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AMERICAN BAPTIST MISSIONARY UNION.

GERMANY.

LETTER OF MR. LEHMANN.

The Prussian Association.

Berlin, Aug. 14, 1850.—We had agreed to hold the annual session of our Prussian Association at Elbing this year, as you will recollect. Our dear br. Köbner, of Hamburg, who was sent, on our invitation, from the Board of Managers of our general Mission there, arrived at Berlin on the 28th of June, and we had the privilege on the same evening of baptizing six dear disciples of Jesus into his death. This was one of the great occasions for praise and joy, yet so full of recollections, while a large assembly stood by the water side. We then spent a most heavenly Sabbath, br. Köbner preaching to us an excellent sermon.

The following week we proceeded through Neustadt, Eberswalde, and Tornow, (where a little church had been formed, but which found it expedient to disband itself as a separate church, and to become a branch of the church at Berlin,) to Stettin, where a large meeting of the church took place in the evening, and br. Köbner preached to the people. Here we enjoyed much in

the sweet communion of saints. A repeated trip to Frauendorf and up to the Julow brought back to us in spirit our dear br. Parker and all our beloved brethren in America. Again we had a sweet foretaste of our eternal home. Yes,—

“Here thy blessed people see
Much of heaven and much of Thee.”

The same evening we started for Elbing, and after a very tedious journey of two nights and days in a mail coach, arrived there on Saturday, the 6th of July. On our journey we had much opportunity of doing good by tracts and testimonies of Christ. We found that more of our brethren had flocked together at Elbing than we had anticipated. For as br. Gulzau, of Stettin, and myself were alone expected, from our western churches, we feared a scanty meeting; yet the eastern churches were more fully represented, and twenty-three names were put down as representatives of the various flocks. The Sabbath was an occasion of great blessing. Br. Niemetz, of Allenstein, preached in the morning a very clear and fervent sermon, which endeared him to us at once. I had not heard him before,

but thought of him at once as a good servant of Christ if his services could be secured entirely. In the afternoon br. Gulzau preached a sermon, in his accustomed manner as a good soldier of Christ,—pointed and straight-forward. The Lord's Supper was administered by br. Köbner.

On Monday, our conference was opened. Our dear br. Köbner was called to the chair, and led the transactions with much wisdom and success. A brotherly feeling was breathed throughout, and no unfriendly thing disturbed our peace. *The Lord* presided. The subjects discussed were various and important; our missions, especially home missions—our relation to the State—ordination—regeneration and baptism—predestination—on regular attendance at meetings—how to deal with Baptists not in connexion with us—ceremony of marriage—temperance cause—on singing—Sabbath schools, &c.

Perhaps the most important event of this conference was, that we were allowed to hold two public meetings in the vast hall of the Gymnasium (college) on Monday and Tuesday evenings, for which the legal conditions (now much narrowed) were complied with, and notice given in the newspapers, so that a great mass of people crowded the place. Br. Köbner and myself then had very fair opportunities to preach the gospel, and to lay before the public of this important town, our principles, so much misconstrued by our enemies. The principal and most of the professors of the college were among the attentive hearers, while all behaved very decently and not the least interruption disturbed the peace.

At the close of our conference, a marriage solemnized by br. Köbner—a love-feast—and the ordination of our dear br. Niemetz, as co-pastor of the church in Elbing, to be stationed in Allenstein, gave an interesting and impressive conclusion to our transactions, which were very sweet in our recollection. We all felt that the Lord was truly among us.

Visit to Stolzenberg.

On the 12th, we went in company of our dear br. Weist, of Stolzenberg, and several of his flock, to visit his interesting station. Very pleasant was the journey in our two carriages all the day long, when sometimes we rested by murmuring springs, or stood on high tops of hills commanding a wide view over the "Frishe Haff," (near the Baltic), or gave out great numbers of tracts to a mostly Catholic population,—the bishop's see in Frauenburg being one of the most splendid, and the palace of his "Hochwürden" built magnificently on a high hill. Thus we arrived late in the evening in Stolzenberg, where our br. Weist labors hard under the bitterest persecution. We had at once a specimen of this. We had scarcely descended from the carriage, when two drunken men assailed us, and would urge us to come with them to the shulze (magistrate), to show our passports, using very abusive language. But we left them unnoticed and entered the house, when no further trouble befell us.

The church met at once, and a great crowd thronged a narrow room, the ceiling close over head. Six ministering brethren one after another addressed the meeting, partly out of doors and windows, while a keen draught passed over our perspiring heads. The scene was impressive while with tender words we comforted these dear disciples of Jesus under their affliction. We then viewed by moonlight the new place of worship in progress, which bids fair to become a refuge for many a lost sinner, and delivered saint. Br. Weist is diligently at work in erecting this, and encourages the good people to lay on hands with their might. There are 30,000 tiles digged and burned at a considerable distance, and brethren and sisters are engaged to carry them to the spot, unload them and hand them to the masons.

Difficulties at Rositten.

We had to walk half an hour to get to our night's rest; and after so many days

and nights spent in wakeful exertion, we hoped to have at least one of rest, but in vain. As early as four o'clock we were awakened and told that the brethren at Rositten were just arrived with a case of deep concern requiring instant decision. A meeting had been intended there that night. The law now prescribes that notice of such meetings must be given at the police office in Eylau, fourteen English miles distant. The chief magistrate there, the "rent-amptmann," has frequently shown his enmity to our cause, and forbidden all meetings in Rositten. On appealing to the government in Königsberg, he had been instructed not to hinder the edification of our brethren. But notwithstanding this, he had rejected a notice of the meeting to-night, and had given our messenger a letter to the magistrate of Rositten, containing, as he said, instructions to prevent our meeting, as he had again appealed to the government. Of course the letter, entrusted strangely to our messenger, must be delivered, but how to deal further was difficult. At last we decided to divide our force of ministering brethren, and scatter at once over the inviting fields around us.

To me Rositten was allotted, and I was soon on the way, in company with br. Weist, and the brethren from Rositten. It was resolved that the brethren should go before us and immediately, but quietly, invite as many brethren and sisters as they could; after half an hour we would follow them, hold a meeting in the afternoon (which was not announced nor forbidden), and after the close of it deliver the letter. When we entered the town we found a good congregation already assembled, while, from all sides, behind the houses and hedges, others bent their way towards it. I began the service at once, and preached to the dear people from Luke 12: 32,—their countenances expressing hunger and thirst after the precious word of God. Afterwards we had much conversation on the salvation of souls.

The meeting being closed, one of the

brethren went to the magistrate with the letter from Eylau. When he had read it he declared that no meeting should be held, and that he would oppose it to the uttermost. I wrote a protest against the amptmann's decree, and a notice that hereafter regular meetings would be held, beginning with next week.

Joyful labors.

Then a carriage was ready to bring me to Schlakainen, a village nine miles distant, where a meeting could be held in the evening without disturbance. There, in the midst of dear friends, I had the sweetest of all evangelical labor, to comfort an awakened soul anxiously longing for grace,—a widow, who could not believe that there was grace for her; but more and more light sprung up within her, and she was among those baptized a few days after. The meeting here was well attended, and passed without any disturbance. After the service I walked with br. Weist to Creuzburg, a small town, where one of the magistrates, with his wife, fears the Lord. They received and entertained us kindly, and we had much conversation on the wonderful works of the Lord here. In the morning we proceeded on foot, in great heat, for ten miles, and at noon reached Carschellen, the estate of an agricultural gentleman. He called together his servants and tenants and I preached to them,—which seemed to make the greater impression, as they rarely have opportunities to hear the word of God. After a refreshing bath in the lake adjacent, and a walk of ten miles more, we again safely reached Stolzenberg, where our brethren had already returned from their various missions; and much we had to relate to each other.

Interesting meetings at Stolzenberg—Baptisms.

It was now necessary to provide a larger place for meeting on the Sabbath. A large barn was quickly made ready for the purpose, a joiner's work bench formed the pulpit, boards and sheaves were arranged for seats, and all promised

a great day. We were not disappointed. The prayer meeting in the morning almost filled our rustic chapel, and when the hour for preaching came, the wide doors were thrown open and crowds gathered around the entrance. The blessing of the Lord was evidently with us. Sometimes the expressions of feeling were so unrestrained that it was necessary, for the sake of order, to subdue it.

The favorable weather had permitted the people to come from all the towns of the district within a distance of twenty miles. After the first service we examined applicants for baptism. It was necessary to divide into companies, in different rooms, and myself and a brother under the shade of a covered carriage,—the church being in session to receive and act on the several reports.

We were interrupted in this holy occupation by the afternoon service, for which preparations were made in the open air. Previous notice had been given of the meeting and permission obtained from the police officer for Stolzenberg, a very reasonable man, who sent a *gens d' armes* to watch in the meeting, as the law prescribes, serving also as a protection from the mob. He also brought with him the magistrate of Stolzenberg, who has sorely vexed br. Weist, but must now behave quite decently. Br. Köbner preached to between three and four hundred hearers, who listened with the greatest attention. After the conclusion of the service we resumed the examination of candidates for baptism, till the evening made an end of it. The labor was exhausting in the great heat, in narrow places and crowded rooms, so much so that I became worn out and my voice failed me at the last. The examination of the remaining inquirers was postponed, to their regret.

Fourteen candidates, seven of each sex, then made their way through the green forest, accompanied by some hundreds of brethren and sisters and anxious friends, while our favorite songs of Zion

were sounded through the air. Br. Köbner then solemnly baptized them in a beautiful lake near Tiefensee, while we followed them from a commanding hill, with our sympathies and prayers. At our return we would have broken bread but were prevented by the magistrate, and not to make him too angry we delayed it till the next morning. Early on Monday morning we sat at our Lord's table, a large company of brethren and sisters, including the fourteen new members.

I have received a letter from br. Weist, informing me that on the last Sunday fifteen applicants for baptism came from Rositten; they had time to examine only four, and received three of them. To-day I perceive in the newspaper, a publication by the government in Königsberg declaring that they are not guilty of assisting to form churches of anabaptists, &c., as had been reported, but that they had counteracted such sects with all the rigor of the law,—and that this publication should be posted in every district. Now as the "*tua res agitur*" is so palpable in it, you may judge what importance the work of God has assumed in their sight, not only in Stolzenberg but all over the province, as I shall still further report.

From Stolzenberg, Mr. Lehmann and his associates proceeded to Tilsit, where they found in the neighborhood the fruits of a work of grace, resulting in the baptism of twenty in one place, and thirty in another. Unfavorable reports concerning the brethren induced the visit, but they found an excellent degree of spiritual life and Christian harmony among them. Four others were baptized by Mr. Köbner, and nothing seemed wanting to their prosperity but a pastor to labor continually among them. They then visited Culmin Jennin, a large village some distance down the Memel river, where a church was organized of seventeen members. Returning to Tilsit they took the steamer and proceeded to Memel.

Memel.

Many dear brethren and sisters were waiting at the anchoring place. I was soon at the arm of Mr. Hague, an Eng-

lish gentleman whom I had met in Elbing, who is a pillar of the church there. We found a very kind reception and anticipated another Sabbath of blessings. We were not disappointed. Br. Gülzau conducted the prayer meeting in the morning. Br. Köbner preached an excellent sermon from Eph. 5: 25—27, and I preached from Acts 9: 11. It was excessively hot, but the Lord was near to us. In the church meeting three converts were received for baptism.

On the whole we saw the great importance of the church in Memel. It may have some seventy members, but the attendance of strangers is by far greater, and we had generally over two hundred hearers, some very respectable ones. They are about building a chapel and have bought a piece of ground in a prominent and highly favorable situation, at the corner of two new streets. Though they have very little money in hand they will now lay the foundation. Mr. Deggem, a Christian friend, not a member, is very warmly interested in the case, and defends it before the authorities. We found great love and harmony among the members and a warm attachment to their pastor.

The Mennonites—Russia—Pomerania.

* * * We made a trip into Russia but were not suffered to proceed. The frontier was diligently watched by Cossacks and soldiers, with whom, indeed, we had friendly intercourse, as some of us spoke Russian, but they were not at liberty to let us enter, unless our passports were previously sent to St. Petersburg, and permission from there obtained. As we were not disposed to wait for that, we contented ourselves with singing a missionary hymn, in the company of our brethren and sisters, on Russian ground, and praying fervently that day might at length spring up in these dark regions.

I cannot describe all the interesting events that occurred during my further journey. We were in Königsberg, preaching, and forming new acquaintances,—at Elbing again, where I preach-

ed in the great hall of the Gymnasium, and publicly married two pairs,—and visited several stations in the vicinity. We spent some days among the Mennonites, along the Vistula, and held a large meeting at Gogolin near Grandenz, at which we endeavored to awaken anew the spirit of life among the dry bones.

While br. Köbner proceeded to Allenstein, I travelled into Pomerania, and visited, chiefly on foot, the whole length of that region, where our brethren live who were first awakened by br. Tilgner. There was among them some prejudice against us, and I had chiefly in view the removal of that, if possible. Though after so long an absence from Berlin I could spend but little time there,—less than a week including one Sabbath,—I hope that good results will follow. Observing Paul's rule, (1 Cor. 9: 22,) I succeeded in having very cordial fellowship with them. They live in a territory nearly oval in form, between Hammerstein and Stolpe, about sixty miles in length and twenty in breadth. Their number at present is given by br. Tilgner, as about four hundred baptized. Their chief meeting places are Stolpe, Morgenstern, Kahleberg, Spitzberg, Treblin, Baldenburg, and Hammerstein, in rotation, and every Sabbath, in a distinct place, is a *large* assembly when they flock together from all quarters. Great simplicity, seriousness and devotedness, characterize them, with a certain narrowness of mind and a spirit of *legality*, in an anti-evangelical sense. From a closer intercourse with them we may hope to derive mutual advantages and blessings, and I believe that this will now take place.

I should much like to write you several particulars, which are very interesting, but I see with concern how much this letter is swollen already, and must hasten to a close. Blessed by our gracious Lord, I arrived after six weeks' absence here among my dear people, and was most heartily welcomed. I have resumed my pastoral work, and see myself overwhelmed with new and old engagements.

Oh, for more laborers in our promising fields. I hope soon to be again at the water side.

FRANCE.

LETTER OF DR. DEVAN.

The mission in South-eastern France.

Lyons, Aug. 20, 1850.—I addressed you a short time ago giving you a detailed account of the mission at St. Etienne, and I proposed in my next to post up the Baptist mission history of Lyons. You will please accept the following as a fulfilment of my intention.

April 15.—I have now been here about a fortnight, during which I have succeeded in housing myself and family as comfortably as I could have expected. I rejoice in having in my house one room with a board floor; the rest are all of brick, in accordance with the prevailing custom of this place. I have succeeded in finding a brother who was baptized some four or five months ago at Feurs, one of our out-stations where his affairs had called him, and where, after witnessing the baptism of one of our friends, he found himself compelled by his conscience, to demand and receive the ordinance for himself. He is a converted Romanist.

June 16.—By the assistance of the brother just named, I have been enabled to hold in my own hired house meetings of six to ten disciples of Jesus. About a week since, one of them demanded baptism, to which, after a satisfactory relation of his experience, I assented. Accordingly this morning at 8 o'clock, in the presence of some forty individuals, I buried him with Christ by baptism. It was a strange sight for the spectators! Doubtless it has been many a long age since the waters of the Rhone have lent themselves to this sacred ordinance. Some of the people mocked, some wondered, and some turned away with tearful eyes.

July 29.—My proceedings have awakened strong opposition. Two deputa-

tions have waited upon me on the part of the Evangelical church, to beg me to leave the city. I proposed to them to allow me to evangelize a part of the city where they have never done anything for the salvation of men, at the same time offering to refrain entirely from visiting among their people. This proposition, however, did not suit, for the mere fact of Baptists being near enough even to be heard about, was enough to awaken attention and inquiry, and so subject their spiritual leaders to embarrassment. There was but one course left me. It was to move onward, regardless of frowns or opposition from any source. This morning I visited again the banks of the Rhone, where I baptized a *family*,—the "house" of G—, consisting of himself and wife. There were about thirty spectators, and the same emotions were exhibited as on the previous occasion. Some ridiculed, some pitied, and some went home determined that they also would follow Jesus into the baptismal tomb.

Opposition—Opening of a chapel.

Aug. 11.—A storm of opposition and calumny has burst upon me and my sentiments. An entire willingness is manifested to receive the baptism, but the communion,—the *strict* communion,—that is not to be endured. The meetings have been continued at my house for some time, and it appearing to me that the time had come to open a chapel for public service, I hired a part of a building which had for some two or three hundred years been a Romanist church, but which since the days of '92 had been secularized. The municipal authorities, to whom I declared my intention, offered no material opposition to the step. I am glad to say that this chapel is in a part of the city in which no evangelical efforts whatsoever have been made, and I intend as much as possible, other things being equal, to cultivate this quarter of the city.

About a week since I caused to be struck off some hundreds of cards, noti-

ifying the public of the opening of my chapel this day. I invited the pastor of the church at St. Etienne to preach in the morning, which he did to a congregation of some thirty-five souls. In the afternoon I had an audience of about fifty, who, I suppose, were thus numerous from the fact that they came to witness a baptism in the chapel, where I have caused a baptistery to be constructed. They were not disappointed, for I had the satisfaction this afternoon to bury another individual with Jesus, by baptism, amid manifestations of ridicule and approbation.

Organization of a church.

On Thursday evening, Aug. 22d, we propose to organize into a regular Baptist church, and next Lord's day, Aug. 25, (D. V.) another is to receive baptism, thus making five in all. I have established a colporteur here, whose particular duty it will be to colport and evangelize in the neighborhood of the chapel. I expect also to put to press a tract of some twenty-five pages, containing a full refutation, on scriptural grounds, of the objections which are so industriously circulated against our denominational views.

So you see I have matter for both sorrowing and rejoicing; and nothing intimidated, I intend, if the Lord will, to *go on*, in despite of any and every thing.

LETTER OF MR. WILLARD.

Dedication of a chapel at Chauny.

Douai, Aug. 19, 1850.—I left Douai the 10th inst., for Chauny, to be present at the opening of the chapel next day. The morning of the 11th was drizzly, but it became fair and the day was all that could be wished. All the brethren in the employ of the Union were present. The chapel was full, and all around it was an immense crowd, listening at the windows. Some of the brethren

came seven leagues on foot that morning, others came twelve or thirteen leagues by railway, and from all quarters the friends assembled joyously. Certain functionaries of the town were also present. There was the greatest tranquillity and order, without the least eccentricity of conduct to excite regret.

This chapel is in dimension forty feet by twenty-four within the walls, which are of brick, the corners, door-posts and window casements, of stone. There are four arched windows on a side, and the roof is slated. The entrance is at the end by a double door fronting the north. In the rear of the building are annexed two small rooms, for the accommodation of candidates on baptismal occasions, the entrance to which is by a door on either side of the pulpit, about three steps from the baptistery. The baptistery is directly before the pulpit, and concealed by the flooring of the estrade, which is raised only six or eight inches above the pavement. Immediately beside it and under the pavement of the chapel is a cistern, replenished from the roof, to furnish water for the baptistery.

On this joyous occasion three hundred persons were seated in this building. All seemed pleased and satisfied with the house, and indeed those who designed it seem to have exerted themselves to produce as fine a specimen as they could. The location is delightful, dry and airy,—a little out of the town, but near the public promenade, and promising all that a mere location could promise. In this house, so long as it shall exist, we hope that the gospel will be freely proclaimed in its purity, and there, too, do we hope that sinners will learn the way to heaven. We have consecrated it to the Lord,—may he render it a blessing through all generations.

The truth advancing—Military discipline directed against it.

The pastoral meeting holden on the 12th inst., was pleasant and interesting.

I think the brethren will profit greatly from such exercises.

Mr. Foulon and Mr. Lepoids have both several persons to baptize soon. They spoke encouragingly of many places, and gave me a multitude of the most interesting details. The truth is advancing here,—let Christians in America pray more. Mr. Lefevre has had meetings at Athies so numerously attended that he was forced to hold them in the open air. At Béthancourt all is very encouraging.

I think I told you that we had a *gendarme* at our meeting, and baptism at Servais, on the 12th of May. That *gendarme* is a Christian, and had just been converted to the whole truth by one of our books,—that is, he had become a Baptist. He was stationed at Soissons, six or seven leagues from Servais, and having obtained leave to absent himself, he came on foot to Servais that morning. None of us had ever seen him before. He was present at our baptism that day, and at all our services, and accompanied me a long way on my return to Lafère that evening, when I had a very interesting conversation with him. When we were about to separate he shook hands with us, and in case we should not meet again below, he gave us a *rendez-vous à la grande caserne là haut*. The next day I met him at Chauny, where he had arrived too late for the diligence to Soissons, and was obliged to pass the afternoon. I conducted him to Mr. Lepoids', where I found Mr. Cretin and several other brethren, in whose hands I left him and went to Béthancourt. He was nearly decided to be baptized that afternoon, but finally concluded to wait till the opening of the chapel, when he would come with his wife, who is also desirous of professing her faith in Christ, and be baptized on that occasion, wishing to make his testimony to the truth as public as possible, and desiring also to address the people.

On the 24th of June, Mr. Foulon wrote me in reference to him:—"The following is the substance of the con-

tents of a letter written by the maréchal des logis of the *gendarmérie* of Lafère to that of Soissons. 'The *gendarme* D—— of your brigade, on the 12th of last month, went to Servais to protect by his uniform a new religion to the prejudice of others. A complaint was brought against him which I quashed; I beg of you to tell that *gendarme* to go there no more, to watch or protect the inhabitants of places which belong to my circumscription, and consequently to my competency.' This indirect complaint was sent by the brigadier of Soissons to the chief at Laon, and a prohibition was forthwith laid upon D——, that he should not absent himself for the future without permission from the chief at Laon, which permission would be granted on no other condition than that the motive for absenting himself should be stated in his request." So you see that the *gendarmes* of France are again in the service, and at the command of the Jesuits. Poor D—— could not come to the opening of the chapel, but some one will go to Soissons to baptize him there, with his wife and still another woman desirous of thus putting on Christ.

GREECE.

LETTER OF MR. BUEL.

Persecution in Zante.

Piræus, Aug. 17, 1850.—Since the absence of br. Arnold in Lombardy, an extra amount of correspondence has devolved upon me on account of the severe persecution of our brethren in Zante. I was first apprized of it by letters from Mr. York, which I forwarded to the Rev. Dr. F. A. Cox, of London, for the information of the British government and of the Christian public in England. Scarcely had these letters been despatched when our br. Kynegos arrived from Zante, wounded and sore, escaping from the hands of a violent mob in his native town. He comes a fugitive and exile, the innocent victim

of a dreadful and most disgraceful persecution for righteousness' sake. * * * Communications were forthwith prepared in the tone of remonstrance, signed by Kynegos, as a British subject, and forwarded to the British resident of Zante and to the Lord High Commissioner at Corfu.

COPY.

To Lieut. Col. Fr. Hills, British Resident for the Island of Zante:—

Sir: The undersigned, Ulysses Kynegos, a native citizen of Zante, having recently been the innocent victim of a religious persecution which, for the atrocious violation of the rights of British subjects, is without a precedent in the Ionian Islands, during which his property was pillaged, his person severely injured, and his life placed in the utmost peril, begs to lay before you the following statement relating to that occurrence.

On the 16th of the present month, a petition was presented to the Bishop of Zante, having the signatures of sixty priests of the town and vicinity, praying him to take speedy and effective measures to stop the evil arising from the teachings of the said Kynegos, and Robert Pelacassi, who are accused therein "of corrupting the morals of the young, of plotting the injury of the orthodox Eastern church, and of willfully exposing the souls of all the faithful to perdition."

On the morning of the following day, I was assured by my father, Mr. Anastasius Kynegos, in whose house I resided, that in consequence of the petition above mentioned a mob was organizing in town for the purpose of harming the so-called "Protestants," or Greeks who are suspected of holding Protestant views. About 9 o'clock a police officer called, and requested me to come to the house of the Director of police. I declined the summons, saying that I believed the excited state of public feeling against me made it dangerous to appear out of doors. The officer left. Soon after 11 o'clock the rabble sud-

denly and unexpectedly approached my house, attended by a number of constables, whose object apparently was to prevent mischief. The multitude continued to increase, and after the lapse of an hour and a half broke into the house by the doors and windows, and destroyed everything of value. The furniture was broken, my library was torn to pieces, and scattered in the streets, and my manuscripts were seized and carried away to be examined. The door of my bed-room, whither I had retreated, was forced open, and I was severely beaten by those who demanded my manuscripts. My mother, who was lying dangerously sick, arose from her bed to interfere, and was severely injured by the bursting in of a window. I saw her repeatedly struck by persons in the mob. At this moment the Director of police arrived, and insisted on my going to the prison for safety. This I was unwilling to do, fearing what might happen on the way, and judging that an unoffending citizen should rather be protected in his own house. I barely reached the boat alive, in which I was to be conveyed to the prison. My escape is due to the police, to one of the priests, and a few friends, some of whom suffered severely in trying to protect me. During the whole scene, which lasted about two hours, the cry of the populace was, "Away with the Protestant!" "Death to the infidel dog!" &c. I was covered with blood from a wound in the head, where I was struck with a stone. I was pelted with eggs and other missiles, and severely beaten by persons who pretended to be protecting me. The number collected, and who seemed to be taking a part in the mob, must have amounted to several thousands. I was lodged in the common prison, in a room assigned to criminals of the worst grade, adjoining rooms of prisoners, whose insulting language and incessant noises prevented sleep by night or by day. During my stay of eleven days in prison I had no communication with any of the municipal officers except the Director

of police, who called once the second day, to inquire into the truth of the evil reports in circulation against my character and conduct. These reports are false, every one of them, and I can only assert my innocence of any act by which I am inculpated in the eye of the civil law, or for which I deserve to be hated of my fellow citizens. But this I confess, that after the way which they call *Protestantism* so worship I the God of my fathers; believing the Word of God as the sole rule of my faith and practice. For thus believing, and for teaching thus in my own house, to those who choose to come and see me, I am persecuted as unfit to live; and at length am compelled by the municipal authorities to depart from my native country, and seek safety in foreign parts.

Believing that all of which I have here complained, is condemned by the spirit and letter of the constitution and laws of the Ionian Republic, I appeal to the Resident of Zante for protection and justice.

I pray, therefore, to be indemnified to the whole extent of my pecuniary loss, which is indeed but little, but that little is my all. The sum of sixty dollars would scarcely suffice to replace my library and other property, as above related. The loss of my dear mother, who I fear has not survived, and whom I was not permitted to see after I was torn from her side, it will not be in the power of earthly friends to make good.

I pray also that my manuscripts be restored to me, and especially the one which the Director of police assured me was in the hands of the bishop, and which I have understood was given up to the civil authority, after copies of it had been made and circulated for the purpose of criminating me.

I also pray that this document, which I now have the honor of addressing to you, may be translated and published as soon as possible, in the ——— newspaper, as my reply to what that paper has published concerning me in the No. 27, of July 8.

The matter of redress for bodily injuries, from which I still continue to suffer; and for the treatment I received in prison, and for banishment from my country, I am content as a British subject, to leave to the discretion of the government and the judgment of the Christian public, both in the Ionian islands and in Great Britain.

As for the treatment I received in prison, it is proper for me to say that I was subjected to the same *surveillance* as criminals of the worst grade; for example, my letters were given up, and no correspondence could pass to or from my cell, without being first read by the prison-keeper. I was therefore treated as a *criminal*, and not as a person sent there "to secure my personal safety." Of this I complained at the time, but without avail. It is plainly a case of *false imprisonment*.

I shall be greatly obliged, Sir, to be informed whether, in the opinion of the civil authority, I am an offender against the law. Also, whether the Greek church, or the Catholic church, or any other that may exist in the Ionian Republic, can lawfully proceed to acts of discipline against citizens who are not members of those churches? I am not a member of the Greek church, having been baptized, on profession of my faith, into one of the Protestant communions. Therefore, I beg leave to declare my opinion, that by signing and receiving the aforesaid petition, the priests and the bishop have exceeded their jurisdiction.

I may be allowed to state, that I have good evidence to believe that very many of the priests who signed the aforesaid petition to the bishop, did it not willingly but from constraint. I rejoice to believe this for the honor of my countrymen. And as for those who "followed the multitude to do evil," I forgive them, in the spirit of our blessed Redeemer, "for they know not what they do."

I have the honor to be, Sir,

Your humble servant,

ULYSSES KYNEGOS.

Athens, July 31, 1850.

In his communication to Sir. H. Ward, Lord High Commissioner, &c., Mr. Kynegos makes a summary statement of his wrongs, and in the following paragraphs mentions other points of interest.

“I beg leave also to state, in reference to the occurrences narrated in the accompanying paper, that two houses were attacked an hour or two before mine was pillaged, and that several houses were subsequently attacked the same day, though they were not entered by the mob.

—I also beg leave to state to your Excellency, that during the four or five hours that the mob was making the circuit of the town, pillaging some houses and breaking the windows of others, and filling the hearts of unoffending citizens with terror, the military did not appear! Four soldiers would have dispersed it instantly. The civil authorities were supposed to wink at the whole transaction.

—When I left Zante, per Austrian steamer, for Athens, another person was then eleven days also in prison, for no other crimes or offences than those for which myself was confined. A third person who was imprisoned the same day, and for the same cause, was soon after liberated on making his written declaration, publishing that he has no sympathy with the so-called Protestants, nor holds their sentiments. I submit whether this is not religious persecution, sanctioned by governmental authority.”

These documents were forwarded on the 8th inst., to Rev. Dr. Cox, to be used by him at discretion, either as an appeal to the British public, or as evidence at the Colonial office, where it would appear from them that the aggrieved party has taken the proper measures to obtain redress from the Ionian authorities. *

* * Having done our duty in the premises, we cheerfully leave the case with God, who heareth the cry of the oppressed, and will avenge them speedily. “It is better to trust in the Lord than to put confidence in princes.”

On receiving the petition of the sixty

priests, the bishop of Zante went with them in procession to the Regent, (who is the medium of communication with the Senate at Corfu,) and demanded the exile of Pelecassi and Kynegos. The answer of the Regent was, “There is no law by which they can be exiled.” The bishop then demanded that Mr. Pelecassi be deprived of his place as teacher in the Hellenic school. This demand was complied with, and the act was immediately sanctioned by the Senate. Thus, a worthy citizen, a respectable author, and a competent teacher, loses a situation which he has held about ten years at a salary of thirty-five dollars per month. The bishop of Zante is avenged, and the persecuted is robbed of the only means of supporting himself and his family of six children.

Mr. K. was not in the public employ, he having been deprived of his situation two years ago, in like manner and for the same cause. But if he cannot be annoyed by the law, it occurs to the bishop that he can be annoyed by the mob. Hence the horrors of the 17th July, perpetrated in a town of 17,000 inhabitants, under the guns of a British fortress, and in the presence of two hundred British troops, who are under the immediate command of the “Resident”—the highest civil authority in the island. In Mr. K’s letter to the Resident, the half is not told. The large house of br. York, where he resides and holds his school, was stoned by the mob, and most of the windows were broken; and the house of Mr. Pelecassi would have shared a worse fate, had not the public attorney resided in the upper story of it.

Mr. P. says in his letter of Aug. 3:—“While my house was surrounded by a sea of red caps, and the multitude with outstretched hands were calling me ‘down to exile,’ I knelt with my family in silent prayer to the Almighty, silently waiting *the end*. I tried to impress on my wife and children the great truth, often repeated, that we have no refuge but in God. I tried to keep every one

in that position for a long time; when Mrs. P. looking out, could no longer contain herself, but burst into loud crying, and with her all the children. It was an awful scene,—neither friend, relative, nor servant was near us. Even our waterman left us. It was a long time before I could see every one composed. We passed the whole of the afternoon in great distress, and continual alarm; for, although the great crowd had dispersed, many still lingered in spite of the police, all the time uttering the loudest execrations. At length the secretary of the Resident came to assure me that I had nothing to be afraid of. But I was sick already of the half and contradictory measures witnessed during the whole of that day. At evening we sat down for the first time to a morsel of bread, but it was too bitter! I read the 7th, 17th and 18th Psalms, and then prayed. Shortly afterwards three friends came secretly to visit us; but we could hear nothing of our br. Kynegos, who, bruised, bleeding, and drenched with sea-water, was lying in the prison house among malefactors.

“These two days were days of great tribulation to us, but saving days after all. Never before had my heart been touched with a true sense of the burden of sin, and of the necessity of instant and hourly prayer, and communion with God, as during those two days and ever since. When, after eight days, I heard that br. Kynegos was preparing to leave, I summoned courage enough to visit him in prison. I then for the first time ventured out of my house. As I was passing the long galleries of the prison, attended by the turnkey and jailor, I remembered Paul’s imprisonment at Philippi, when he lay bruised and beaten with many stripes. Strange as it may seem, Kynegos met with one in the prison who earnestly asked, ‘What must I do to be saved?’ * * * *

“I am expecting to hear from Rev. Mr. Arnold, at whose hands I have long requested baptism. I begin to see that I must seek a new home, where to carry

my whole religion with me, there to live, labor, and die. Meantime, if the Lord reveals any useful field, withhold it not from me. I have every willingness to engage while it is day.”

Mr. Kynegos’ young friend, G. C—, writes that a person who, without any provocation, caned Mr. Peleccassi in the street the evening before the riot, has had his trial for it, and has been sentenced to confinement in one of the country districts for three months,—that is, he may have the freedom of the district, provided he does not go beyond its limits. Such mild punishment is awarded him because he belongs to the “nobility,” and is a member of the House of Representatives. Had Mr. P. been the offender, he would have had a good many more than three months’ confinement in a cell like the one Kynegos inhabited,—six feet square, barely high enough for a man to stand upright in, furnished with nothing but a bedstead, lighted and ventilated by a single window, not two feet square, and with the door bolted upon him, from 5 P. M. to 10 A. M., daily. Such was the place where he was shut up, “for his personal safety!” The object was to make his condition as uncomfortable as possible, for the purpose of *compelling* him to betake himself to “voluntary” exile. The manœuvre succeeded, and on the 28th ult. he was embarked on board the Austrian steamer, amid the hootings and jeers of women and children, and the more cautious, but not less mortifying insults of the police, who accompanied him from the prison to the boat. I had the pleasure of greeting him on the evening of the 30th ult., and of welcoming him to my house, where he still remains. He flees for religion’s sake, from a country ruled by British laws, and takes refuge in “free Greece!”

I am waiting with some curiosity to learn how these occurrences will be looked upon in England, especially by those statesmen, who, the other day, were ready to hazard the peace of Europe, to obtain redress for an injured

British subject, whose house had been plundered by a fanatical mob in the capital of Greece. When Pelecassi visited Kynegos, and they had prayed together in that oven of a cell, P. remarked, "My brother, that government which protects the Jew Pacifico in Athens, will protect you in Zante." I hope and pray the remark may be verified. If not, a stain will cleave to the British name that will not be easily wiped away. The Protectorate of the Ionian Islands declares the Greek to be the *dominant* church, and I believe guarantees its *integrity*; but it does not punish people for leaving that church, nor does it allow the bishops and the mob the right of "stoning them with stones."

I am much pleased with Kynegos. He is a man who can influence his countrymen, and commends the gospel in a winning and persuasive manner. . . . Xidactilo, who was baptized at the same time, has begun to practise law in Smyrna. The missionaries there have been very kind to him. In Zante, about twenty persons frequented K's house for religious conversation and reading. Seven seemed to delight in the study of the Scriptures, and in social prayer. Four are wishing to be baptized, of whom two only, I believe, were regarded by br. Arnold as giving sufficient evidence of piety to receive the rite. There is also an applicant for baptism in Patras.

TAVOY MISSION.

JOURNAL OF MR. BRAYTON.

The Spirit at work—Inquirers—Baptisms.

Dec. 18, 1849.—Left Ong-pong, where I have been laboring some days, and arrived about 4 P. M., at Tooprooe's on Palaw river. When Tooprooe last year came out openly and decidedly on the Lord's side, his large circle of relatives and friends nearly all at once deserted him. But his severest trial

has been in his own family. His eldest son appeared very favorable last year, and continued more and more so, until the small pox, having broken out in the neighborhood, took away one of his children. His heart then rose in rebellion. He abandoned his books,—cursed God, Jesus Christ, and his parents,—and gave himself to the devil in full. The younger son, however, still seems favorable, and a son-in-law and daughter are interesting inquirers. One family of neighbors are also inquirers, and a few scattering individuals. So it is evident that the Spirit is at work. But such an effectual blow has been struck upon the kingdom of Satan here that he is evidently aroused, and it cannot be expected that he will retire from this strong hold without contesting every inch of ground in his retreat. But greater is he that is for us than he that is against us.

19.—In company with Tooprooe called on his son. He received us very kindly, and listened attentively to what we had to say about Jesus. But his aged mother-in-law showed another spirit, and I am inclined to think that his past opposition is to be attributed, in a great measure, to the influence of wicked relatives and neighbors.

21.—Yesterday called on the family of inquirers, where I had the opportunity of preaching to several others, who came to hear what the "white foreigner" had to say. The family, consisting of seven, appear well, and are to be examined to-morrow. To-day received a letter from a young lady who wishes to be baptized, though opposed by parents and friends. She says, "My parents tell me, If you are baptized you have no place with us, and must look out for yourself."

22.—Spent most of the day in the examination of candidates for baptism. An aged grandmother, her son with his wife, Tooprooe's son-in-law and daughter, four young men who were in my school during the past rains, and the young woman referred to yesterday,

being in all ten persons, were received as candidates for that solemn ordinance.

23.—Sabbath. Attended a prayer-meeting at sunrise. At 10 o'clock, A. M. there was preaching, after which the ten candidates received yesterday were baptized. In the afternoon the communion service was attended, and there was preaching again in the evening.

Good tokens at Pyeekhya—The new year.

29.—On the 25th I left Palaw and the next day reached Pyeekhya, where I had the great pleasure of meeting brn. Cross, Bennett, and Benjamin, from Tavoy. During the series of meetings here, had the privilege of seeing several Pwos from the ranks of the enemy, and some of them appeared quite inclined to desert and come over on the Lord's side.

Jan. 1, 1850.—Left Pyeekhya in the night and arrived at Mamaza about noon. The Karen governor having arrived with the same tide, the people began to flock about our boats. The most of them came on government business, yet it gave an excellent opportunity for preaching Jesus. Some evidently came to hear the gospel. Thus the year has commenced, and thus may it continue and end, in preaching Christ.

Encouraging labors.

3.—The Karens were coming and going all day yesterday, so that it was a busy day, both for myself and assistant, in preaching to different companies. Called to-day on a family where one of the daughters showed me a bundle of fifteen or twenty letters received from her young friends since they all learned to read and write here in the jungle last year. The character of these letters was what particularly interested me, as an index to the minds of their authors. They were decidedly religious, and some of them contained very striking exhortations.

The Burman kyoung, which I found here last year, with several Karen poungees (human deities) in it, is now abandoned, and all those deities have become men again.

4.—The assistant went in one direction, and myself in another, and each visited several families. He found all ready to listen to the story of the cross, while some appeared quite anxious to know "the true way." In all the families that I visited I found more or less encouragement.

6.—Spent the Sabbath with a family containing ten children. The father is brother to Tooprooe (baptized at Palaw last season), and it is an exceedingly interesting family. I have some faith to believe that they are not far from the kingdom.

8.—Called on a family where the man manifested quite an interest, but *tried* to appear indifferent, saying, "I am very happy in the devil's path, and have no desire to leave it." A son of this family was in my school during the rains, and is a very interesting young man. In another family found several who appeared to be "almost persuaded."

10.—Received two letters from the young woman who showed me the other day her bundle of letters. She seems to be undergoing a severe struggle between "the flesh and spirit." Her eldest brother is somewhat in her situation, though his exercises are less severe. Her other brother is a strong opposer, and a few weeks since tore up a quantity of her books. But this is an offence which he will not be likely to repeat under Taundee's rule, as such things stir up the deep fountains of the good old man's soul, and he is quite disposed to go the length of his rope in this respect. But for my interference the young man would probably have paid severely for his folly. I however let him know that should the offence be repeated, I should not stand between him and the blow.

Though no one at this place has yet come out openly on the Lord's side, still there is a very great change among the people here, and there are several of whom I trust it may be said with truth, they are "not far from the kingdom of God."

Labors at Ong Pong—Inquirers—Opposition.

12.—Left Mamaza yesterday, to visit the people at the head waters of the river. On leaving, quite a number came about me, shaking hands, inviting me to come again, and manifesting as much interest as if they were disciples. I trust the day is not far distant when the work of grace will be manifest on this river.

Reached Ong Pong this morning, and found many sick with dysentery, fever, &c. The care of the sick is certainly no small item of missionary labor among the Karens, and one that cannot be avoided. But it is one which gives an opportunity for manifesting the benevolence of the gospel in a way that even the heathen know a little how to appreciate.

13.—Sabbath. The Mamaza head man is here to-day, and appears to be a sincere inquirer after the truth. The like may be said of the governor's brother and family; also of the parents of one of my assistants, who, in the days of br. Boardman, disinherited him for embracing the truth, and have refused to see him until now. They have now invited him to come and see them. The assistant and his wife spent last night with them, and devoted the time to preaching Jesus all night long. May the truth reach their hearts!

15.—With the above named assistant started up the river, and about noon called on the "old king prophet." This man holds perfect spiritual sway over the people in all this region, and is himself a complete pharisee. He pretends to reject idol worship, offerings to nats, and the like, with scorn, and declares that he daily worships the true God, who made heaven and earth. But the fact is, he has covered himself so completely in self-righteousness, that he cannot endure the thought of casting away all the "merit" he has grown grey in acquiring, and of receiving heaven on the conditions of the gospel.

Called on another family, where I found an aged man and his wife, a son

and his wife, and a daughter, all ill with the fever. Poor benighted souls! they had no source of consolation in this their time of need, and no ear to listen to the offer of mercy from Calvary. I offered them medicine for their fever, but they dared not take it because of its being connected with Jesus Christ. I pitied them from my heart, but as they counted me their enemy I could do nothing for them.

16.—Called at the houses of six different men, but found only one of them at home. He listened attentively to all I had to say, and replied in a very calm and decided manner, "Teacher, I shall not deceive you, but tell you the truth: I am fully determined not to enter this religion till *after death*." He has frequently heard the gospel, and there is reason to fear that he will behold and wonder, despise and perish.

Met a young man in the road, who appeared very much interested, and said, "I have made up my mind to go down to Mergui to school the next rainy season."

17.—Several have called at the boat to-day, and one man from Kah-mah-kah seems to be a hopeful inquirer. His eldest son was in my school during the last, and expects to be there the coming rains. This afternoon commenced my return.

18.—Called again on the old "king prophet," who said, very decidedly, "Teacher, I am determined to remain where I am. If I have been going wrong all my days, then I shall continue so; but if right—then I am right." Still I am by no means without hope that the old man may yet see his mistake. At Palaw, a few weeks since, I baptized one of his sons, who is son-in-law to my assistant Tooprooe at that place. His son has been twice to see his parents since he was baptized, and seems to be affectionately faithful to their souls.

Reached the governor's residence about 3 P. M., and found a company here from Palouk. The Mamaza had

man also arrived just as the gong struck, so that we had quite a little congregation at evening meeting.

Encouragements.

19.—Received a letter from the two assistants, whom I sent from Pyeekhya to visit the Pwos in the direction of Tavoy. At Palouk they found an aged widow, who appeared to be a sincere inquirer, and anxious to follow Jesus. "But," said she, "my son-in-law is opposed to my being a Christian, and I am so far from the teacher and the disciples,—what can I do?"

A young man from Pay says he has made up his mind to go down to Mergui, to attend school during the coming rains. No one from there has yet embraced the truth. May the Lord open the way, and carry on his work in that dark place!

20.—Sabbath. A number of strangers at meeting to-day. There is decidedly more encouragement in this region than I have ever before seen.

Dispersion of the people—A prayer.

Feb. 1.—Left Ong Pong on the 22d, and reached home on the evening of the next day. Yesterday afternoon left Mergui, and reached Ulah to-day, about 3 o'clock P. M. The governor has just returned from his tour up the river and says the Pwos, who were so numerous above Oung-tha-wa-rah, have most of them scattered. Some have gone back to Siam, some towards Tavoy, Pay, &c. The small pox last year made a terrible scattering among the Karens on this river. With the exception of the governor's large circle of relatives, there are now very few of them left. Among his children are now some six or eight families, moving to this place as "inquirers." The old man has long been praying for them, and I trust his prayers are being answered.

2.—An interesting Sgau head man came into the zayat this morning, and for two or three hours manifested much interest in hearing, asking questions, &c. In reply to the question, Do you pray?

he replied, "No, teacher, I can't pray yet. All I can do is to say, 'Oh Lord, I have fallen into the mire of sin. I entreat thee to pull me up out of it and make me clean. Give me a new heart and cleanse my inmost soul, Oh Lord.' That is all I can say. Thus I ask God every day, and this is all I can do. I can't pray; I don't know how, not having yet learned."

After the declaration, "I can't pray," of course I was somewhat surprised to hear him immediately repeat such a very appropriate prayer. But it is quite too common for the natives to think a great many words *essential* to prayer.

LETTER OF MR. CROSS.

Visit to Pyeekhya.

Tavoy, May 25.—In consequence of the new measures for preaching the gospel and in reference to Sabbath schools, &c., among the Karens, I felt it incumbent on me to make a second trip to Pyeekhya, though much later in the season than it is judged safe to travel in the jungle, and particularly on the water. Accordingly on the 16th of April, having completed my preparations, I went down and slept in my boat, in order to profit by the night tide. Our boat got off at 4 o'clock, in the morning of the 17th, and during the day reached so near the mouth of the river, that we got out to sea during the night. During the next day with a fair wind, we crossed the arm of the bay and arrived in the Pyeekhya river near the town, when the wind failed and we were obliged to wait for the tide.

We arrived at Pyeekhya early on the morning of the 19th, and soon multitudes from the village came to meet and welcome us. We were happy to find that the people were for the most part well, though many of the younger portion were still suffering from fevers. The fevers of this season have been peculiar, and do not yield so readily to

the ordinary remedies as they have in other seasons.

Travel to Patsauoo—Sabbath school.

In the afternoon I set out for Patsauoo to spend the Sabbath. But in all my jungle travel I had never felt myself so completely overcome as by this walk of a few hours. I had been struck with the "prickly heat" from the excessive heat in my boat, and the whole surface of the skin was covered with scarlet pimples, so thick set that nearly every particle of the surface was implicated. The thicker parts of the hands showed red or blood-shot spots, under the epidermis. Every joint, particularly the knees and elbows, became stiff and lame, the hands felt thick and clumsy, the throat excessively sore,—the whole attended with a feeling of great lassitude and prostration, the most disagreeable sensation of all. But I found the people universally pleased to see me. This, coupled with the fact that they had made good endeavors to carry out their plans, (to notice the good or ill success of which was my purpose in visiting them,) more than repaid me for all I had to endure.

On Sunday, the 20th, I felt rather miserable, but attended all the meetings, and did as well as I could to preach. The third meeting was one of special interest, and was one which I most wished to see, as one of my principal objects was to observe how the people would manage their Sabbath schools and Bible classes. I confess I was agreeably disappointed. The church seemed to have entered with their teacher heartily into the measure. The whole of the afternoon service was occupied with these exercises. A number of children were assigned to their respective teachers and recited the portion of Scripture which they had learned during the week. The hum of these infant voices repeating readily and rapidly a passage from Matt. 6 : 24—34, was a music which, while it reminded me of home, was in itself more sweet to me than I can find words to express. The older members

of the congregation were constituted into a class to converse on the meaning of the same passage which had been recited by the children.

If this Sabbath school and Bible class had been got up by main strength by the missionaries, and were dependent for existence and success on their constant efforts and attendance, this would detract not a little from the interest and pleasure with which I contemplate it, even though it might be many degrees nearer a model of what such a school should be. I have much more pleasure in seeing the people make their own improvements than in seeing their improvements made for them. In this case all that was done was to present the benefits of Sabbath schools, and leave the subject to themselves. The principal improvement which I thought it necessary to suggest was in the manner of eliciting the opinions and thoughts of the congregation by suitable inquiries on the part of their teacher.

Native evangelists.

The people at Patsauoo seemed to be in a good state. The reports of two young men, sent out from this church to preach among the heathen, according to the resolution entered into at our meeting in Pyekhya, represented that they met with a favorable hearing in many instances. Four were sent out from this church, from two of whom reports had not been received. Two from this church and two from the Pyekhya church, who have been in the school for native preachers at Tavoy for four or five years, will be continued as travelling preachers among the heathen. We hope much good will result from this, bringing those who have heard only occasionally, continually under the preaching of the gospel.

They were also instructed to improve every opportunity to teach the children of the heathen,—never to leave a house, if possible, without doing something in this way. "If the children cannot be collected on account of the opposition of their parents, or the distance at which

they live apart, go from house to house, teaching the children and preaching the gospel to the people. You have every prospect of success. But if you neglect the children, and wait for an opportunity when they can be gathered, or for them to come first to you, you have an amount of difficulty to overcome which may be quite insurmountable. The people are hardened and stupid. They scarcely listen with sufficient interest to keep from yawning in your faces. Their worldly feelings are too strong to listen to your spiritual instructions. They will enter into no plan likely to involve expense or to disturb their supineness. You must *work* them into life, and there is no more hopeful way to do this than by operating on the minds of their children. An hour or two spent in interesting the children, and attracting their attention to the instructions you have to impart, will move a spring near the hearts of their more stupid parents. They may move or not, but at least their children will. The morsel of truth which they get from you, will whet their young appetites too sharply to be satisfied or to forget you before you return."

Palouk—Pyeekhya—School at Tavoy.

On Tuesday, after a farewell meeting, I left for Palouk, where I spent a day, and am happy to think that the little church is doing well. They appeared much better than at my former visit in December. On Wednesday I came to a little place where a new interest is getting up. The people asked for a teacher. Some thirty came out to the meeting. One young man wished to express his hope that he had obtained a new heart. There are also four or five others who have expressed their determination to worship God. I spent a day with them and returned to Pyeekhya, where I remained a number of days.

The Sabbath school at Pyeekhya was more interesting than at Patsauoo. Some of the children recited a long chapter with great rapidity, and with little hesitation. Three have been ex-

cluded from the church since our visit in December, for disorderly conduct, but there seems to be a degree of strength and right feeling in the church, of which this fact itself may be taken as evidence. One heathen family have moved down among the disciples, and express their resolution to worship God.

I left on the 28th to return to Tavoy, in company with the pupils intending to be in school during the rains. We had a quick, but hard passage, and arrived in safety. I felt under no trifling obligations of gratitude that we were again together as a family, and in good health, though sad that our strength is so much reduced. Our school is small,—none from the northern district, as Matah, &c., except one. Another I expect will come, though he had been requested to teach in Matah. But none are likely to come to him to be taught, and he prefers to come back to school.

MAULMAIN BURMAN MISSION.

LETTER OF MR. STEVENS.

Labors of native assistants.

The following notices of the labors of the Maulmain native assistants, extending, as they do, through a period of two months, may be taken as a fair specimen of their ordinary routine of work, and from them those who wish may form a tolerably correct idea of the amount of good which may be expected from the employment of such agency in the evangelizing of the heathen. Certain it is to the minds of those who are on the ground, and in the work, that much, very much light has been diffused by that agency, and much, very much ground has been won from the dominion of Satan.

April 15, 1850.—The assistants came in as usual to report their preaching for the last three days.

Ko Ouk Moo, who occupies the brick zayat, in company with Ko Won and Ko Myat Kyau (both now superannuated, after many years of faithful service), states, that of the numbers who called at his place, several persons from a distance were the most interesting. Ob-

-serving three men and a woman passing by, he called them in and drew them into conversation. Two of the men, and the woman, proved to be from the up country of Burmah. They said, they had heard of Christianity there and had seen our books. The woman remarked, that formerly she was zealous in making offerings, in expectation of future rewards, but now she had lost all confidence in such works. She was asked *how* and *when* the change in her feelings was brought about, when she replied, that from her first hearing the gospel, and reading our books, she was at once impressed with the reasonableness of what she thus learned, and her eyes were immediately opened. And now that she had heard more fully from the assistant, she was more deeply convinced than before. Both herself and her husband (who was one of the company,) have been so favorably impressed by the truth, that they speak of trying to make arrangements for removing from Burmah to these provinces.

18.—Of the number who called at the brick zayat the last three days, Ko Ouk Moo specifies, as most worthy of remark, the case of a man from Baloo Island, who, coming in, confident in his own attainments, disputed long and loudly in behalf of Boodhism. But being brought to a stand by the force of a few plain Christian truths which he could not gainsay, he suddenly rose and left the zayat. His opposition had called together a considerable number of listeners, who could not but acknowledge the truth, and take side with the assistant.

Moung Shway A and Moung Ket, of the north zayat, nearer the bazaar, report several interesting cases of individuals, who reasoned for a long time, apparently with a sincere desire to learn the truth, and who commended the superior excellence of Christianity over Boodhism, "provided," they said, "it be true."

22.—Of *fifty-one* persons who called at the brick zayat, the last three days, Ko Ouk Moo specifies *three, two of*

Maulmain and *one* from the up country of Burmah, who appeared more than usually interested hearers. The man from Burmah was a priest, who came down on pilgrimage to visit the sacred places in the low country. On arriving at Shwaygoon, on the Salwen, where he had some acquaintances, he fell in with a number of tracts, which some of our assistants had left there in the early part of the dry season, the reading of which, he says, convinced him that his yellow cloth, so far from doing him any good, will rather be the means of increasing his sinfulness. He therefore laid aside the *strengau* for the *paso*. And hearing that at Maulmain he would be able to learn more particularly about Christianity, he improved an opportunity to come down with some traders, and found his way to the brick zayat. Here Ko Ouk Moo having explained to him at length the fundamental truths of the gospel, his interest seemed yet more to increase, so that he wished to remain over the Sabbath, and attend worship. But his companions not wishing to wait for him, he returned with them, taking with him a copy of the New Testament.

29.—During the week past, seventy-nine persons heard the word at the brick zayat, sixty-four at the north zayat, thirty-six at Moung Ngau's village, where Ko Bau resides. Of these Ko Ouk Moo mentions as an unusual case, a man from the up country of Burmah, whose very first remark showed that he had read our books, and consequently begat the hope that he was an inquirer. But a little conversation proved him to be a perfect sceptic, believing neither Boodhism nor Christianity, nor any other religion.

Moung Shway A specified as the most remarkable case of those who visited the north zayat, a mussulman who stiffly opposed, charging the teachers with falsifying the ancient Scriptures, and suppressing the prophetic passages which spoke of the coming of Mohammed. Ko Bau was particularly interested in a priest, who called at his house for med-

icines, and spent a long time in familiar conversation on the things of the gospel. And Ko Moug, of thirty-five persons, to whom he had the opportunity of preaching at a zayat on the rear road, specifies *three*, who he thought listened with unusual interest.

Moug Thah No, of Mopoon, brought in an inquirer, with whom I conversed at length. I have repeatedly heard of him before, from Moug Sanlone, a school teacher at Mopoon, with whom the individual in question has passed several nights at different times, occupying much of the season of rest in inquiries on different topics connected with the Christian system. He shows some knowledge of the Scripture history; enquired particularly about the license to take animal life, which Christianity allows—and the nature of regeneration. Says he prays to God, is thinking seriously of becoming a Christian, but wishes first to confer with his friends, and hear what they can say to remove the difficulties which he has with Boodhism, so that if he enters this religion, he may not, like some others, forsake it again, when brought into trial. I told him it is a matter of choice with him, between the world and the endurance of his own sins, on the one hand, and Christ and everlasting life on the other. He evidently has received light enough to understand much respecting the peculiarity of the gospel, and occupies a critical position. His friends oppose him, but he knows the argument is with us. We prayed with him, when Moug Thah No added explanations on the subject of regeneration, which particularly pleased me, as well adapted to the mind of the inquirer. I gave him in parting, the "Tree of Life," and the tracts on Baptism and Regeneration.

May 2.—The assistants again assembled. Of thirty-one persons at the brick zayat during the last three days, Ko Ouk Moo mentions as the most interesting case, a young man from Kohanee, who says he met me last year at his village, and received a copy of the Investi-

gator, which, from the account he can give of its contents, he seems to have read with some care. Of one thing he says he is convinced, that God is not subject to death; therefore Gaudama is not divine. On leaving, he took another tract, declining a volume, saying that a small book is sufficient for the present.

Moug Shway A and Moug Ket report seventeen visitors at the north zayat, some of Maulmain, some from the adjacent villages, and some from Burmah Proper, but no cases worthy of special remark. At Ko Bau's house there has been fifteen visitors, the most interesting of whom was a doctor from Ka-mah-wet.

6.—During the last three days, there have been fifty-eight visitors at the brick zayat, of whom the most interesting were two men from Paing-nai-gong, a village not far distant, where is a Karen church. These persons have frequently met our assistants in their jungle excursions. They say, they are satisfied there must be a Creator, that sin cannot be forgiven through works of merit, as building pagodas, images, kyongs, &c.,—and that the way of forgiveness, through Christ, is reasonable. Another case was remarkable from a very different cause. He was a man from Arracan, who says he had accompanied teacher Comstock in his preaching tours among the villages of Arracan. But he seems to have derived little profit from such a privilege; for he was extremely violent in his opposition—demanding to *see God*, whatever might be the risk, and indulging in language so excessive, that some of the listeners joined in rebuking him for his unreasonableness.

Ko Bau has gone from house to house, in different districts of the town, and has preached to twenty-six persons. Of these a man from Pegu—a *nigban sau*, i. e., one whose practice is to go about the streets with a gong, stirring up the people to offerings and other works of merit—seemed to receive an unusually favorable impression from hearing the

word. "All," said he, "all you say is good; but *one* thing I cannot get along with, the license to *take life*, which this religion allows." Yet he acknowledged the right of the Maker of the brutes to do what He will with his own.

Moung Shway A reports but fifteen visitors at the north zayat, in consequence, no doubt, in part, of the fact, that the street in front of the zayat is partially blocked up at present with lumber belonging to persons about to build. Of this number, however, four persons he designates as "good" hearers, that is, such as listen with apparent interest, without opposition, and acknowledge the errors of Boodhism, and the truths of the gospel to which they may at the time be listening. Two of these were from Monai, north of Ava, one from Ava, and one from Martaban.

Moung Thah No has preached to 140 persons, within the last week, at Mopoon, partly at his house, and partly in his visits from house to house.

Moung Loon, of Ding-won-quin, a district in the east part of the town, has been absent on business several days, including the Sabbath, which he passed at a Karen village on the Gyne. He accordingly was their preacher for the day, and according to Karen custom held four meetings with them. Here he had an interview with several men from Zah-tha-byin, to whom he preached at length, and with one of whom he was particularly pleased. On his return he attended a funeral, where he was well received, was put forward to preach, and had an excellent opportunity of presenting the truth to a company of seventy or eighty persons. He was invited also to accompany the procession to the burying ground, where he had another opportunity to testify the gospel of the grace of God. The people evidently seemed to have received a good impression of Christianity on the ground of its morality. For Moung Loon had taken occasion to show them, that so far as the good moral precepts of Boodhism are concerned, Christianity more effec-

tually secures obedience to them than Boodhism does. "But," they said, "we don't like his discarding the priests and images!"

9.—Ko Ouk Moo reports thirty-four visitors at the brick zayat, of whom six were priests from Monai, in the Shan country, north of Ava. They appeared very civil, and listened with respectful attention to all that was said of the way of life. Moung Shway A reports twenty-three visitors, of whom *three* are designated "good" hearers, making no opposition, and assenting to the truths they heard. Ko Bau has preached to twenty-six persons, of whom two young men, his neighbors, professed to be secretly considering the truth, but were not bold enough to acknowledge their interest to their friends.

13.—During the last three days, there were but eighteen visitors at the brick zayat, two of whom were reported "good." At the north zayat, on one day there being no visitors, the assistants spent the next two days in going from house to house in different districts, visiting six families, some heathen and some Christian. Ko Bau has preached to twenty-three persons, two of whom he denominates "good" listeners.

16.—At the assistants' meeting to-day, Ko Ouk Moo reports forty-three visitors at the brick zayat, one of whom, a man from Trokla on the Salwen, was a particularly encouraging case. He could give a good account of a bound volume of tracts, which Moung Ket gave to him at his village in the dry season, and was now wishing to obtain a New Testament. Ko Ouk Moo, to try him, having set a price of *three* rupees on it, he said he did not question the price of it, nor if ten rupees should be charged, would he consider it unreasonable, but he had asked for one, from the fact, that when the preachers went to his village, they said nothing about paying for the books they distributed, and he had supposed that the teachers were in the habit of giving them away. Ko Ouk Moo then informed him that he had only

asked a price, to test the sincerity of his desire for the book, and as he seemed really desirous of reading it, he had much pleasure in giving him a copy. The man then took the book, folded it up carefully and retired.

At the north zayat there have been twenty-eight visitors, two of whom from the up country of Burmah were "good" listeners. Another case of some interest, was a Cathay, who said that God is not subject to infirmity, old age, nor death. But when he was questioned more closely, he acknowledged that his God sprang from man, and therefore must be mortal. The God whom he worships, he says is called *Yahmah*. Ko Bau has preached to thirteen persons, at different houses which he visited, four of whom he represents as "good" hearers. Mounq Loon, and Mounq Thah No, both absent on account of indisposition.

20.—Of forty-four visitors at the brick zayat, during the past three days, none seemed so much interested as to deserve the appellation of *inquirers*, or persons who are specially considering the claims of Christianity. In the course of conversation with some Shans, however, from Monai, it appeared that some things which Ko Ouk Moo was explaining to them, as the doctrine of an eternal God the creator, correspond with what their forefathers believed and taught; so also the observance of the first day of the week as a day of rest, and of reading and hearing the law. But what was the cause of that day being so observed, they could not tell, nor say they, can the old man of their people tell. They say the origin of the custom is too far back, for them to know.

At the north zayat, fifteen persons only are reported as having called to hear the word, but four of them are represented as "good" listeners. Two of them had formerly been much opposed, but from having frequently heard, and formed the acquaintance of the assistants, they have become very friendly. One man from the up country of Burmah,

states, that while at home, on a certain funeral occasion, he saw one of our books brought forward, and heard its merits discussed, some of the company being for it, and others against it. His curiosity was thus excited, and after the discussion he applied to see the book, but the owner would not allow him the privilege of reading it. He was now very happy to be able to procure one for himself.

Ko Bau has preached to fifteen persons, only one of whom, a mussulman, seemed particularly favorable.

Mounq Thah No, of Mopoon, reports 110 persons, who have heard the word from him during the week. He says he has been well received, but there are no cases of special interest, except the inquirer, Mounq So, mentioned above, under date of April 29. He seems to be earnestly engaged in reading the tracts I then gave him, has disposed of his interest in a garden which he had at Kohanee, and removed to Mopoon, saying he intends to worship God. He attends worship on the Sabbath, but there are not yet decided evidences of his having given up all for Christ.

Mounq Loon, of Ding-won-quin, has been ill part of the week, but thinks he has preached to between sixty and seventy persons, among whom were several interested listeners, who assented to the truth and wished for books.

To the above extracts relating to the labors of the assistants in town, I would add, that on the 19th March, Ko San-lone, Ko Mounq, and Ko Soo, went on a preaching excursion, among the Taling villages, south of Maulmain, were absent twelve days; and preached and distributed books in twenty-four villages, as far as *Ka-mah-wet*. They report no cases of very special interest, but had many opportunities of preaching the word to good advantage. In one of the first villages which they visited, as Ko Mounq went into a house to preach, the inmates were at breakfast, and asked him to be seated. But no sooner was the meal

finished, than the man of the house coming up, asked if the religion which he preached was not a religion of forbearance. "Yes," was the reply, when forthwith the man fell upon him, and began in good earnest pounding him with his elbow. When he ceased, Ko Mounng asked him, why he had treated him so; when he frankly replied, that he wished to try him, whether he could forbear as his religion taught him. He was then informed, that such liberties could not be taken with impunity; and the circumstance was reported to the head man. He offered to deliver up the man to punishment, but the assistant carried the matter no farther. The provocation was the more aggravating, because the offender was much the inferior of the assistant in physical strength.

On the 20th of April, Ko Sanlone, Ko Mounng, and Ko Sah, returned from a preaching tour on the Attaran, up which they proceeded as far as Necdong, visiting the villages in order. They were absent twelve days, and preached

and distributed books in fifteen villages, found many to receive them well, and to approve of their work, and of their message. The village of Ngantay, in the immediate vicinity, they particularly specify as of this character. Here Mounng Sanlone formerly resided, and it is to be remarked, that from time to time, more preaching has been performed in this village, than in any other of the series they now visited. A number of the villages are inhabited by Shans, who, with a few exceptions, were decidedly opposed, and unwilling to hear anything of Christ. They and the Tounghoos seem to be of a kindred spirit in rejecting the gospel. But it should be observed, that to them no missionary has yet been sent. They have been left to gather what light they could, from the occasional hearing of the truth, through the medium of the Burmese language. It is to be hoped, that kind, conciliating, and persevering efforts for their salvation, would disarm their prejudices and bring them nearer the cross.

OTHER BENEVOLENT INSTITUTIONS.

AM. BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The annual meeting was held at Oswego, N. Y., commencing on Tuesday, Sept. 10. It was ascertained that fifty-two corporate members, 213 honorary members, and fourteen returned missionaries were present. The Treasurer's report was read, showing the expenditure of \$254,329.35, and the receipt of \$251,862.28, making a balance of \$2,467.07 against the treasury.

From the report of *home operations* it appears that the *Missionary Herald* has attained a circulation of nearly 18,000 copies. The other publications of the Board have been widely circulated, and

more has been done to disseminate missionary intelligence than in any former year. A copious extract of the Annual Report of the operations of several missions was read. The annual sermon was delivered by Rev. R. S. Storrs, D. D., of Mass., from 1 Cor. 15: 58.

The subject of most engrossing interest was the presentation of two special reports from the Prudential Committee, the one designed to show that the Board can safely and economically expend double its present income,—the other, showing the ability of the churches that contribute to foreign missions through the Board, to double their donations for that object. A general discussion was

elicited, which continued through a whole day, and a report was adopted recommending various means for enlarging their resources.

The returned missionaries delivered highly interesting addresses, and the general impression of the meeting was happy. The same officers were chosen as last year, except that two vacancies in the Prudential Committee were reported, and filled by the appointment of the Hons. John Aiken and William T. Eustis. The next meeting was appointed to be held in Portland, Me.,—the annual sermon to be preached by Rev. J. H. Riddle, D. D., of Pittsburgh, Pa., or by Rev. Erskine Mason, D. D., of New York. The following is an abstract of the Annual Report.

The Zulus, in South Africa.

[12 stations and six out-stations; 12 missionaries—one a physician, 1 male and 13 female assistant missionaries, and 6 native helpers; total, 32.]

Three new missionaries and a printer, with their wives, have been added to the mission. The twelve missionaries occupy as many distinct posts, which may be about twenty miles apart, and are each surrounded by from two to five thousand natives near enough to attend worship. Eighteen places are occupied for stated preaching. At six of the stations small churches have been formed, containing in the aggregate 78 members, of whom 45 were admitted the past year; and there are eight schools, each containing an average of about 25 pupils. Nearly 200,000 pages were printed.

Gaboon, in West Africa.

[3 stations; 5 missionaries, 1 physician, and 2 female assistant missionaries;—total, 8.]

A missionary and a physician have been added to the mission. Two dialects are employed in preaching, and the gospel was proclaimed, during the year, in ninety villages. There is yet but a single church, containing 22 members, and one half of these were added during the year 1849. Difficulties with the French have embarrassed the attendance of children at the schools.

Greece.

Dr. King has been unmolested in his preaching. Our missionary brother is usefully employed, as heretofore, in holding up the light of truth, though able to attract the attention of only a small portion of the inhabitants. That portion, however, has great relative importance.

Dr. King has, also, distributed many copies of the Scriptures among Italian refugees.

Mission to the Jews.

[2 stations; 3 missionaries, 4 female assistant missionaries, and 1 native helper;—total, 8.]

Mr. Maynard was removed from his earthly labors, while the Board was holding its last annual meeting. A new missionary has since taken his place. Two of the brethren are at Salonica, and the other is at Constantinople. The principal branch of the mission, which is at the former place, is yet in its incipient stage. Mr. Schauflier continues his zealous preaching and literary labors in Constantinople.

The Armenians.

[7 stations and 6 out-stations; 18 missionaries, 20 female assistant missionaries, 5 native pastors, and 20 native helpers;—total, 63.]

Messrs. Dwight, Van Lennep and Bliss, have returned to their mission. The seven churches in the mission contain 273 members, of whom 43 were added in the year 1849.

The seminary at Bebec contains 24 scholars, the female seminary 23, and 7 protestant free schools 112. The printing in Armenian and Armeno-Turkish, amounted to 5,620,000 pages. Various preaching tours were performed.

Syria.

[5 stations and 3 out-stations; 10 missionaries—one a physician, 1 physician, 1 printer, 12 female assistant missionaries, and 4 native preachers; total, 28.]

Mr. Thomson has returned to his mission, and a new missionary has been added, who has commenced a new and highly promising station at Mosul on the banks of the Tigris, and opposite the site of ancient Nineveh. At Jaffa, the port of Jerusalem, a small company of inquirers is accustomed to meet on the Sabbath, for reading the Scriptures, spiritual conversation, and prayer.

The seminary at Abeih contains 16 scholars, and the free schools 271. There are also 20 female boarding scholars. The printing came near being two millions of pages. There is yet only one church in the mission, containing 27 members.

Nestorians.

[2 stations; 6 missionaries—one a physician—1 printer, 8 female assistant missionaries, 5 native preachers, and 8 native helpers; total, 28.]

Mr. Breath has returned to Oroomiah, and a new missionary has been added to the mission. The village schools, 32 in number, contain about 600 pupils. The Bible is the prominent, and almost only text book in these schools. The

seminary for males contains 44 scholars, and that for females 35. These two schools continue to be remarkably blessed with outpourings of the Holy Spirit.

Mahrattas,—Bombay Mission.

[3 stations; 4 missionaries, 3 female assistant missionaries, and 2 native helpers; total, 9.]

Satara promises to be an interesting and important station. The monthly native newspaper, published for some years past at Bombay, is described in the report, as an effective instrument. The press, superintended by Mr. Allen, has issued between eight and nine millions of pages.

Mahrattas,—Ahmednuggur Mission.

[3 stations and 3 out-stations; 7 missionaries, 7 female assistant missionaries, 2 native preachers, and 10 native helpers;—total, 26.]

The mahar caste still affords peculiar inducements for all descriptions of missionary labor, and is one of the proofs that it is better to direct our principal efforts toward the people in the lower castes, rather than the higher. The seminary contains 54 pupils, other boarding-schools 54, and there are 784 in the free schools. The two churches received seven members the past year, and contain 112.

Tamil People,—Madras Mission.

[3 stations; 4 missionaries—one a physician, 1 printer, 4 female assistant missionaries, and 7 native helpers;—total, 16.]

The mission experienced a great loss in the death of Mrs. Harriet M. Scudder, on the 19th of November. She had labored thirty years as a missionary. It is estimated that at this station alone, the gospel has been proclaimed, in Tamil and Telugu, during the year, to not less than 50,000 souls. The mission has distributed 30,000 tracts, many of which have gone far into the interior. The printing amounted to 7,637,888 pages. Mr. Winslow and Mr. Spaulding have spent much time with one or two English brethren, in revising the Tamil Scriptures. The Old Testament is finished, and in the press. Three were admitted to the church, which now contains about 30 members. The English high school contains 200 pupils, and the free schools about 300 more.

Tamil People,—Madura Mission.

[9 stations and 2 out-stations; 11 missionaries, 1 physician, 12 female assistant missionaries, and 14 native assistants,—not including 39 catechists, and readers connected with village congregations;—total, 38.]

There are 66 village congregations, numbering nearly 2,000 men, women and children. The nine churches received 36 new members, and contain 202. The

sum of itinerary preaching labors was about 4,500 miles, and nearly 40,000 books and tracts were distributed. The seminary contains 29 pupils, 5 boarding-schools 120, and five higher and thirty-eight common day-schools 1,240 more;—making in all 1,540. More laborers are earnestly desired.

Tamil People,—Ceylon Mission.

[8 stations and 5 out-stations; 11 missionaries, 1 male assistant missionary, 1 physician, 1 printer, 13 female assistant missionaries, 2 native preachers, and 20 native helpers;—total, 49.]

The seminary contains 108 pupils, about one-fifth of whom are church-members. In the female seminary are 81 girls, 28 of them church-members. Nineteen high-schools, contain 500 boys, and there are 3,574 pupils in the free schools, about one third of whom are girls. The printing amounted to 6,627,400 pages. The churches contain 345 members. The Batticotta church, besides contributing about seventy dollars to a native missionary society, gave near fifty dollars more towards paying the debt of the Board. Several native helpers have evinced a genuine foreign missionary spirit.

Siam.

It having been determined to bring this mission to a close, as stated in the last report, Mr. and Mrs. Hemmenway have returned to this country.

Borneo.

[1 station; 2 missionaries, and 1 female assistant missionary;—total, 3.]

This mission is suspended, just at present, the laborers having been all obliged to retire in consequence of ill health.

China,—Canton Mission.

[1 station; 3 missionaries—one a physician, 2 male and 3 female assistant missionaries, and 2 native helpers;—total, 10.]

Dr. Bridgman has spent the year at Shanghai, engaged, with others, in revising Dr. Morrison's version of the New Testament. About 2,500,000 pages of tracts were printed at Canton during the year. The other labors of the mission have been as in former years.

China,—Amoy Mission.

[1 station; 2 missionaries, 2 female assistant missionaries, and 1 native helper;—total, 5.]

Mr. Talmage has returned to his post. Three Chinese converts were admitted to the church in 1849, and six other individuals were reported in May last, as hopeful inquirers. There is a school with 25 pupils. The demand for a new reinforcement to this mission, is very urgent.

China,—Fuh-Chau Mission.

[1 station; 6 missionaries, and 5 female assistant missionaries;—total, 11.]

This mission was established only three years ago, and the majority of the brethren have been in the country less than that time. The older brethren visit their chapels daily for religious conversation and the distribution of tracts. Their Sabbath congregation is gradually increasing.

Sandwich Islands.

[19 stations; 25 missionaries—one a physician, 3 physicians, 6 male and 35 female assistant missionaries, 1 native pastor, and 5 native preachers;—total, 75.]

The number received into the churches, in the year 1849, was 1,594, and 23,102 members were in regular standing at the close of the year. The first native pastor was ordained on the 21st of December last, on the island of Oahu. An evangelical church, composed of foreign residents, has been organized, since January, at Honolulu. The common schools, supported by the government, are 388, containing 14,792 pupils. The royal school contains 11 pupils, and the seminary at Lahainaluna, 64; both supported by the government. The boarding-schools at Wailuku, Hilo, and Waioli, supported by the mission, contained respectively 35, 62, and 48 pupils. Somewhat more than 3,000,000 of pages were printed, and nearly 50,000 volumes bound; and more than 45,000 volumes were put in circulation.

Oregon Indians.

[1 station; 3 missionaries, 3 female assistant missionaries;—total, 6.]

No essential change has taken place in the prospects of this mission. The missionaries are still in Oregon, endeavoring to do good among the white inhabitants. The way is not open for them to re-occupy their former stations; and the future, in this respect, is dark.

Choctaws.

[6 stations and 2 out-stations; 5 missionaries, 1 licensed preacher, 6 male and 21 female assistant missionaries, 1 native preacher;—total, 34.]

This mission has been greatly blessed with the presence of the divine Spirit. 182 persons have been added to the mission-churches, on profession of their faith. Their contributions to various benevolent objects have amounted to more than \$700. The boarding-schools, containing 215 pupils, male and female, have been prosperous. They have some 30 Sunday schools, many of them taught by natives.

Cherokees.

[5 stations; 5 missionaries—one a physician, 2 native preachers, 2 male and 9 female

assistant missionaries, 3 native assistants;—total, 21.]

To the four mission churches 10 persons have been added by profession. The aggregate number of church members in the mission, is 209. The seminaries and other schools have enjoyed their usual prosperity. Seven members of the seminary at Dwight have, it is hoped, passed from death unto life.

The printing done at the mission press, during the year, amounts to 1,354,000 pages.

Dakotas.

[6 stations; 6 missionaries, 3 male and 11 female assistant missionaries;—total, 20.]

There is preaching in the Dakota language, at Lac-qui-parle, Prairieville, Oak Grove, Kaposia, and a part of the time at Traverse des Sioux. The attendance has been rather greater than was reported the last year. Churches have been organized at Oak Grove, and at Kaposia, and two native women have been added to the church at Lac-qui-parle. The whole number of members in the mission churches, is 63.

One hundred and forty-four pupils are connected with the mission schools, and their progress is thought to be greater than in former years.

Ojibwas.

[2 stations; 2 missionaries, 1 male and 3 female assistant missionaries, 1 native catechist;—total, 7.]

No material change has occurred in the plans or labors of the missionaries at La Pointe and Bad River. The absorbing subject with the Indians, at this time, is their removal farther west.

New York Indians.

[4 stations and one out-station; 5 missionaries, 13 female assistant missionaries, 1 native helper;—total, 19.]

The general state of this field is much as it was a year ago.

The four mission churches have 245 members. None have been added during the year. The number of pupils in the several schools, male and female, is 227.

Some small tracts have been printed, and one of the missionaries is engaged in the translation of the New Testament into Seneca.

Abenequis.

[1 station; 1 native preacher.]

The condition and prospects of this mission are much as they have been for several years past. The church of which Mr. Osunkerhine has the charge, numbers 56 members. Mr. O. has translated the first twelve chapters of Matthew into the native language.

SUMMARY.

1. The Missions.	
Number of missions,	24
“ stations,	106
“ out-stations,	28
2. Laborers employed.	
Number of ordained mission- aries, (9 being physicians,)	157
Number of licentiates,	2
“ physicians not or- dained,	7
“ other male assist- ants,	25
“ female assistants,	204
Whole number of laborers sent from this country,	395
Number of native pastors,	6
“ other native preach- ers,	22
“ other native helpers,	94
Whole number of native as- sistants,	122
“ laborers con- nected with the missions,	517

3. The Press.	
Number of printing establishments,	12
Pages printed last year,	37,644,823
“ “ from the beginning,	822,105,678

4. The Churches.	
Number of churches,	85
“ church-members,	25,875
Added during the year,	1,967

5. Educational Department.	
Number of seminaries,	7
“ other boarding-schools,	22
“ free schools, (388 supported by Hawaiian government,)	649
Number of pupils in the semi- naries, (64 do.)	339
“ “ board- ing-schools,	755
“ “ free schs. (11,792 do.)	20,636
“ “ in all the schools,	21,730

MISCELLANY.

RELIGIOUS CHARACTER OF BELGIUM.

The report of the Belgian Evangelical Society, opens with the following remarks:

Judging of a country, by the extent of its territory, or by the military forces at its disposal, by land or sea, Belgium does not occupy a foremost place. But it is not in great kingdoms that the principles which have operated most powerfully on mankind, have always had their birth; and moral power, from the nobler range of its beneficent influence, must ever rank higher than material or physical force. Belgium has made great advances in its industrial and commercial relations. Nevertheless, its true glory consists not in its numerous railways, nor in its great manufactories, but in the wise institutions it has founded, and which it has held fast to this day, amidst the revolutions that have broken out of late at all points of continental Europe.

The constitution of Belgium is in a high degree liberal. Would you open a school, and give instruction in accordance with your own views? You can do it readily. You have no permission to ask—you need neither patent nor diploma. Would you open a chapel or a church, in which to worship God, as your conscience dictates, you are perfectly at liberty to do so. You require no license from the authorities; more-

over, if you are disturbed in your worship, they are bound to afford you aid and protection. This is an immense advantage for a missionary work like ours, and an advantage not common, especially in Catholic countries. Thus our colporteurs have free course throughout Belgium, for the sale of the Bible and of our religious tracts; no doubt they meet with enemies, but these enemies are kept in check, by fear of punishment. When we deem it expedient, we attack the abuses and errors of the Romish church, either by word of mouth or by writing. We preach Jesus Christ openly in our towns and villages; we labor to gather flocks there; when occasion requires, and we are able to do it, we place pastors and teachers amongst them. No one can prevent us from doing this; and we must say, to the honor of Belgium, that hitherto the authorities have not hindered us; they have respected the law. We are much more happy in this respect than our brethren in France, for instance, who have sustained, up to this time, numerous religious lawsuits, without having been able, as yet, to obtain the precious liberties which we enjoy.

But if the work of evangelization possesses advantages in Belgium, it also encounters difficulties there. The Romish clergy are rich, numerous, and powerful; and their power makes itself everywhere felt. The public establish-

ments—such as infant asylums, infant schools, schools for youth, prisons and hospitals of all kinds, are in their hands; the spirit, not only of their administration, but of their regulations, is altogether Romish. By means of these institutions the Romish church holds in dependence on it a multitude of working people and of the poor. Woe unto them, if they openly embrace the gospel! as too many facts, unhappily, may be adduced to prove.

But much more serious and deplorable is the religious condition into which the people are sunk: on the one side, amongst those who are called "the clerical party," are ignorance, superstition, and idolatry; on the other, amongst the party called "liberal," indifference, infidelity, and materialism. On all hands is profound ignorance of religion; in this respect there is no difference between the higher and lower classes. But if the substance of religion is neglected, it is otherwise with the form. Many will give a great price for an image of the Virgin, for a chaplet, for a medal, or for some false relics. They will perform strictly a multitude of insignificant superstitious practices; in a word, they will cling tenaciously to little things, and neglect great ones, as did the Pharisees; or, casting off the fear of God and man, they will heed only their pleasures, or their secular interests; but in the article of death, they will rarely fail to send for the priest and confess themselves, most frequently out of regard to the opinion of the world, or the wishes of their relatives; and this is what is understood by religion in Belgium!

Far be it from us, however, to complain of the field which the Lord has committed to us; on the contrary, we think that He has favored us, and when we compare our position with that of many others, we find it much to be preferred. Doubtless we have our trials, and, as evangelical missionaries, we have much to endure; but this is everywhere the lot of the Lord's servants. Notwithstanding these difficulties, we can say that our labors have not been unfruitful; we have founded many churches and schools, which continue to prosper, and whose number is constantly increasing. In the past year, the Lord's blessing has been abundantly granted to our work. It could not, indeed, be extended so far as circumstances required. Preachers are eagerly asked for in many localities; some of our churches, also, beg for schools, of which they are in the greatest want. But, alas! however well-founded

these applications are, we are utterly unable to satisfy them, owing to the insufficiency of our pecuniary resources. Scarcely have we been able to provide the salaries of the existing laborers of the society. A reservation of 10 per cent., which we have had to make for nine months from their already very moderate stipends, has been the result of this embarrassment. On this score, we have a debt not yet paid, but which is less than it was last year. We have great need that the Lord should appear for our help, so that our churches may have, at least, what is necessary, and may be enabled to extend themselves while advancing to new conquests.

TURKISH TOLERATION.

The following document evinces a desire on the part of the Sultan to guard the Jews for the future, from the effects of prejudice and intolerance. Osman Bey, on his arrival at Damascus, after producing the Sultan's order for the remodelling of the council, (which formerly had consisted of Moslems, exclusively, to the number of twelve,) proceeded to constitute five Moslems members of the council, and addressed the note in question to the chief Rabbi, as well as similar notes to the local heads of the Catholic and Greek churches, desiring each of them to furnish a member from their co-religionists to occupy a seat in the new divan. Translation of a note addressed to the chief Rabbi at Damascus, by Osman Bey, president of the municipal council: "In obedience to his Majesty's pleasure relative to the re-organization of the municipal councils in sundry important provinces of the Ottoman empire, several respectable members have already been elected with the view to the constitution of the council of Damascus. It is, however, necessary that other members be also elected from the Christian and Israelite communities by the votes of the higher classes of their co-religionists respectively." "The chief rabbi is accordingly hereby invited to summon the leading members of his community, and, with their aid and concurrence, to elect some person of talent and integrity, and depute him to attend the council to-morrow for the confirmation of his appointment as a member of that body, when he will be required to produce a declaration in attestation of his election under the seals of the said chief Rabbi and of his other constituents. It is, therefore, notified, that you should

forthwith proceed to such election, and instruct the person who may be elected, to present himself at the council to-morrow."

HOPE OF AFRICA.

Rt. Hon. Fox Maule, in a speech delivered at the anniversary of the Wesleyan Missionary Society, London, remarked:—

If I were asked what was the first step toward civilizing the barbarous races of men, my answer would be, "Send among them the gospel of the Lord Jesus Christ." If you wish to humanize those who, pretending to be civilized, scoff at religion, and hold everything that is sacred at nought, I say, "Humanize them by endeavoring to win them to the Author of the everlasting gospel." If, going to those lands upon which the knowledge of Christianity has never shone, you wish to reclaim the savage, and to render him a member of the civilized world, send to him your missionaries; and by their Christian precepts and doctrines you will pave the way toward civilizing

the most barbarous. We have heard, within the last few weeks, much talk upon a subject which I know has the warmest interest in the heart's core of all your body—I mean the slave-trade. We have heard it contended that those squadrons must be withdrawn which are maintained to prevent the deportation of human flesh from Africa to other parts of the world. So long as you keep the Africans in ignorance, in their present state of blind and darkened ignorance, squadrons you may have, and perhaps squadrons you must have, but even these may be of little avail. If you would put an end to the slave-trade, you must open up a passage into the heart of the natives of Africa for your missionaries; teach them the sin of man trafficking in his fellow-men; show them the true ground on which they should stand; and then you will not only promote the great object which a Christian country should always have in view—that of Christianizing the whole world—but you will also effect that object which, as subjects of this realm, you should always have in view—that of economizing, in a most legitimate way, the burdens which are imposed upon us.

AMERICAN BAPTIST MISSIONARY UNION.

ARRIVAL OF MISSIONARIES.

Rev. J. G. Binney and Mrs. Binney, of the Maulmain Karen Mission, arrived at this port on the 17th of September, the impaired state of Mrs. B's health requiring a visit to this country. The Theological school, under Mr. Binney's charge, during his absence will be open a part of each year, under the supervision of one of the Karen missionaries.

RECENT INTELLIGENCE.

Maulmain.

Mr. Moore, of the Karen Mission, under date of Dong Yan, March 13, gives an account of a two months' tour, visiting the churches and preaching among

the villages. He says:—"Yesterday Mrs. M. took her school out to the Springs, a cool retreat about half a mile from the chapel, to spend the day and recreate. On the way out she met with a slight accident in crossing a small stream. I hope, however, she will recover in a day or two. With this exception we have both enjoyed good health since we commenced travelling. This, all things considered, is much the pleasantest portion of the year to us. We are among the people and in the midst of our work. We meet with many discouragements that we little anticipated, but they are nothing to be compared to what the apostles often met. We feel much the need of help from above."

France.

Dr. Devan writes, that on the 18th of August the first Baptist church at Lyons was organized with four members. A fifth has been added by baptism, and two more expected to be baptized immediately, making seven in all, since the middle of June. "Calumny and contempt are showered upon us all, and the humble return of the baptized to the bosom of the old church is most confidently predicted and publicly announced. I have now regular public worship Lord's day A. M. and P. M. and Thursday P. M. I regard myself as only on the threshold of the great work."

Ottawas.

Mr. Meeker writes under date of Aug. 27.—"For a few months past I have laid aside in a great degree, my religious visits, my week day meetings, and everything else in my power, in order to give my time to translating, and revising and printing; and have consequently completed the printing of the "Ottawa First Book," second edition, containing lessons for the learner, such portions of Luke's gospel as are omitted by Matthew and John, the U. S. whiskey laws, and the Ottawa laws in Indian and English, making a book of 128 pages. Also, the Ottawa Hymn book, third edition, with an addition of some twenty-five hymns, original and translated, making a book of 127 pages, containing 111 hymns.

"We have nothing specially new in our church or missionary operations. One Ottawa was baptized in May, one in July, and one or two others are now desiring to be baptized. Our meetings are attended about as usual,—no outward opposition."

LETTERS FROM MISSIONARIES.

Arracan.

L. INGALLS, Dec. 22, 1849, Jan. 18, 1850, Feb. 5.—C. C. MOORE, Jan. 3, 22, Feb. 16, April —, May 21, 27, June 22, 24.—H. E. KNAPP, April 10, May 22.

Sandoway.

E. L. ABBOTT, April 16.—J. S. BEECHER, May 18, 20.

M ulmain.

BURMAN MISSION.—L. STILSON, Dec. 22, 1849, Jan. 22, 1850, Feb. 20, March 22, April 20, May 22, June 21.—T. S. RANNEY, Jan. 23, June 18.—E. A. STEVENS, May 21, June 20.—T. SIMONS, May 21.

KAREN MISSION.—N. HARRIS, June 21.—W. MOORE, Dec. 31, 1849, March 13, 1850, May 4, 22.—F. MASON, June 20.

Tavoy.

C. BENNETT, Jan. 24, June 20.—E. B. CROSS, Jan. 6, j., Jan. 23, Feb. 25 j., May 25.—J. BENJAMIN, May 25.—D. L. BRAYTON, Feb. —, April 23, May 8.

Assam.

N. BROWN, May 14, June 13; Mrs. B. May 1.—I. J. STODDARD, May 18.—A. N. DANFORTH, June 21.—O. T. CUTTER, Dec. 1849, Feb. 20, 28, 1850, May 16.

Siam.

J. T. JONES, Dec. 4, 1849, Feb. 11, 14, 1850, March 28.—S. J. SMITH, Feb. 11.—J. H. CHANDLER, Feb. 14.—Miss H. H. MORSE, March 4.

Hongkong.

W. DEAN, Dec. 1849, Jan. 23, 1850, Feb. 18, March 25.—J. JOHNSON, April 23, May 23, (2), June 20, 21.

Ningpo.

MISSION, Dec. 31, 1849.—J. GODDARD, Oct. 2, 1849, Jan. 14, 1850, June 3.—E. C. LORD, March 7, May 31; Mrs. L. Dec. 14, 1849.—D. J. MACGOWAN, Jan. 14, April 30.

Telogoos.

S. S. DAY, Jan. 11, Feb. 9, April 12, May 7, July 6.—L. JEWETT, July 6.

Bassas.

MISSION, July 1.—J. VONBRUNN, April 9.—S. D. HARRIS, Oct. 3, 1849.—S. W. BENSON, July 8.

France.

E. WILLARD, Feb. 9, April 30, May 21, July 11, 15, Aug. 23, 26.—T. T. DEVAN, June 23, July 1, August 20, (2).

Greece.

A. N. ARNOLD, Jan. 8, Feb. 5, March 9, April 6, May 7, June 15, July 16, Aug. 15.—R. F. BUEL, Aug. 17.

Germany.

J. G. ONCKEN, Feb. 13, March 13, Aug. 2.—G. W. LEHMANN, July 23.

Ojibwas.

A. BINGHAM, April 24, Aug. 30, Sept. 11.

Shawanoes.

F. BARKER, Feb. 13, Aug. 30.—J. MEEKER, Aug. 27.

Cherokees.

H. UPHAM, Feb. 23, April 11, July 15.

DONATIONS.

RECEIVED IN SEPTEMBER, 1850.

Maine.

Penobscot For. Miss. Soc., J. C. White tr., viz., Bangor, 2d ch. 37.89; do. Sab. school, to sup. child in Assam Orphan school, named Deborah H. Porter 26.67; do. J. C. W.'s coms. on Mag. and Mac. 12.32; Oldtown, Friends of miss. 7; Corinth, ch. 10.50; Plymouth, ch. 2. Etna, ch. and soc. 2.48; Garland, Wm. Sargent 1, J. Sargent and wife 1.50; Newport, ch. Mrs. Sarah Perley 50 cts.; Charleston, Daniel Herrick, 3 104.87

Lincoln Asso., A. Perkins tr., viz., Thomaston, Asenath Watson, dec. 50; East Thomaston, J. Wakefield 20, Mr. Pendleton 1; Camden Harbor, ch. 3.01, Fem. Miss. soc. 13.05; S. Wood 5, Cash 1, E. S. Porter 2; Thomaston, 2d ch. B. Brown 2; 1st ch. 6; St. George, 2d ch. 14; Cushing, ch. Ann Young 2; Union, ch. Lucy Lermond 1; Laura Lermond 1; North Haven, ch. 1.10; Hope, ch., two ladies 4; 1 gentleman 1; Friendship, ch. 4.70; Camden, 3d ch. 2; Mrs. Conder 50 cts.; Mrs. Gilkey 25 cts.; Mrs. Adams 25 cts; Coll. at Asso. 25 19 160.05

Hancock Asso., D. Morgan tr., viz., Trenton, 1 ch. 11; East Trenton, ch. 6.50; Tremont, ch. 6; Eden, ch. 1.50; Ellsworth, a friend, 1; Brooklin, ch. 11.62; North Sedgwick, ch. 8.05; Sedgwick, 1st ch. ladies 24.12; Infant Sab. sch. 1.80; dying gifts of Susan and Hepzibah Cole, 4; Hancock, 1st ch. 13.68; 2d ch. M. and B. H. Butler 2; Sullivan, ch. 5.75; Ellsworth, ch. 14; Rev. C. C. Long 3; Coll. at Asso. 20.55; to cons. Rev. H. B. Gower L. M. 134.57

Oxford Asso., viz., Hebron, ch. 20.58; North Paris, ch. 6 26.58

Waldo Asso., D. Merrill tr., viz., China, 1st ch. 10; South China, ch. 1.50 11.50

Cumberland Asso., J. Chandler tr., viz., Bath ch. 31; Harpswell, ch. 11.79; East Brunswick, ch. 21; Lewiston Falls, ch. 13.88; Auburn, ch. 12.50 90.17

Saco River Asso., J. H. Gowen tr., viz., Cornish, ch. 14.31; North Kennebunkport, ch. 3; Alfred, ch. 7; Alfred Gore, ch. 4; Waterboro', 1 ch. 21; 49.31

York Asso., ——— Swazey tr. 45.47

Kennebeck Asso., ——— Turner tr., Bloomfield, 1 ch. mon. con. 77.80; Fem. Miss. Soc. 22.20, to cons. Rev. W. E. Morse, L. M. Waterville, ch. 54.08; Cornville, ch. 12.33; Sundry churches and individuals 23.59; Coll. at Asso. 13.19 208.19

Piscataquis Asso., A. S. Follet tr., viz., Collection 23.46; Corrinna, ch. 9; Juv. Miss. Soc. 1.10; Garland, 5; Dexter, ch. 2; a friend, 1.12; C. Copeland 10; Parkman, ch. 5.11; Mr. Sinclair 2.06; Guilford, Rachel Bennett 1; Rev. Mr. Trask, former tr. 44.50 104.35
per Rev. Jos. Wilson, agent, 830.19

Wiscasset, John Sylvester 12.00
————— 947.06

New Hampshire.

N. H. State Conv., G. C. Brown tr. 73.84

Bow, ch. for Karen mission, 10; Swanzey, Silas Parsons 50; Marlboro', friends 5 65.00

Manchester, 1 ch., to cons. Joseph Cochrane L. M. 100; Newport, Asso. coll. 5.64; ch. 9; New London, ch. 29; Plainfield, ch. 32; Claremont, ch. 3.02; per Rev. Jos. Wilson, agent, 178.66
————— 317.50

Vermont.

Shaftsbury, Elon Clark, to cons. himself L. M. 100.00

Massachusetts.

Boston, South ch. inf. Sab. sch. 5; a friend for Frank's chapel 1	6.00
do., Timothy Gilbert, for outfit of Miss Shaw to Assam	200.00
Manchester, ch. 14.02; South Braintree, ch. mon. con. 10; Framingham, A. Haven 5; Chesterfield, Mrs. Todd 1; Chelmsford, Fem. Bur. sch. soc., Miss M. Warner tr., 20	50.02
Groton, ch. mon. con. 33.47; Littleton, ch. 30; West Acton, ch. 30; Medfield, ladies for Arracan Miss. 7	100.47
Charlestown, 1 ch., Boardman Miss. soc., J. Goodnow tr., to cons. Mrs. S. Prentiss Hill L. M. 100; ladies sewing cir. for sup. of a child in Mrs. Cutter's sch. at Sibsagor, named Sarah Emerson 25; "a member," to cons. George D. Edmands L. M., "being proceeds of first adventure to California," 100	225.00
Brookline, Daniel Sanderson, for outfit of Mrs. Ashmore to Siam	200.00
Lowell, 1 ch; per J. A. Brabrook tr., towards sup. of Rev. M. Bronson	200.00
North Adams, ch. (of wh. 3 for Burman and 3 for German Miss.)	200.00
Wachusett Asso., L. H. Bradford tr., to cons. Rev. K. Arvine, Samuel Warren and William Marshall L. M.	340.50
Haverhill, 1 ch. 100; North Marshfield, ch. mon. con. 4.25; Amherst, ch. mon. con. 11; Andover, J. B. Clough 2	117.25
A friend to missions	5.00
	<u>1,644.33</u>

Rhode Island.

R. I. State Conv., V. J. Bates tr., viz., Providence, Rev. A. Brown, for sup. of a native Karen teacher, 25; 1 ch. Mrs. Hope Ives 150; Nathan Bishop 25; sundry colls. 25; Pawtuxet, ch. 25	250.00
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Connecticut.

New Haven, 1 ch. Geo. Lovis	20.00
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New York.

St. Lawrence Miss. Conv., M. G. Peck tr., (of wh. 17.82 for Karen Miss.) to cons. Rev. D. W. Babcock L. M.	101.00
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New Jersey.

Salem, 2d ch. 14; Cohansey, ch. 23.63; Allowaystown, ch. 14.25; Greenwich, ch. 21.15; per Rev. W. Penney, agent.	73.03
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Pennsylvania.

C. A. Gilbert 5; Uniontown, ch. 10.50; Pittsburgh As-	
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so., viz., Duncansville, ch. 5.21; Hollidaysburgh, ch. 4.19; Milesburgh, ch. 9.50; Lockhaven, ch. 23.65; White Deer, ch. 23 50; Rush, ch. 12; Shamokin, ch. 2.76; Mrs. M. Hunter 3; James Meisel 5; Cash 50 cts.; Coll. at Asso. 16; Northumberland Asso., viz., Young-womanstown, ch. 3.01; Muncey, ch. 1.66; Hughesville, ch. 3.92; Derry, ch. 7.50; Madison, ch. 2.44; Jersey Shore, ch. 20; Danville, ch. 2.25; Union, ch. 3.75; Cash 6.60; do. 1.33; Clinton, ch. 6.85; Milton, ch. 15; Providence, ch. 26.75; Zoar, ch. 14; Salem, ch. 3.43; Sharon, ch. 9.36; Fem. F. M. Soc. 30.75; Sab. sch. 5.39; Fowler's Corners, ch. 6; Zion, ch. 5.75; Achor, ch. 45 50; Newcastle, ch. 11.43; Fem. F. M. Soc. 4.68; Sab. sch. 1.50; Coll. at Asso. 8.33; per Rev. W. Penney, agent,	367.99
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Ohio.

Adamsville, Wm. S. Dennison, to cons. himself L. M.	100.00
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Illinois.

Edwardville Asso., Warren Leverett tr., viz., Bunker Hill, ch. 6.50; Fem. Miss. Soc. 4.75; Upper Alton, ch. mon. con. 5; Fem. Karen soc. E. A. Leverett, tr., 16.75; E. Rodgers, Washington Leverett, S. Adkins and Warren Leverett, each 1	37.00
Rock Island, ch. 1; Cordovia, ch. 2; per Rev. B. F. Brabrook	3.00
Carrollton, ch. for sup. of a child in Assam Orphan sch. named Miles Bronson 27; Jerseyville, ch. 10	37.00
	<u>77.00</u>

Michigan.

Mich. State Conv., per Rev. M. Allen, agent,	8.00
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Iowa.

Iowa city, ch. 2.35; Long Creek, ch. 14.40; Pisgah, ch. 4; Marion, ch. 50 cts.; Blue Grass, ch. 6.50; Hickory Grove, ch. 1.30; per Rev. B. F. Brabrook	20.05
	<u>\$4,034.96</u>

Legacies.

Warren, R. I., Miller Barney, per V. J. Bates tr. R. I. B. Conv.	100.00
Adrian, Mich., John Babcock, per Rev. M. Allen, agent,	75.00
	<u>175.00</u>

Total, from April 1, to Sept. 30,	\$4,209.96
	<u>\$26,549.16</u>

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