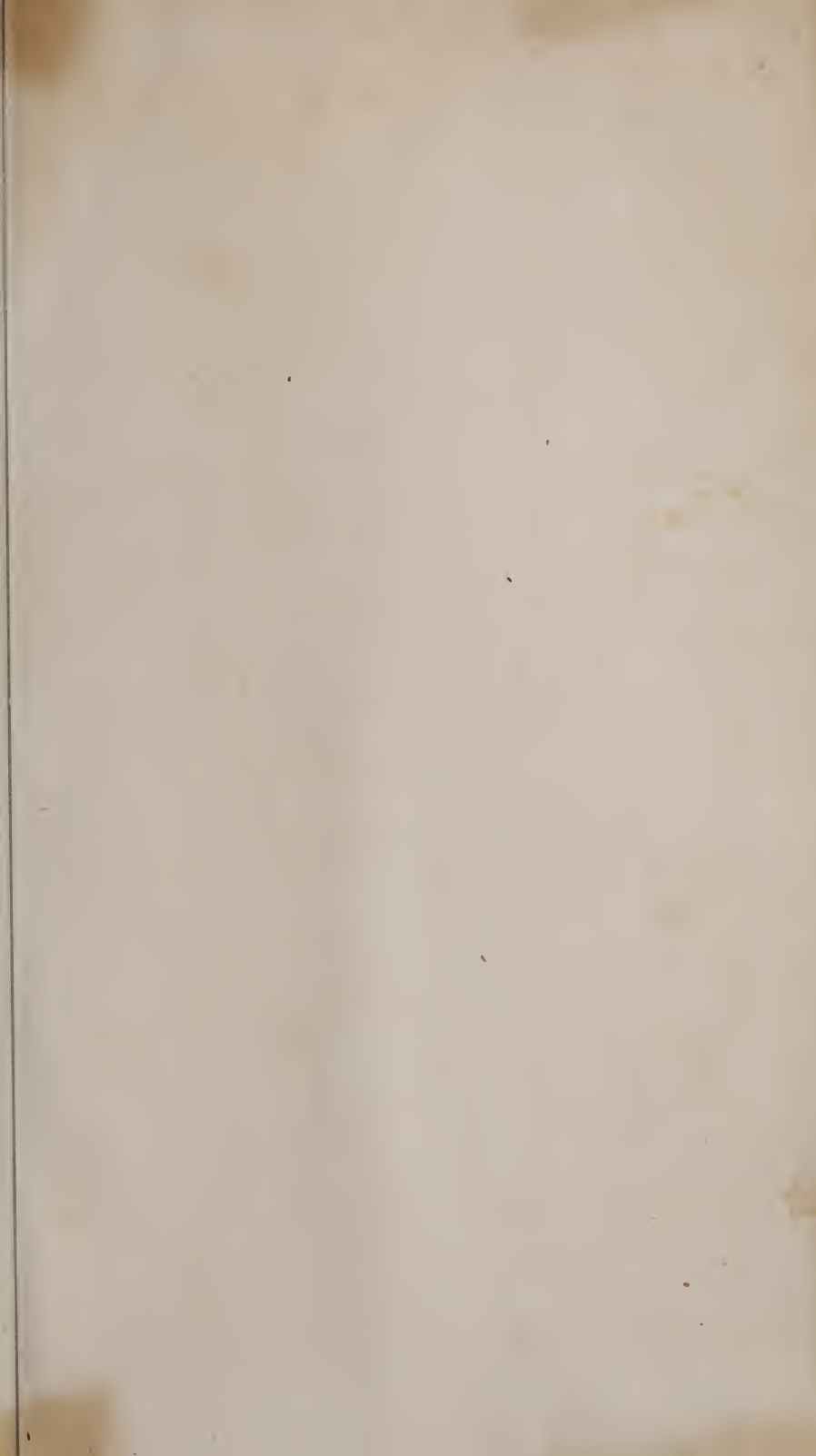
The Treasurer also acknowledges the receipt of the following sums from the American and Foreign Bible Society, to assist in Bible operations, viz.

For Assam, 500,00  
 " Karens, 500,00  
 " Telooogoos, 250,00  
 " Siam, 500,00  
 " Germany, 600,00  
 " Africa, 150,00

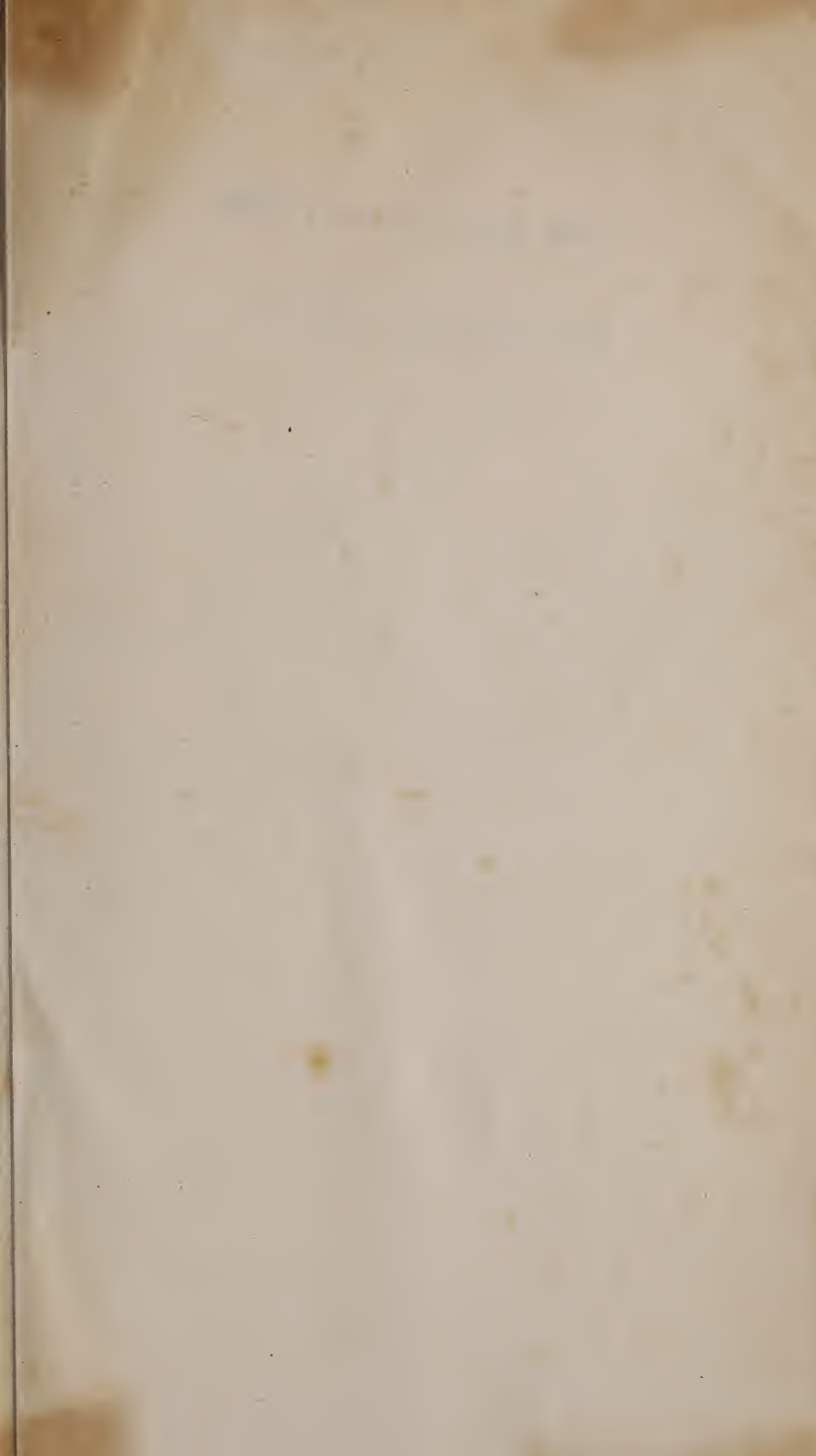
————— \$2500,00

H. LINCOLN, Treasurer.









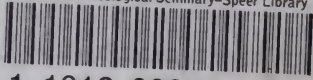


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