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THE

MISSIONARY MAGAZINE.

VOL. XXXI.

FEBRUARY, 1851.

No. 2.

AMERICAN BAPTIST MISSIONARY UNION.

CLOSING SCENES IN DR. JUDSON'S LIFE.

Since the publication of our last number, we have been kindly put in possession of the following letter, giving some of the closing scenes in Dr. Judson's life, addressed to his surviving sister by Mrs. Judson. It will be read, we cannot doubt, with a most deep and grateful interest. It fills up a want which we had painfully felt in all that had been previously communicated, relative to the circumstances and manner of Dr. Judson's departure from us. It lays open traits of native character and a maturity of spiritual attainments that must greatly contribute to endear his memory to every Christian and every ingenuous heart. It furnishes new illustrations of the power and the blessedness of Christian faith, and of the unfailling grace of our Redeemer to those who serve him steadfastly to the end.

Mrs. Judson writes from Maulmain, Sept. 20 :—

Last month I could do no more than announce to you our painful bereavement, which though not altogether unexpected, will, I very well know, fall upon your heart with overwhelming weight. You will find the account of your brother's last days on board the *Aristide Marie*, in a letter written by Mr. Ranney from Mauritius, to the Secretary of the Board; and I can add nothing to it, with the exception of a few unimportant particulars, gleaned in conversations with Mr. R. and the *Coringa* servant. I grieve that it should be so—that I was not permitted to watch beside him during those days of terrible suffering; but the pain, which I at first felt, is gradually yielding to gratitude for the inestimable privileges, which had previously been granted me.

There was something exceedingly beautiful in the decline of your brother's life—more beautiful than I can describe, though the impression will remain with me as a sacred legacy, until I go to meet him where suns shall never set, and life shall never end. He had been, from my first acquaintance with him, an uncommonly spiritual Christian, exhibiting his richest graces in the unguarded intercourse of private life; but during his last year, it seemed as though the light of the world on which he was entering, had been sent to brighten his upward pathway. Every subject on which we conversed, every book we read, every incident that occurred, whether trivial or important, had a tendency to suggest some peculiarly spiritual

train of thought, till it seemed to me that more than ever before, "Christ was all his theme." Something of the same nature was also noted in his preaching, to which I then had not the privilege of listening. He was in the habit, however, of studying his subject for the Sabbath, audibly, and in my presence, at which time he was frequently so much affected as to weep, and sometimes so overwhelmed with the vastness of his conceptions, as to be obliged to abandon his theme and choose another. My own illness at the commencement of the year had brought eternity very near to us, and rendered death, the grave, and the bright heaven beyond it, familiar subjects of conversation. Gladly would I give you, my dear sister, some idea of the share borne by him in those memorable conversations; but it would be impossible to convey, even to those who knew him best, the most distant conception. I believe he has sometimes been thought eloquent, both in conversation and in the sacred desk; but the fervid, burning eloquence, the deep pathos, the touching tenderness, the elevation of thought, and intense beauty of expression, which characterized those private teachings, were not only beyond what I had ever heard before, but such as I felt sure arrested his own attention, and surprised even himself. About this time he began to find unusual satisfaction and enjoyment in his private devotions; and seemed to have new objects of interest continually rising in his mind, each of which in turn became special subjects of prayer. Among these, one of the most prominent was the conversion of his posterity. He remarked, that he had always prayed for his children, but that of late he had felt impressed with the duty of praying for their children and their children's children down to the latest generation. He also prayed most fervently, that his impressions on this particular subject might be transferred to his sons and daughters, and thence to their offspring, so that he should ultimately meet a long unbroken line of descendants, before the throne of God, where all might join together in ascribing everlasting praises to their Redeemer.

Another subject, which occupied a large share of his attention, was that of brotherly love. You are, perhaps, aware, that like all persons of his ardent temperament, he was subject to strong attachments and aversions, which he sometimes had difficulty in bringing under the controlling influence of divine grace. He remarked that he had always felt more or less of an affectionate interest in his brethren, as brethren,—and some of them he had loved very dearly for their personal qualities; but that he was now aware he had never placed his standard of love high enough. He spoke of them as children of God, redeemed by the Saviour's blood, watched over and guarded by his love, dear to his heart, honored by him in the election, and to be honored hereafter before the assembled universe; and he said it was not sufficient to be kind and obliging to such, to abstain from evil speaking, and make a general mention of them in our prayers; but our attachment to them should be of the most ardent and exalted character—it would be so in heaven, and we lost immeasurably by not beginning now. "As I have loved you, so ought ye also to love one another," was a precept continually in his mind, and he would often murmur, as though unconsciously, "'As I have loved you'—'as I have loved you,'"—then burst out with the exclamation, "Oh, the love of Christ! the love of Christ!"

His prayers for the mission were marked by an earnest, grateful enthusiasm, and in speaking of missionary operations in general, his tone was one of elevated triumph, almost of exultation—for he not only felt an unshaken confidence in their final success, but would often exclaim, "What wonders—oh, what wonders God has already wrought!"

I remarked, that during this year his literary labor which he had never liked, and upon which he had entered unwillingly and from a feeling of necessity, was growing daily more irksome to him; and he always spoke of it as his "heavy work," his "tedious work," "that wearisome dictionary," &c., though this feeling led to no relaxation of effort. He longed, however, to find some more spiritual employment,

to be engaged in what he considered more legitimate missionary labor, and drew delightful pictures of the future, when his whole business would be but to preach and to pray.

During all this time I had not observed any failure in physical strength; and though his mental exercises occupied a large share of my thoughts when alone, it never once occurred to me that this might be the brightening of the setting sun;—my only feeling was that of pleasure, that one so near to me was becoming so pure and elevated in his sentiments, and so lovely and Christ-like in his character. In person he had grown somewhat stouter than when in America, his complexion had a healthful hue compared with that of his associates generally; and though by no means a person of uniformly firm health, he seemed to possess such vigor and strength of constitution, that I thought his life as likely to be extended twenty years longer, as that of any member of the mission. He continued his system of morning exercise, commenced when a student at Andover, and was not satisfied with a common walk on level ground, but always chose an up-hill path, and then frequently went bounding on his way, with all the exuberant activity of boyhood.

He was of a singularly happy temperament, although not of that even cast, which never rises above a certain level, and is never depressed. Possessing acute sensibilities, suffering with those who suffered, and entering as readily into the joys of the prosperous and happy, he was variable in his moods; but religion formed such an essential element in his character, and his trust in Providence was so implicit and habitual, that he was never gloomy, and seldom more than momentarily disheartened. On the other hand, being accustomed to regard all the events of this life, however minute or painful, as ordered in wisdom, and tending to one great and glorious end, he lived in almost constant obedience to the apostolic injunction, "Rejoice evermore!" He often told me that although he had endured much personal suffering, and passed through many fearful trials in the course of his eventful life, a kind Providence had also hedged him round with precious, peculiar blessings, so that his joys had far outnumbered his sorrows.

Toward the close of September of last year, he said to me one evening, "What deep cause have we for gratitude to God!—do you believe there are any other two persons in the wide world so happy as we are?" enumerating in his own earnest manner, several sources of happiness, in which our work as missionaries, and our eternal prospects, occupied a prominent position. When he had finished his glowing picture, I remarked, (I scarcely know why, but there was a heavy cloud upon my spirits that evening,) "We are certainly very happy now, but it cannot be so always—I am thinking of the time when one of us must stand beside the bed, and see the other die."

"Yes," he said, "that will be a sad moment; I felt it most deeply a little while ago, but now it would not be strange if your life were prolonged beyond mine—though I should wish if it were possible to spare you that pain. It is the one left alone who suffers, not the one who goes to be with Christ. If it should only be the will of God that we might go together, like young James and his wife. But he will order all things well, and we can safely trust our future to his hands."

That same night we were roused from sleep by the sudden illness of one of the children. There was an unpleasant, chilling dampness in the air, as it came to us through the openings in the sloats above the windows, which affected your brother very sensibly, and he soon began to shiver so violently, that he was obliged to return to his couch, where he remained under a warm covering until morning. In the morning he awoke with a severe cold, accompanied by some degree of fever, but as it did not seem very serious, and our three children were all suffering from a similar cause, we failed to give it any especial attention. From that time he was never well, though in writing to you before, I think I dated the commencement of his illness, from the month of November, when he laid aside his studies. I know

that he regarded this attack as trifling, and yet one evening he spent a long time in advising me with regard to my future course, if I should be deprived of his guidance; saying that it is always wise to be prepared for exigencies of this nature. After the month of November, he failed gradually, occasionally rallying in such a manner as to deceive us all, but at each relapse sinking lower than at the previous one, though still full of hope and courage, and yielding ground only, inch by inch, as compelled by the triumphant progress of disease. During some hours of every day he suffered intense pain; but his naturally buoyant spirits and uncomplaining disposition led him to speak so lightly of it, that I used sometimes to fear the doctor, though a very skilful man, would be fatally deceived.

As his health declined, his mental exercises at first seemed deepened; and he gave still larger portions of his time to prayer, conversing with the utmost freedom on his daily progress, and the extent of his self-conquest. Just before our trip to Mergui, which took place in January, he looked up from his pillow one day with sudden animation, and said to me earnestly, "I have gained the victory at last. I love every one of Christ's redeemed, as I believe he would have me love them—in the same manner, though not probably to the same degree as we shall love one another in heaven; and gladly would I prefer the meanest of his creatures, who bears his name, before myself." This he said in allusion to the text, "In honor preferring one another," on which he had frequently dwelt with great emphasis. After further similar conversation he concluded, "And now here I lie at peace with all the world, and what is better still, at peace with my own conscience. I know that I am a miserable sinner in the sight of God, with no hope but in the blessed Saviour's merits; but I cannot think of any particular fault, any peculiarly besetting sin, which it is now my duty to correct. Can you tell me of any?"

And truly, from this time no other word would so well express his state of feeling, as that one of his own choosing—*peace*. He had no particular exercises afterwards, but remained calm and serene, speaking of himself daily as a great sinner, who had been overwhelmed with benefits, and declaring, that he had never in all his life before, had such delightful views of the unfathomable love, and infinite condescension of the Saviour, as were now daily opening before him. "Oh, the love of Christ! the love of Christ!" he would suddenly exclaim, while his eye kindled, and the tears chased each other down his cheeks, "we cannot understand it now—but what a beautiful study for eternity!"

After our return from Mergui, the doctor advised a still further trial of the effects of sea air, and sea-bathing, and we accordingly proceeded to Amherst, where we remained nearly a month. This to me was the darkest period of his illness—no medical adviser, no friend, at hand, and he daily growing weaker and weaker. He began to totter in walking, clinging to the furniture and walls, when he thought he was unobserved, (for he was not willing to acknowledge the extent of his debility,) and his wan face was of a ghastly paleness. His sufferings too were sometimes fearfully intense, so that in spite of his habitual self-control, his groans would fill the house. At other times a kind of lethargy seemed to steal over him, and he would sleep almost incessantly for twenty-four hours, seeming annoyed if he were aroused or disturbed. Yet there were portions of the time, when he was comparatively comfortable, and conversed intelligently; but his mind seemed to revert to former scenes, and he tried to amuse me with stories of his boyhood—his college days—his imprisonment in France, and his early missionary life. He had a great deal also to say on his favorite theme, "The love of Christ;" but his strength was too much impaired for any continuous mental effort. Even a short prayer made audibly, exhausted him to such a degree, that he was obliged to discontinue the practice.

At length I wrote to Maulmain, giving some expression of my anxieties and misgivings, and our kind missionary friends, who had from the first evinced all the tender interest and watchful sympathy of the nearest kindred, immediately sent

for us—the doctor advising a sea-voyage. But as there was no vessel in the harbor bound for a port sufficiently distant, we thought it best, in the meantime, to remove from our old dwelling, which had long been condemned as unhealthy, to another mission-house, fortunately empty. This change was at first attended with the most beneficial results, and our hopes revived so much, that we looked forward to the approaching rainy season for entire restoration. But it lasted only a little while, and then both of us became convinced, that though a voyage at sea involved much that was exceedingly painful, it yet presented the only prospect of recovery, and could not, therefore, without a breach of duty, be neglected.

“Oh, if it were only the will of God to take me now—to let me die here!” he repeated over and over again, in a tone of anguish, while we were considering the subject. “I cannot, cannot go!—this is almost more than I can bear! was there ever suffering like our suffering!” and the like broken expressions, were continually falling from his lips. But he soon gathered more strength of purpose; and after the decision was fairly made, he never hesitated for a moment, rather regarding the prospect with pleasure. I think the struggle which this resolution cost, injured him very materially; though probably it had no share in bringing about the final result. God, who saw the end from the beginning, had counted out his days, and they were hastening to a close. Until this time he had been able to stand, and to walk slowly from room to room; but as he one evening attempted to rise from his chair, he was suddenly deprived of his small remnant of muscular strength, and would have fallen to the floor, but for timely support.

From that moment his decline was rapid. As he lay helplessly upon his couch, and watched the swelling of his feet, and other alarming symptoms, he became very anxious to commence his voyage, and I felt equally anxious to have his wishes gratified. I still hoped he might recover—the doctor said the chances of life and death were in his opinion equally balanced—and then he always loved the sea so dearly! There was something exhilarating to him in the motion of a vessel, and he spoke with animation of getting free from the almost suffocating atmosphere incident to the hot season, and drinking in the fresh sea breezes. He talked but little more, however, than was necessary to indicate his wants, his bodily sufferings being too great to allow of conversation; but several times he looked up to me with a bright smile, and exclaimed, as heretofore, “Oh the love of Christ! the love of Christ!”

I found it difficult to ascertain, from expressions casually dropped, from time to time, his real opinion with regard to his recovery; but I thought there was some reason to doubt whether he was fully aware of his critical situation. I did not suppose he had any preparation to make at this late hour, and I felt sure that if he should be called ever so unexpectedly, he would not enter the presence of his Maker with a ruffled spirit; but I could not bear to have him go away, without knowing how doubtful it was whether our next meeting would not be in eternity; and perhaps too, in my own distress, I might still have looked for words of encouragement and sympathy, to a source which had never before failed.

It was late in the night, and I had been performing some little sick-room offices, when suddenly he looked up to me, and exclaimed, “This will never do! You are killing yourself for me, and I will not permit it. You must have some one to relieve you. If I had not been made selfish by suffering, I should have insisted upon it long ago.”

He spoke so like himself—with the earnestness of health, and in a tone to which my ear had of late been a stranger, that for a moment I felt almost bewildered with sudden hope. He received my reply to what he had said, with a half-pitying, half-gratified smile, but in the meantime his expression had changed—the marks of excessive debility were again apparent, and I could not forbear adding, “It is only a little while, you know.”

"Only a little while," he repeated mournfully; "this separation is a bitter thing, but it does not distress me now as it did—I am too weak." "You have no reason to be distressed," I answered, "with such glorious prospects before you. You have often told me it is the one left alone who suffers, not the one who goes to be with Christ." He gave me a rapid, questioning glance, then assumed for several moments an attitude of deep thought. Finally, he slowly unclosed his eyes, and fixing them on me, said in a calm, earnest tone, "I do not believe I am going to die. I think I know why this illness has been sent upon me—I needed it—I feel that it has done me good—and it is my impression, that I shall now recover, and be a better and more useful man."

"Then it is your wish to recover?" I inquired. "If it should be the will of God, yes. I should like to complete the dictionary, on which I have bestowed so much labor, now that it is so nearly done; for though it has not been a work that pleased my taste, or quite satisfied my feelings, I have never underrated its importance. Then after that come all the plans that we have formed. Oh, I feel as though only just beginning to be prepared for usefulness."

"It is the opinion of most of the mission," I remarked, "that you will not recover." "I know it is," he replied; "and I suppose they think me an old man, and imagine it is nothing for one like me to resign a life so full of trials. But I am not old—at least in that sense—you know I am not. Oh! no man ever left this world, with more inviting prospects, with brighter hopes or warmer feelings—warmer feelings"—he repeated, and burst into tears. His face was perfectly placid, even while the tears broke away from the closed lids, and rolled, one after another, down to the pillow. There was no trace of agitation or pain in his manner of weeping, but it was evidently the result of acute sensibilities, combined with great physical weakness. To some suggestions which I ventured to make, he replied, "It is not that—I know all that, and feel it in my inmost heart. Lying here on my bed, when I could not talk, I have had such views of the loving condescension of Christ, and the glories of heaven, as I believe are seldom granted to mortal man. It is not because I shrink from death, that I wish to live, neither is it because the ties that bind me here, though some of them are very sweet, bear any comparison with the drawings I at times feel towards heaven; but a few years would not be missed from my eternity of bliss, and I can well afford to spare them, both for your sake and for the sake of the poor Burmans. I am not tired of my work, neither am I tired of the world, yet when Christ calls me home, I shall go with the gladness of a boy bounding away from his school. Perhaps I feel something like the young bride, when she contemplates resigning the pleasant associations of her childhood, for a yet dearer home—though only a very little like her—for *there is no doubt resting on my future.*" "Then death would not take you by surprise," I remarked, "if it should come even before you could get on board ship." "Oh, no," he said, "death will never take me by surprise—do not be afraid of that—I feel *so strong in Christ.* He has not led me so tenderly thus far, to forsake me at the very gate of heaven. No, no; I am willing to live a few years longer, if it should be so ordered, and if otherwise, I am willing and glad to die now. I leave myself entirely in the hands of God, to be disposed of according to his holy will."

The next day some one mentioned in his presence, that the native Christians were greatly opposed to the voyage, and that many other persons had a similar feeling with regard to it. I thought he seemed troubled, and after the visitor had withdrawn, I inquired if he still felt as when he conversed with me the night previous. He replied, "Oh yes; that was no evanescent feeling. It has been with me, to a greater or less extent, for years, and will be with me, I trust, to the end. I am ready to go *to-day*—if it should be the will of God, this very hour; but I am not *anxious* to die—at least when I am not beside myself with pain."

"Then why are you so desirous to go to sea? I should think it would be a

matter of indifference to you." "No," he answered quietly, "my judgment tells me it would be wrong not to go—the doctor says *criminal*. I shall certainly die here—if I go away I may possibly recover. There is no question with regard to duty in such a case; and I do not like to see any hesitation, even though it springs from affection."

He several times spoke of a burial at sea, and always as though the prospect were agreeable. It brought, he said, a sense of freedom and expansion, and seemed far pleasanter than the confined, dark, narrow grave, to which he had committed so many that he loved. And he added, that although his burial-place was a matter of no real importance, yet he believed it was not in human nature to be altogether without a choice.

I have already given you an account of the embarkation, of my visits to him while the vessel remained in the river, and of our last sad, silent parting; and Mr. Ranney has finished the picture. You will find in this closing part, some dark shadows, that will give you pain; but you must remember that his present felicity is enhanced by those very sufferings; and we should regret nothing that serves to brighten his crown in glory. I ought also to add, that I have gained pleasanter impressions in conversation with Mr. R. than from his written account; but it would be difficult to convey them to you; and, as he whom they concern was accustomed to say of similar things, "you will learn it all in heaven."

During the last hour of your sainted brother's life, Mr. Ranney bent over him and held his hand; while poor Pinapah stood at a little distance weeping bitterly. The table had been spread in the cuddy, as usual, and the officers did not know what was passing in the cabin, till summoned to dinner. Then they gathered about the door, and watched the closing scene with solemn reverence. Now—thanks to a merciful God!—his pains had left him, not a momentary spasm disturbed his placid face, nor did the contraction of a muscle denote the least degree of suffering; the agony of death was passed, and his wearied spirit was turning to its rest in the bosom of the Saviour. From time to time, he pressed the hand in which his own was resting, his clasp losing in force at each successive pressure; while his shortened breath (though there was no struggle, no gasping, as if it came and went with difficulty,) gradually grew softer and fainter, until it died upon the air—and he was gone. Mr. Ranney closed the eyes, and composed the passive limbs,—the ship's officers stole softly from the door, and the neglected meal was left upon the board untasted.

They lowered him to his ocean-grave, without a prayer; for his freed spirit had soared above the reach of earthly intercession, and to the foreigners who stood around, it would have been a senseless form. And there they left him in his unquiet sepulchre; but it matters little, for we know that while the unconscious clay is "drifting, on the shifting currents of the restless main," nothing can disturb the hallowed rest of the immortal spirit. Neither could he have a more fitting monument, than the blue waves which visit every coast; for his warm sympathies went forth to the ends of the earth, and included the whole family of man. It is all as God would have it, and our duty is but to bend meekly to his will, and wait, in faith and patience, till we also shall be summoned home.

INTELLIGENCE FROM THE MISSIONS.

SIAM.

LETTERS OF MR. DEAN.

The following letters are in continuation of the narrative of Mr. Dean's visit to Siam. See page 369, last volume.

Visit to out-stations—A patriarch.

Bangkok, May 18, 1850.—I have just returned from a visit to the out-stations at Leng kia chu, and Bang chang. We left Bangkok by boat on Friday, the 10th, and reached Leng kia chu on the following day. There I found Chek Mui occupying the mission house and in charge of the station. Several Chinese came in on Saturday afternoon, and made inquiries on general subjects and entered into conversation about the Christian religion. On Sunday I met about thirty Chinese at the mission house, for religious worship. Three of these are members of the church, one the assistant in charge of the station. One is Chek Hia, a man about forty years old, with a family of four or five children, and who says he meets with much opposition in his Christian course, from his pagan wife. The other church member is old Pě T'ong, a man eighty years old, who has lived with his wife for fifty years. The old lady does not join her husband in Christian worship, but appears friendly to Christianity; and on this occasion two little girls (grand-daughters) attended the old gentleman to public worship, rowing his boat, though the place was two miles from his residence. The old man made the closing prayer after sermon, with much appropriateness of language and a feeling heart. It was good to listen to the tremulous voice of this old patriarch as he bowed his whitened head in prayer to Almighty God.

Candidates for baptism—The Siamese twins.

After worship I had conversation with two Chinese, who had offered themselves

as candidates for baptism, and after many inquiries and such instruction as could be given at the time, they were furnished with a copy of the Christian Manual and the Gospel of Matthew with notes, as books of study till the next communion season, when they propose to come forward for baptism.

A severe storm of wind and rain prevented a meeting with the people here on Sabbath evening. On Monday morning we went to the mouth of the Ta Chin river, a couple of miles below the town, where our boatmen cast their net for fish. It was past midday on Monday when, the tide favoring, we passed up the Ta Chin river, some three or four miles from its mouth, when we entered the Me Klong canal, which connects the Ta Chin with the Me Klong river. We reached the town of Me Klong, at the opposite terminus of the canal, at half past nine o'clock the next morning, having stopped an hour and a half where the tides meet, at a place called Ma Hon (dog howl).

At Me Klong we took breakfast in our boat, while anchored in front of a wat or temple. These wats are the only hotels, as well as the only school houses and colleges, in the country. Here travellers find a shelter in the open sheds in front of the temples, but every traveller in this country is supposed to carry with him his bed and provisions, and cooking materials. This town has a population of ten or twelve thousand Siamese; but a short distance above, on the Me Klong river, are villages of Chinese with their floating houses, and well filled shops. Me Klong is the native place of the Siamese twins, whose parents are now dead. Some of the family still reside at this place, whose chief interest about their absent brothers is that they should send home some money for their poor relations. But if, as is

reported, they were sold for money and sent away by their friends into a foreign country, they may not be under very great obligations to remit money to those who sold them.

Bang chang—Encouraging indications.

At 6 o'clock, P. M., on Tuesday, we entered the canal from the Me Klong river, which leads to the gardens of Bang chang; and at 9 o'clock the same evening reached the mission house now occupied by Chek Suan. On calling to him from the boat, he replied that he was "reading for evening worship, but had not prayed." When he had done praying he came to the boat to receive us. Bang chang is an extensive plain of the richest soil, in many parts highly cultivated as gardens. Our mission have a large garden here, and a house occupied by an assistant. Several of the gardeners come in to worship on the Sabbath, seven or eight of whom appear sincere. One proposes to be baptized at the next communion season, and two or three others afford encouraging proof of true piety. I spent with these one day and two nights, and had the pleasure of holding encouraging conversation with them, and joining with them in morning and evening prayer. We left there on Thursday morning and reached Bangkok on Saturday morning, after a week of interesting effort for these scattered sheep.

Additions to the church—State of Bang chang station—Liberality.

June 6.—Last Sabbath, four Chinese were baptized and added to this church. Three of these, viz., Chek P'in, Chek Lua and Bun Seng are fishermen residing at Leng kia chu, and the other, Pě Chiu, is an old man of sixty-nine years, who lives at the outstation of Bang chang. They make the whole number of baptisms here from the beginning, fifty-nine. Of this number one is a Burman, one a Siamese woman, one a Chinese woman, (born in this country,) and the remainder are Chinamen. Of the number baptized, six have been excluded, twenty-two

have died, and five have returned to China, in Christian fellowship. Of those now living in Siam, in fellowship of the church, one was ill, one was absent from home, and the remaining twenty-four were present at the Lord's Supper last Sabbath. On that occasion, in addition to the four Chinese, that day baptized, four members of the mission, viz.: Mr. and Mrs. Chandler, Miss Morse and Mrs. Jones, were formally received into membership by this church, of which Mr. Jones was elected pastor, and Mr. Chandler deacon and clerk.

The native members from the outstations remained to attend the monthly concert on Monday, and their prayers indicated that they had no occasion to go abroad for proof of the mercy of God, nor to ask in doubt whether Christ had still power to forgive sins. On Tuesday morning, at early dawn, they started on their return, accompanied by Sin Se Siang, who is to spend a week or two at the two stations of Leng kia chu and Bang chang. At the latter place are three or four Chinese who, during my recent visit there, came together at the mission house and afforded reason to hope that they were sincere believers in Christ. The whole number in regular attendance at that station, on the Sabbath, does not exceed eight or ten, but the field is one of much promise. The house there requires some repairs, for which the contribution at the last monthly concert was, by the native members, increased to twelve ticals. This is proof of their liberality, considering their extreme poverty.

Excluded members—Difficulties of a Christian profession—Assurance of ultimate success.

Chek Tiem, who was baptized in 1842, and excluded in 1847, died yesterday. He had been at the chapel for several Sabbaths previous to the last two, when disease prevented, and had exhibited signs of sincere penitence and desired a restoration to the fellowship of the church. One other excluded member has desired to be restored to membership. Some of the members, who

had wandered from the path, show symptoms of a desire to return ; but they all find difficulties in living a Christian life, unknown to those who live in a Christian land. The whole frame-work of society, the usages of life, the mode of transacting business, are all hostile to a life of obedience to the divine command. While this is the course of the multitude, it is no easy matter for one here and there, of little faith and limited knowledge, without influence or the means of a livelihood, to reverse the course and stem the torrent. Here almost every man is servant to some one above him, and is not master of his own time ; or, if he enters into business with others, his co-partners are pagans, and disregard his principles of action ; or if he opens a shop during the week and closes it on Sunday, his customers will go to others, where they can be supplied every day in the week, and will not patronize a man who shuts his doors upon them one day in seven. These, together with other equal or more serious obstacles, render it a matter of surprise that so few fall, and that so many in spite of the difficulties maintain their integrity. They need encouragement, they need instruction, and they need to be prayed for. Beyond the limits of the church, many have heard the truth ; and here and there are found those, we know not how many, who have believed the gospel, and need some one to take them by the hand and lead them in the right way. The field is wide, the harvest is white and the work is inviting, but who is ready to gather the sheaves ? The gospel is not a fable, preaching it is not folly, and the harvest will not be fruitless. Men now may deride the work, despise the means and mock at the promised results ; but a future world will disclose, in this work, a scheme, a system of means, and a measure of consequences, which Jehovah will not be unwilling to acknowledge as his own.

Sabbath services—Native preaching.

July 29.—Perhaps I cannot better give you an idea of the present state of

the Chinese department of this mission, than by recording the exercises of the last Sabbath. At half past 7 o'clock the Chinese, including domestics, school-boys, and assistants, assembled for morning prayers. They first sang a hymn. Then each repeated six verses from the third chapter of Genesis, being a review of the verse a day for the previous week. Then each repeated in order the name and date of the books of the Old Testament, giving the writer's name when known, and as much of his history as they knew. The lessons for the week included the books from Genesis to Jeremiah. After a few questions and explanations the season was closed by prayer. At 9 A. M., Kiok Cheng preached to a congregation of about thirty Chinese from Heb. 12: 25. The sermon was followed by an exhortation and a closing prayer. At 12 o'clock, (after Siamese worship,) Chek Soi addressed a congregation of about twenty-five Chinese, from Jas. 1: 23. This service also was closed by an exhortation and prayer from another member of the church. At 2 P. M., Chek Hua addressed a company of about a dozen Chinese, at the garden. His text was taken from 1 Cor. 1: 12. "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." After telling his hearers that, while Paul was imprisoned at Rome, he heard that the disciples at Corinth were in a strife among themselves, one saying, I am Paul's disciple, and one saying I am Apollos' disciple, and another saying I am Peter's disciple,—and that this made Paul very sorry, and he thought he would at once write them a letter and tell them not do so ;—"Now among us," he proceeded, "some were baptized by teacher Jones, and some by teacher Goddard, and some by teacher Dean ; but suppose we should begin to strive and say, 'I am this teacher's disciple,' and another should say, 'I am that teacher's disciple,' would they be pleased or should we be profited ? No ! They wish us all to be *Jesus' disciples.*"

At half past 4 P. M., Mr. Smith preached in English, to a congregation of about twenty-five persons, composed chiefly of missionaries and their families. His text was, "Be ye holy, for I am holy?" These English services are conducted by the missionary gentlemen in alphabetical order, and held sometimes on one side of the river and sometimes on the other, there being a small teak wood chapel at each place.

Other Missions—Siamese printing.

The missionaries now here, in addition to those connected with your Board, are the Rev. Messrs. Mattoon, House and Bush of the Presbyterian Board, and Messrs. Bradley, Silsby and Lane of the American Missionary Association.

The king has at length, after a seclusion from public business for nearly two months, made his appearance, but the country is somewhat disquieted by various rumors about the approach of the English. Sir James Brooks, of Labuan, is daily expected here, to revise the English treaty with Siam, and the Siamese have seven or eight thousand men at the forts of the mouth of the river to receive him. The English evidently are coming with amicable intentions, but the Siamese from ignorance are apprehending a hostile invasion.

Mr. Jones has just printed entire, the 2d complete edition of the New Testament in Siamese, and the Roman Catholic bishop has printed a grammar of the language in Siamese and Latin. A Siamese nobleman has had printed at the missionary press an edition of the Siamese Laws. The cholera appears to have passed away, and the city now enjoys health; the rains have improved the temperature.

Return to China—State of the Mission at Bangkok.

Oct. 1.—I left Bangkok three days ago, and am now on my way to China, via Singapore. The members of the various Missions in Siam were engaged in their usual duties, though some of the number were not very

strong. Mr. Jones requires a change of climate, and a release from care. He is waiting the arrival of some one to take charge of the Chinese church, which is now under the supervision of Mrs. Jones, aided by Kiok Cheng, the native assistant. This assistant is doing well. In preaching and in pastoral labors he compares favorably with many of the pastors of our churches at home; but it needs some man of maturity to superintend this department of the mission. It has been my aim during the six months I have spent at Bangkok, to aid him in such preparatory instruction as will enable him to go on for a time with the prospect of success, with such superintendence as he now enjoys; but it is fondly expected that a man from you may now be on his way for this important post. In addition to the Chinese baptized during my late visit to Bangkok, there are a few others who appear like hopeful candidates.

The Siamese still remain impenitent, but truth has been widely diffused among them; many read with apparent interest the books on Christianity, and it is not incompatible with the Christian's faith to expect that their redemption is near.

Political state of the country.

The present political condition of the country is unsettled. The late missions from the governments, both of the United States and Great Britain, have been unsuccessful, and the policy of the Siamese appears more restrictive, and less inclined to intercourse with foreigners, than it did ten years ago.

It is difficult to foresee the course affairs may now take at Siam since the British ambassador, Sir James Brooke, has left Bangkok; but I think our missionary friends there will not be exposed to personal danger; still they may suffer some inconvenience from the unsettled state of affairs. There are in the country apparent seeds of civil discord, among the officials of the government and men of rank, while the common people are composed of a variety of conflicting elements, such as Siamese, Chinese of vari-

ous clans, Laos, Peguans, Burmans, Malays, &c. It would not be surprising if, before many more years, there should be some important political changes in Siam. In the mean time our mission there, which has so eminently been a child of the divine care, may continue to claim a large share in the prayers and sympathies of the church. It is not, perhaps, too much to say, that the mission has not heretofore enjoyed that sympathy and support which its importance and promise demand; and these prospective trials may be kindly intended to direct the attention of the church to its claims. At any rate, the cause of the Master and the persons of his servants there, may safely be entrusted to Him who worketh all things well. Still, it may not be untimely for the church to pray for them;—and if they pray, they will labor; as the measure of our interest in a good object is determined by the efforts we make to promote it.

NINGPO.

JOURNAL OF MR. GODDARD.

Ningpo, Sept. 6, 1850.—I have often desired to keep a regular journal, that you may be the better informed of our labors, and of the progress of the cause. But there is so much sameness in my employments from day to day, that a journal could not be particularly interesting. That you may, however, have some idea of the nature of my work and the manner in which it is carried on, I send you this account of

A WEEK AT NINGPO.

Aug. 25. Sabbath.—At 9 o'clock, A. M., attended English services at the chapel of the Presbyterian Mission; sermon by Rev. W. Martin, from the text, "I beseech you that ye walk worthy of the vocation wherewith ye are called." At 11 o'clock went to our chapel in the city. The day being hot, none came in when the gong was struck. I therefore went to the outer door with some tracts,

and gave them to the passers by, inviting all who were willing to come in. A congregation was thus soon gathered, and services commenced. In the midst of the discourse a procession passed by with gongs and music. Our hearers, after the fashion of the Chinese, hastened to see what was going on, and left me nearly alone. However, after waiting a little they returned.

Singular superstition—Prayer for rain.

The procession proved to be a large company of villagers, with an idol and a fish, which they were carrying to the offices of several of the chief mandarins, for them to worship and pray for rain. The Chinese have an idea of a dragon,—some undefined, unknown kind of harmless animal, that has power to cause rain. By some means a report gets started that a dragon resides in a certain water,—a well, perhaps, or a ford, a lake or a river. This report is handed down from generation to generation, and the place is considered sacred. In seasons of drought, the mandarins sometimes go out to these places and worship; and sometimes people perform certain rites at those places, and catching the first fish that comes up, call it a dragon, put it in a vessel of water, and carry it to the mandarins to be worshipped by them. After having been worshipped, the fish is left to die and no more attention is paid to it. It is said, there have been instances of persons casting themselves into the water, where a dragon was supposed to reside, and drowned, as a sacrifice to him. Such sacrifices are said to be sure to bring rain. The killing of animals is usually prohibited by the mandarins in times of drought, in the hope that the breaking off from this sin, as they regard it, may bring rain.

Sabbath school, bible class and evening services—Offerings for the dead.

After the close of the chapel services, I attended the Sabbath school for children connected with the Mission school. One class of ten children recited and explained the second chapter of Gene-

sis, and in review gave a general account of the first. After Sabbath school, attended a bible class usually under the care of Dr. Macgowan, he being now absent at Chusan. Five persons were present and recited various portions of Scripture. Returned home about 2 o'clock P. M. At 5 o'clock had services at home, mostly for the benefit of our children.

In the evening went again to our chapel. It was filled with hearers. During the hot season few attend in the day time, but a large number in the evening. The word spoken was listened to with considerable attention, some coming and going and talking, of course. At the time the services should have closed, the assistant asked if they still wished to hear, as he had more to say. Several called out Hear! hear!—so he explained more fully the plan of redemption by Christ.

On my return from the chapel one street was illuminated for a considerable distance with lanterns of different colors, and tables were set in front of nearly every door, with cakes and fruits of various kinds; and two platforms were built across the street, furnished in a similar manner. This was to feed the ghosts of persons who had died in that neighborhood, especially those whose friends were too poor to make the necessary offerings. There was music, and various ceremonies were performed. Reached home at half past nine o'clock quite wearied.

Translation of Scriptures—Destructive fire.

26. Monday.—Before breakfast looked over the portion of Scripture for to-day's translation. My two teachers came a little before nine, and with their help I labored in the translation, as usual, till 3 o'clock P. M., except a recess of twenty minutes at noon. Got over the last six verses of Exodus 28, and the first nine verses of Exodus 29. After dinner wrote part of a letter to a missionary association in America. Then visited two tea-shops,—rooms where hot tea is constantly kept, and passers-by stop to

drink, rest and talk—conversed with a considerable number of persons and distributed some fifteen tracts. The people listened with some attention; especially as I quoted from their own most celebrated author a sentence that says, "All mankind are brethren," and explained it to imply that all are children of a common Father, the true God. One of the Roman Catholic converts came in, but we had not much conversation together. In the evening examined the Hebrew of the portion of Scripture for to-morrow's translation. The chief difficulty in it respects the nature of the wave and heave offerings.

27. Tuesday.—About 11 o'clock last night was aroused by a tumult, and found that a destructive fire was raging in the city. It is said to have been caused by an opium smoker, who fell asleep without taking care of his pipe or lamp, so that his bed caught fire. About 200 houses are said to have been burned. The Roman Catholic chapel was injured, but not entirely destroyed. I understand the Chinese have fire companies and engines, but I have never seen their operations.

In translation to-day, advanced to Exodus 29: 25. After dinner and during the evening, a heavy rain prevented going out; spent the time, therefore, in writing, and examining the Hebrew text for to-morrow.

Progress in translation—Chapel service—Bible designation of coins, weights and measures.

28. Wednesday.—Proceeded in translation to Exodus 29: 40. In the evening attended service at the chapel. The room was nearly filled; but there was much coming and going, so that but few remained during the whole service.

29. Thursday.—In translation progressed to Exodus 30: 10. The proper translation of names of Jewish coins, weights and measures into Chinese, is often attended with much difficulty. But I have decided to endeavor to translate such terms, rather than transfer into the Chinese a multitude of Hebrew words, which would render the transla-

tion very unintelligible. Even in English, where the names of Hebrew weights and measures have become naturalized, to some extent, by long usage, but few ordinary readers have constantly in mind the amount of a "hin" or a "tenth deal," or get any accurate idea of the size of the tabernacle, the altar or the ark.

After dinner called on Mr. and Mrs. Lord, who have just returned from Chusan. They have had a very rough passage, but are now as well as usual. Spent the evening in preparing for the duties of to-morrow.

30. Friday.—One of my teachers (our native assistant) was absent to-day on account of the sickness of his wife. With the help of the other reached Exodus 30: 33. Attended services at the chapel in the evening: audience as usual, probably about eighty persons, many of whom remained and seemed to pay good attention during the whole service. Distributed about forty tracts, about half of which were portions of Scripture.

Chinese coin—Death of a supposed convert—
Retrospect.

31. Saturday.—Both teachers absent: assistant's wife dangerously sick. Took the opportunity to go out and get some dollars changed to the currency of this country,—a small brass coin, with a square hole in the middle, so that they may be strung on a string. They are put up 1000 on a string, the hundreds being separated by knots. They are called by foreigners "cash," about fifteen being equal to a cent. It is a remarkable custom here, in paying cash, whether for dollars or for any article of purchase, always to deduct one per cent., so that a bill for 1,000 cash only brings 990.

Spent the day in studies preparatory to the translation of the succeeding portions of Scripture. After dinner, it being the last day of the month, I attended the regular monthly business meeting of the mission, and in the evening the church meeting, to-morrow being the day for the observance of the Lord's Supper.

The assistant's wife died about 9 o'clock this evening. She had for some time seemed to believe the gospel, and desired to be baptized; but she was advised by her husband to wait a little, to test the genuineness of her conversion. She has not been able to converse during her short sickness. We would hope that through the mercy of God she may be one redeemed from among this people.

Thus have closed the labors of another week, another month, another season. We have great reason to be thankful for the health which, as a family, we have enjoyed. I fully expected to be obliged to suspend most of my labors during the past month or two. Last year I was obliged to do nothing in my study and at the chapel, from the close of July until October. During the past season I have suspended nothing, but only moderated somewhat my usual labors. The past week may be regarded as an average one for the summer. Genesis has been finished and 4000 copies printed; and I hope to have Exodus printed by the close of the year. I desire, however, to commit my way and my work to the Lord, who only can give success.

NOTES BY DR. MACGOWAN.

(Continued from page 28.)

Marriage festivities.

A marriage occurred in the family of Mr. Fan, my teacher. Marriage days are regulated by the imperial astronomers at Peking, and published in every almanac; they average eighty in a year. The invitation extended to all the members of the mission. Those of us who were able to be present, were ushered, on our arrival early in the morning, into the ancestral hall, where we were introduced to the numerous members of the family there assembled. At early dawn the bridegroom and his father had worshipped heaven and earth in the court, and subsequently the manes of their ancestors in the

hall. The tablets and pictures of the latter, going back many generations, were arranged about the upper end of the hall, surrounded by candles, dyed red, incense sticks, and offerings of every description of eatables. A part of the ceremony which had taken place about sunrise, consisted in reading a kind of petition, or announcement, to heaven, earth, and their ancestors, to the effect that the young man therein named had attained to years of discretion, and in obedience to their behests, desired to extend the line of their posterity by taking a wife, and begging that prosperity, longevity, and descendants might be vouchsafed to the new family. All the family and guests were gayly attired, and on all sides were indications of a grand repast being close at hand, but the excessive bustle which prevailed threatened to retard or frustrate their design. Two huge hogs, in quarters, occupied a conspicuous position in the great kitchen, with ducks, fowls, geese, fish, crabs, eggs, snails, vegetables, and delicacies of every description in abundance, spread about in the best position for display.

The bride.

About 9 A. M., the sound of fire crackers announced the approach of the bride. Music was not allowable on account of the mourning for the late emperor. A sedan, of a peculiar description, kept to hire out, is employed on these occasions. It is large and very heavy, with most elaborate carvings, covered with gold leaf or painted with vermilion pictures of gardens and genii, and with silk covers on the windows, so that it is impossible to obtain even a glimpse of the inmate. As these gay equipages pass through the streets, I have often heard the wailings of the imprisoned bride. She quits her home, unattended by any of her family, except, perhaps, by a brother half the distance to her new home. There she meets with none but strangers, none whom she has before seen; and if she be only ten or twelve years of age, as is often the

case, she has reason to be afraid, for she is almost sure to be treated like a slave by her mother-in-law, and without a friend to sympathize with her. Amongst those, however, who are not poor, the bride does not leave her home until about twenty years of age, and this was the case here. The young woman was accompanied by two female attendants of the class called *tobí*, who form a kind of caste in this part of China, being allowed to follow servile operations only. A part of the etiquette is, that the bride is supposed incapable of doing anything herself; hence, on coming out of the sedan she leans on the *tobís*, who all but carry her.

Reception by the bridegroom.

After lighting the candles and incense sticks, the bridegroom, elegantly attired in silk and cloth, with green leggins and high boots, proceeded to meet the lady, whose face was covered by two thick silk veils. These three, the mother taking no part, approached the tablets, and prostrated themselves nine times before them very slowly and with great gravity. The wife of the elder brother now removed one of the veils that concealed the face of the stranger, and left the other veil turned up so as to see her way. A younger brother here allowed his curiosity to overstep the rules of propriety. Pretending to be in quest of something, on the opposite side of the room, he hurried across it diagonally, turned up the veil and took a furtive glance at his new sister. She was now led away to her apartment, walking through several courts and passages, over rice-bags strowed on the ground to induce good luck in respect to their staff of life. Mrs. Goddard and Mrs. Macgowan, all the native ladies and the bridegroom, followed the bride to her apartments. The husband there removed the second veil, and for the first time fixed his eyes on his companion's face. He gazed a moment and left the room.

The bride then spent two hours at her toilet. On her head was placed a high tiara spangled with gold, from the

crown of which were pendant pearls so numerous as almost to conceal her features. The dresses were of silk and satin of various colors, red and green predominating, with a great amount of the richest embroidery. The "golden lilies," or feet, had been wrenched so as to be smaller, and of a more deformed shape, than usual; consequently her prostrations were of the most awkward description, as if she had been on stilts. Her complexion, could it have been discerned, would no doubt have been pleasing, for it was brown, the original color, doubtless, of the human race, and by far the most beautiful; but after the fashion of the country, a white powder was laid on the face so thickly as to make her resemble a manikin, relieved a little by lips painted a fiery red, and black eyebrows so shaved as to represent a semicircular line. Thus attired, she was led again to the ancestral hall, and went through a tiresome round of ceremonies before the whole clan present and deceased.

The feast—Inspection of the bride.

Next came the feasting. The master of the feast called off the men to dine in a back hall, the females occupying the principal one. On one side of the house about forty sat down to meat, and about as many ladies on the other. A prodigious quantity of provisions had been consumed, when the bride was led in to say, through her attendants, "Eat, friends, to your fill." Drinking followed, and playing forfeits, the loser being obliged to drink. The bride was then led to her apartment and *fed* by her attendants, for she is supposed to be incapable, on her bridal day, of performing even this homely service. The food was actually put into her mouth. When this was over, all in the house, men, women and children, were admitted into her chamber, where she was seated on her bed, her tobis on each side. Every one present proceeded in turn to examine her,—her dress and ornaments, her face and hands, but particularly her feet; the praises awarded to the latter evidently afforded her great gratification.

Introduction to a new existence—A "god all alive."

Most of the guests now retired, but the bride had still to perform a long round of ceremonies. She had first to be led to each of the numerous apartments of the extensive establishment, and next to be instructed in a mimicking manner, in all household duties, spinning, sweeping, cooking, &c. In the kitchen she was told, "The fire is kindled after this fashion;" "the meat is chopped in this way;" "the rice boiled so;" "the dishes washed here, and the broom kept there," and so on, as if she entered really on a new state of existence. Finally, she was led to the shrine of the god of the kitchen, but the family being very loose idolaters had no idol in the niche, which the temporarily hired cook perceiving, stepped before the kneeling lady and cried out, "Here is the god, all alive!"—and himself received the homage intended for that imaginary deity. This concluded the services of the day. Before retiring, Mrs. M. distributed a quantity of pin-cushions, needle-books, bags, book-markers, &c., among the females, which were greatly prized. We were informed that another party, all males, assembled in the evening, feasting and drinking until they could hold out no longer. The next day her brothers called to see the bride. No relative of hers could be at the wedding. At the close of a month, a visit of ceremony is paid by her to her parents.

Our object, in being present on an occasion like this, was not so much to do any good at the time, as, by mingling in a friendly, familiar manner with the people, to soften prejudices, study their manners, and prepare the way for more intimate and social intercourse, without which we must continue to labor at an immense disadvantage.

Bold robbery—Efficiency of the police.

It is not long since, that an unpleasant affair afforded an opportunity of viewing the Chinese in yet another light. About two o'clock one morning, our house was

entered by six robbers, who despoiled us largely before we took the alarm. The mandarins were active in exertions to apprehend the depredators, and were at some pains to recover the property. They were partially successful in both objects. When the case came to be investigated, I ceased regretting that I had failed lying hold of the culprits whilst engaged at their work, for they were all armed, and were old miscreants, branded in the face on account of previous robberies. One of them, a stalwart, athletic fellow, wrenched off his iron handcuffs. The loss fell most heavily on our little girl, who was aroused from her sleep by the noise on that occasion, and immediately inquired if her thimble was safe; and on finding that it was left behind, composed herself to sleep again, saying, "Mamma will make me other clothes."

MERGUI.

JOURNAL OF MR. BENJAMIN.

Tour to Themboung and Katay.

July 16, 1850.—Left about sundown in the midst of a pouring rain, for a visit to Themboung and Katay. Captain Boardman, the assistant commissioner stationed here, frequently visits the jungle in the rains, and says he considers it perfectly safe to do so, provided we make as little alteration as possible in our habits of living. I consider this an important suggestion, and have borne it in mind while making my preparations for this journey.

We took our course along a strait which cuts off a long narrow island, by which we were completely sheltered from the numerous squalls that prevail on the bay at this season.

17.—Passed along the strait named above, which is so situated that the currents of flood tide come from both ends and meet in the centre, and give us the advantage of both a rising and falling tide. Many arms of the main passage branch off inland, so many that my

teacher says the Karens cannot count them and often get lost in them. Before entering the Themboung creek, we came out into a beautiful though shallow bay, where the wind, having free play through a rather broad inlet, tossed our light craft sufficiently to give a pleasant variety and inform us that we had done well in avoiding the passage by open sea.

Sorrow, resignation and faith.

Arrived at Themboung landing about 3 o'clock P. M. While dinner was preparing, I went with my teacher a half hour's walk along a path almost hidden by the jungle, brushing upon my clothes as I passed, the drops of recent rain from the grass and leaves. The little village of four or five houses clustered around the zayat, does not present an unpleasant appearance. I found the assistant seated on the verandah of his house; and his wife, who has been some time ill, soon came out. I then broke to them the tidings of the death of their daughter—the wife of a Karen disciple, who has been in my employ for two or three months past. It was received with submission by both parents. The mother, after expressing her entire willingness that God should do as he chooses with her and her children, sat down on the floor, buried her face in her hands, and wept. "I am sorrowful, teacher," said she. "I had expected my daughter to come home and stay with me. But God has called her and I consent. There is left at home with me only a poor idiot child, who has never known enough to recognize any one, or move out of its place, and I am sick and unable to work. These afflictions seem heavy, but I know they will not last long; and are nothing compared with the joy I shall have in Heaven." I then referred to a son, a bright and promising lad of about fourteen years of age, who has been studying with me for a few weeks past, and recites to Mrs. B. in my absence. She immediately said she wished him to stay with me the year round, and work for me and study with me, and become a well

trained preacher if God should so order it. This permission was what I desired, but what, under the circumstances, I hardly expected. This poor woman's unquestioning faith, combined with a full share of maternal tenderness, deeply affected me. Blessed Saviour! who hast sought out and polished such a gem in such a wilderness!

The school and Sabbath worship suspended by sickness.

I learned upon inquiry that in all the families at the station there are some sick, and that the care of the sick leaves those in health little or no time for other employments. Hence there has been no school, and for several Sabbaths past none have assembled for worship. Two or three persons came in, while I was drying my clothes by the fire; after addressing a few words of exhortation and comfort to the visitors and the afflicted parents, and sending a request to those who were able, to come and see me in the morning, I returned to the boat.

18.—After breakfast seven persons arrived from the village. One of them returned immediately to take care of his sick family. With the rest I conversed for some time in my little cabin, and addressed to them an exhortation on the necessity of abiding in Christ, and leaning on him for support in their afflictions. I also urged them to assemble on the Sabbath, even though but few of them could do so. Two or three prayers were offered and they returned to the village.

About noon the assistant came down. He did not come in the morning, because his wife was so much worse that he could not leave her. He complained that a Burman doctor, who had visited them a few times, demanded such a price for his services that they were unable to employ him. I told him it was well for them that it was so, for I did not consider it either safe or right to employ a physician who depends mainly on charms and incantations for his cures. It would be far better for them to keep clean, eat little, and that of

the simplest kind of food, and trust God to heal their diseases. I urged him to get together a few scholars, if possible, and teach them the remainder of the season. I did not detain him long, but permitted him to hasten back to his suffering companion.

Journey to Katay—Picturesque scenery.

We lay waiting for the tide until near 5 o'clock P. M., when we started for Katay. We returned toward the sea by a different passage, and about sunset came out into one of the prettiest coves I ever saw. The water is clear and apparently deep, and when we passed, was filled with vast numbers of beautiful umbrella-shaped medusae, many of them as much as eighteen or twenty inches in diameter. A low, green fringe borders the cove, leaving a narrow passage out into the sea, through which appears in the distance another similar passage probably between two islands. To the eastward of us arose a range of bold mountains, with a waving profile, appearing like some immense creature just crouching to rest. During the night we passed along another of the innumerable straits that pass inward among the mangrove swamps of the coast, and entered the estuary of the Katay river, if it deserves the name. Felt sad to think I could not conduct our evening devotions in a language which my poor Boodhist boatman could understand.

19.—After getting above tide water we made our way up the stream with difficulty, the coolies wading in the water and pulling the boat a good part of the way. Our landing place was a half hour's walk from the Karens, and probably a little farther from the Burman village of Katay. The assistant soon made his appearance, and informed me that the disciples had all fled to their fields for fear of the measles; but he thought they would come in to meeting if I should remain a few days. None of them had been attacked by measles, though a few were suffering from fever, and most of them were able to take care of their fields. I returned with the as-

sistant to the zayat, and was under the necessity of being frequently carried across the water that stood in pools along the road; and once across the stream which we had ascended, at a point we were prevented from reaching by logs and brushwood. I found the zayat pleasantly situated, well enclosed and comfortable, and concluded to remain over the Sabbath.

Popish priests at Katay—The Karen assistant.

In the evening a congregation of fifteen or sixteen individuals came together. The assistant has many questions to ask. The Catholic priest at Katay has been recently making efforts to win him over. Among other arguments one was employed which I believe is not usual with the Catholics, viz., that the twelve apostles could not have immersed the three thousand on the day of Pentecost, and must therefore have sprinkled them. But the assistant had seen baptisms enough to inform him that it would not require a whole day for twelve men to baptize three thousand persons. This priest professes great love for the Karens, on account of their superior goodness. The assistant told him that, before their hearts were changed, the Karens were about as bad as other people. He has succeeded in gaining a few adherents, though none of them from among the disciples. Living among the Karens at all seasons, and frequently employing them as coolies, he possesses many advantages which we do not. Why cannot we live at Pyeekhya and Katay, as well as these Italians and Frenchmen? God forbid that we should be less self-denying than they! I cannot bear to see them occupying our stations the year round, while we only pay them a flying visit once a year.

20.—Visited the assistant at his house, and found him alone reading the Scriptures. "Teacher," said he, "who were these Sadducees and Pharisees? Were the former descendants of Hagar, and the latter of Sarah?" I found he knew how these sects differed in doctrine, but had inferred, perhaps not unnaturally,

that were also of different races. Many of his questions, however, show an active and discriminating mind, and a deep, practical piety. On my return to the zayat met two wild Karen women, and asked them to seek the salvation of their souls. They seemed actually to fear me, and made haste to get out of my sight.

Church meeting—Sabbath—Opportunities to do good.

Sixteen or eighteen persons attended evening worship. One man confessed that he had beaten his wife. I asked him if he had confessed the wrong to her and asked her forgiveness. "Why, no, he thought Christ must forgive sins." "True," I replied, "but when we wrong each other we must confess our faults to each other also," referring to Jas. 5:16, and Matt. 5:24. He seemed truly penitent and quite tractable, and I trust will learn a better way to settle difficulties with his wife.

21.—Preached in the forenoon to a congregation of twenty-one individuals. In the afternoon and evening only sixteen or eighteen attended. Learned that two of the members of the church have of late absented themselves from meetings, and have otherwise manifested unchristian tempers. With these exceptions the church seems at present to be in tolerably good condition. Addressed a word of exhortation to two pagan Karens from the Palau region, as they were passing the zayat on a trading expedition. Frequent opportunities of this kind are presented here at all seasons. The same is true of other stations, but especially of Pyeekhya, which seems to be a kind of central point for the Karens of all the southern part of Tavoy and northern part of Mergui province.

After the close of the evening services the assistant said, "Teacher, I find that men's hearts are now pretty much the same as they were formerly. We preach often to those who listen only to revile us. So did prophets and apostles. But if we are faithful we shall be saved

although the wicked are punished; as Lot escaped out of Sodom, and those who would not heed his warnings were destroyed with the wicked city." For an hour afterwards he sat telling Scripture stories and deducing instructions from them to a willing listener—one of the church members, who often amuses me by the vehemence and eccentricity of his questions and remarks.

22.—Was prevented from starting on my return home by high water. Three Karen women, whom I at once recognized as pagans by their gaudy ornaments, came to the zayat, and I improved the opportunity to present Christ to them. They looked brazen enough at first, and only laughed at me; but became more serious and hung their heads towards the last of the interview. I learn they are the daughters of a celebrated Karen prophet, who has often heard the gospel, but still refuses to forsake the custom of his ancestors. They came in to evening worship.

Return to Mergui—A discouraging case.

23.—Returned to my boat through pools of water, while the rain was falling in floods. The stream was still so swollen that the Karens and coolies thought it would be next to impossible to get the boat down to tide water. However, I made the attempt, and after repeatedly getting fastened among the tangled vines and branches, and cutting our way out, in three or four hours we were again afloat on that sea whose vastness these inland floods have not power sensibly to increase.

24.—Returned by the way we came. The coolies rowed bravely and landed me at the wharf, a little past one o'clock A. M. on Thursday. This has on the whole been one of my pleasantest jungle tours.

Found on my table an earnest written application from a Karen head man for baptism. The applicant has visited me repeatedly. He has learned to read and write Karen by his own unaided efforts, and has had his children taught in

the schools. But his besetting sin is drunkenness, and I am told that on the very day of writing the note he was seen drinking arrack among the Burmans. He has several times raised hopes in the missionaries, only to disappoint them.

MAULMAIN.

LETTER OF MR. MASON.

Maulmain, Sept. 23.—A bundle of Magazines and Macedonians by ship has just come in, and they remind me that I have not recently kept any journal of my Sunday excursions; so I will jot down a notice of one of my visits yesterday.

Worship in a Boodhist temple.

Observing a crowd in a Thaing or Boodhist temple, I stepped up to the entrance, and before several colossal images of Gaudama I saw a priest, seated cross-legged in an old chair, with a large palmleaf fan before him that quite hid his face. A congregation of thirty or forty men and women were seated around, half prostrated, each with a bunch of flowers in the clasped hands that were raised reverently to the head. In front of the people and at the foot of the chair were two baskets of offerings, one of which consisted of pieces of sugar cane, arca nuts, and betel leaves, tastefully and ostentatiously arranged so as to display them to the best advantage; the second contained native kidney beans, various kinds of greens, and smoked fish.

Just as I entered, the priest was calling out "*Mutha wada waramane,*"—avoid false words.* He appeared to

* This random sentence illustrates, by the way, the intimate relation between the Pali and European languages:—

Mutha, falsehood, is the Greek *μυθος*, a myth.

Wada, word, is the Gothic *waurd*, the Latin *verbum*, and the English *word*.

Waramane, avoid, is the German; *vermeiden*, to avoid.

be commencing the services, and after repeating the other Boodhist commands, also in Pali, which were repeated after him by the whole congregation, like the responses of an Episcopalian assembly, he began to recite a story from the sacred books, illustrating the advantages of giving to the priests. He did not tell his tale straight-forward in Burman, but first gave the Pali word or phrase, as supposed to have been uttered by Gaudama, and then the Burman interpretation; precisely as if I should take my Greek Testament and address the people, “*Τεχνία, little children, φυλάξατε, keep yourselves, απο των ειδωλων from idols.*”

The truth heard and acknowledged—Need of prayer.

Noticing that several persons did not come in, I went out and preached to them in the yard, while the priest was reciting; and my congregation appeared quite as much interested as his, urging me to come again with more books. When the assembly broke up I went in again and spoke to the priest, who observed in reply to an inquiry, “I have been preaching on the law of giving, and the rewards of Deva bliss and nigban connected therewith,”—but immediately hurried away, with his own followers bearing the offerings. With the scattering congregation I succeeded a little better, and found a few willing to converse. All thought that they obtained merit and increased in moral excellence, even by listening to the law, though they were hearers only, and not doers. A few elderly women hung around me, till the sexton came to roll up and carry away the mats on which the people had been seated; and some of them appeared quite intelligent and candid, feeling and acknowledging how inadequate Boodhism is to meet the wants of a sinner.

There are many, I fully believe, with like feelings, and they need only a little faith to receive the word with gladness. That faith is the gift of God. Who will contribute “the effectual, fervent prayer,” that “availeth much,” for these unbelieving but conscience-stricken idolaters?

SHAWANOES.

LETTER OF MR. BARKER.

Prospects of the school—Additions to the church.

Shawanoe Bap. Miss., Oct. 25.—A very encouraging degree of interest prevails among us at the present time. We cannot say much for the future. We consider it at least doubtful, about the school department, after the present winter. Mrs. B. has had for some seasons past, occasional attacks of lung complaint, which make us fear she will not be able to sustain, unaided, the amount of labor and care necessary in keeping up the school.

On last Sabbath we received an addition of three to our church. Two of these joyfully submitted to the ordinance of baptism. The other had previously been baptized. We had a very attentive congregation. Seldom has it been our privilege to witness greater solemnity in the house of prayer.

Pagan festival.

Our house of worship was well filled, though on a day selected for the fall festival of the pagan worshippers. This festival is held in honor of the goddess mother above; to whom, by the Great Spirit, is committed the guardian care of her children upon earth. The fruits of the season are gathered for the occasion. Delegates are despatched beforehand in search of deer; to obtain, if possible, a supply among other things of the food used by their ancestry. After the ceremonies are over, the prepared food is suffered to remain awhile for the participation of departed spirits; whose hunger being appeased, the guests devour the remaining portions, with mutual congratulations and set speeches for the occasion.

The principal supporter of these festivals manifested an unusual degree of anxiety the present season. Not trusting, as commonly, the ordinary runners to announce the coming solemnities, he visited personally from house to house; making mention of his good wishes for

the people, and of his design to promote their welfare by confirming the ancient order of their fathers. He received a variety of answers from different individuals. Some ventured to smile a little as they listened to his rehearsals; some to interpose scruples in regard to the correctness of his principles; while another replied, that he had from time immemorial been trying to keep up the old way, and his adherents were growing worse and worse; that they were even more degraded than they formerly were, while such as had embraced the Christian faith were elevated in the scale of being.

Interview with the pagan leader.

A few days before the festival, he visited me with one of his associates. Perceiving they had what they considered a grave errand, and thinking, as is usual, that they would not make it known, it being near noon, until after dinner, I invited them to eat with us, which invitation they very cordially accepted. While supplying my plate with hominy, I remarked that they could see that I had become an Indian, as I had my table supplied with hominy. They seemed much gratified at the familiarity used, and replied evidently as they thought would be a gratification to me;—"That they had got to be white men. They had their table supplied with bread, meat, coffee, &c." This brought me to the point desired; giving opportunity to inquire if they really valued the white man's food. "Certainly," they replied, "food and clothing very good. Every thing from the white man very good." "And yet you do not like their religion?" They stammered a little, but answered finally, "Not yet." I remarked that it is truly a blessing to receive bread, &c., but that the greatest of all blessings is the living bread which came down from heaven. This they readily acknowledged; but, alas, as too many do, placed the "convenient season" in the future!

When the dinner was over, I seated myself with them, as an intimation that

opportunity was given to make known their wishes. They readily improved it; stating that they were about holding a season of worship, and that, as they were so far conformed to our customs as to have temperance addresses and white men's food, they supposed I would aid them by giving them a supply of flour. I endeavored to fix their attention on the more elevated system of morals revealed to us in the gospel, and the plan therein devised for the salvation of sinners. They replied that this might be good; but that as yet, not all the Indians had embraced our instructions; of course some were not benefited by them; and that it would be right for me to do something for them also, to make the thing about equal. Perceiving the impossibility of diverting their attention from their object indirectly, I told them plainly, that we were poor, that our Society had no funds to spare in support of such worship; they regarded it as their duty, to make known a more excellent way; and that I could not conscientiously aid them in spreading darkness instead of light. They seemed satisfied, and politely took their leave.

Vague notions respecting the advantages of Christianity.

This narrative affords a comment on the results of our labors, somewhat favorable to the Christian Indians; and also on the nature of some of our trials. The impression is hard to be erased from the minds of the wilder Indians, that such as embrace the Christian faith are paid for so doing. And hence they are often managing to obtain favors themselves; sometimes by pretending to believe, and by promising to follow the Christian precepts. It is not unusual for us to receive long talks from such persons, and the surest pledges of adherence to our instructions, closed by a request for a loan of money, or a gift of meat, flour, &c. They see the Christians improving in their condition, and think to improve themselves by what they suppose the same way; not

having discernment enough to notice the natural results of industry and sobriety upon the lives of men; and that "godliness is profitable," not only for the life that now is, but for that which is to come.

There have been cases of sickness in our neighborhood, requiring unusual attention; and a portion of our premises has been devastated by fire. We feel

thankful that no buildings were consumed. The fire commenced on the prairie, at a great distance from us, and would have confined itself to narrow limits, had not a strong wind set in, blowing almost a gale. This added fury to its progress. But by seasonable alarm and prompt exertions, under the care of a kind Providence, we suffered less than our fears.

MISCELLANY.

PERSECUTION IN SWEDEN.

We have before referred to the banishment of Rev. F. O. Nilsson, for secession from the Lutheran church of Sweden. (See last vol., page 326 *et seq.*) It was then stated that he had appealed to the highest court of justice for a reversal of the sentence. Intelligence has now been received that the sentence has been confirmed, though no official communication of it had been made to Mr. Nilsson. He intended, on receiving notice of the decree, to present a petition to the king for relief from it, a proceeding which, if it had no other effect, might give him a little time to prepare for his departure, that so his "flight be not in the winter."

It has been stated that in the kingdom of Norway, which is subject to the Swedish crown, there is complete toleration, but this is ascertained to be an error. The term "toleration" would seem to be applied somewhat facetiously to the provisions of law in both countries, which are—that any *form of belief* is tolerated, provided those who profess it have not seceded from the established church! The penalty for secession in Sweden is banishment; in Norway, imprisonment, with hard labor.

Mr. Nilsson expresses some hope that the legislative assembly, then soon to be

convened, (in November,) may modify in some degree the laws against dissent. But since the house of bishops and clergy constitute a separate branch of the legislature, whose assent is necessary to the enactment of any law, there does not seem to be much hope of a favorable change, in view of the present temper of either clergy or people. Indeed, few churches are "established" in a more absolute sense than is the Lutheran church in Sweden. The *London Primitive Church Magazine* gives an instructive summary of the provisions by which state and church are not only united, but identified with each other.

"The civil power is required by law to assist in the enforcement of ecclesiastical discipline, and the authorities of the church are required to carry into effect many of the punishments pronounced in the *civil* courts. The clergy are required by law to see that all the infants born in Sweden are 'baptized' before they are eight days old; and unless a person can produce certificates from the clergy that he has attended communion in the established church, he cannot hold any office of the lowest rank, cannot sit as a member of the Diet, cannot marry, and cannot even obtain the necessary papers as master or workman in any handicraft trade. No one is permitted to come to communion without previous confession to the clergy, and they need not admit any one whose life and conduct they do not approve."

Mr. Nilsson states that the brethren at Gothenburg are subject to continual annoyance, insult and oppression, which they bear with patience. As they are all, equally with their pastor, liable to banishment, they will probably soon be scattered.

By the latest intelligence we have received, it is stated that they have already been severely threatened by the magistrates. A letter from Mr. Nilsson, dated Nov. 1, gives the information that the king has declined to interfere with the execution of the law, and he was daily expecting a sentence fixing the time of his banishment. Opposed as these proceedings are to the general sentiment of Protestant Europe, and we believe, to the feelings of the most enlightened people in Sweden, it is to be hoped that a change for the better may be brought about in time. The common sentiment of civilization is against intolerance, and the word of God will prove too mighty for its resistance.

NEW HEBRIDES.

This group of islands has been for some years the object of solicitude and the scene of repeated missionary efforts by the London Missionary Society, but the barbarous and cruel character of the people has interposed peculiar obstacles. It was among them that the lamented Williams fell a martyr to his Christian zeal in 1839. Since that time missionary effort has not relaxed. Two missionaries established themselves in 1842 on the island of Tanna, where they labored several months, but were compelled to retire. Native teachers were afterwards sent from Samoa, who maintained their ground till 1848, when Rev. Messrs. Geddie and Archibald, of the Nova Scotia mission, and Mr. Powell, from Samoa, stationed themselves on the island of Anatom, which is the key to the entire group.

"Abstractly considered," says Mr. Geddie, "Anatom is unimportant com-

pared with many other islands, its population being only about 2,500 or 3,000 souls, yet it possesses a greater relative importance than any other island in the group. It possesses the best harbor in this part of the Pacific, and is a kind of centre of commerce. Vessels sail from this place to the surrounding islands, and often bring natives with them on their return, whose acquaintance we always endeavor to make. This island seems very likely to become a centre from whence the gospel shall spread to the region beyond."

The following additional extracts from Mr. G.'s communication, which was dated in July, 1849, and appears in a recent number of the *London Missionary Magazine*, will give a striking view of this mission, and of the degradation from which it is sought to raise the people—as we shall see in the sequel, not without good hope of success.

Physical features of the Island.

"Anatom is the most southerly island of the New Hebrides group. It will measure about thirty-five miles in circumference, and is somewhat of a triangular shape. In appearance it resembles other volcanic islands of this ocean. The land is mountainous, and the scenery every where rugged and bold. Instead of a gentle undulation of hill and dale, the observer looks on clusters of mountains thrown together in the most romantic confusion. The high lands are in many places indented by deep and fertile valleys, and these, together with the patches of table-land which lie between the mountain bases and sea-shore, are cultivated by the natives with advantage. In point of fertility, this island is inferior to the Samoan and other groups, yet it possesses a soil and climate suited to the growth of almost every description of tropical productions."

Customs of the people.

"The inhabitants are a mixed people, being a compound of the negro and Malayan races. In stature they are rather under than above the middle size. The skin is of a very dark color, and in some instances approaches to black. The men wear nothing in the shape of clothing, but the people attire themselves with a girdle made of the pandanus leaf, which reaches from the waist to the knee. Both sexes use paint profusely, the choicest colors being black and red; and the manner in which they disfigure

themselves with it, gives them a hideous appearance. Contrary to the order of nature, as well as the letter of Scripture, the hair of the women is cropped short, while that of the men is long. The hair of an Anatom man is his chief pride. It is separated into small locks, each of which is wound round with the fine rind of a plant, to within an inch of the extremity. As the hair increases in length, the winding is continued. The custom is singular, and the appearance it gives to the head is equally so."

Their mental capacity.

"Of the intellectual capacity of these islanders we shall be able to speak with more confidence when we know them better. I regard them, however, as a people of much interest and promise. If their attendance on our instruction could be secured, they would soon learn. Some have already learnt their letters, and been able to form small words; but when they have advanced thus far, their curiosity is satisfied and they leave us. The great barriers to their intellectual improvement are indolence, a volatile disposition, and fugitive habits. Nevertheless, with perseverance we must and shall succeed. But why should we talk of the mental capacity of this degraded people? If all races of men are not able to ascend equally into the loftier regions of literature and science, it is most certain that all can understand the salvation of Jesus Christ. This momentous theme, so simple and yet so sublime, may be understood by the merest child. To question the capacity of these poor islanders to receive the truth as it is in Jesus, is to screen from our notice the achievements of the gospel amongst the most degraded tribes of men; and what the gospel has done for others, it will, in God's own time and way, do for these islanders."

Their moral degradation.

"The darkest feature in the history of this people is their moral degradation. In this, perhaps, they do not differ materially from other heathen. It is impossible, however, to conceive of a people more deeply sunk in the abyss of iniquity. The effects of Adam's fall may be traced here in all its unmitigated horrors. Their character has been truly portrayed by the pen of inspiration, in Romans i. 28—31. A missionary in this dark land can place emphasis on every sentence of the apostle's dark description of heathen character, and clothe every word in capitals; falsehood, theft, adultery, &c., are matters of daily occurrence. War

and cannibalism have from time immemorial been prevailing practices of the land. The strangling of widows and helpless children on the death of the husband and father, is carried on to an awful extent. But it would be painful to rehearse the dark catalogue of crimes which we are often called on to witness."

Their superstitions.

"The chief objects of worship among these islanders are *Natmasses*, imaginary spiritual beings; the chief of these is called Neugerain, to whom the island of Anatom is supposed to owe its existence. The tradition is, that he went out on a fishing excursion, when something heavy attached itself to his hook, and then he pulled until the island of Anatom came up. Besides Neugerain, whose supremacy is undisputed, there are numberless other *Natmasses*, of inferior rank. All *Natmasses*, of whatever standing, have special works assigned to them—as, for instance, one is said to be the maker of cocoa-nuts, another of taro, another of pigs, another of fish, &c.

"In addition to the *Natmasses*, there is a number of sacred men who enjoy the veneration of the people—they are the servants of the *Natmasses*, and are supposed to hold close and mysterious intercourse with them. It belongs to these men to collect and prepare food for their deities to feast on. At certain seasons they are peculiarly sacred, and abstain in a measure from intercourse with the world. On these occasions they leave their dwellings and remain for weeks at a time in some sacred place; they are supposed to be possessed of remarkable powers, such as making thunder and lightning, causing hurricanes and generating disease.

"The belief in a future state is universal among the natives; after death the body is committed to the sea, but the spirit is supposed to take its departure to the *epege naupath*, or land of darkness. Here a great *Natmass*, of the name of Jaberoth, seizes the wicked and conveys them to a habitation where they are constantly lacerated with sharp stones, which occasion indescribable pain, and where they are scantily supplied with food of the most loathsome kind. The good, on the other hand, are conducted to a place where they have pigs, taro, &c., to their hearts' content."

Missionary operations.

"A twelvemonth has nearly elapsed since our arrival on this island. To the two stations which we found occupied by native teachers on our landing, we have

added four others, so that we have now one principal and five out-stations. Much of our labor during the past year has been of a preliminary character, so that we have little to record in the way of effective operation. The learning of the language, building of our houses, &c., have occupied much of our time; we have also printed sheets of alphabets and words, and some hymns prepared by brother Powell. I have in hand at present a catechism and elementary school-book, which I hope to put through the press soon.

"The attendance of the natives on our Sabbath-day services is less encouraging than we could wish. At first the number ranged from sixty to ninety; but for some months past it has come down to ten or twenty. It is our practice, however, to itinerate on the Lord's day, and preach to the people of the several villages within reach; and though the natives will not come to hear us at our chapel, they always receive us gladly when we visit them. The teachers at the out-stations make the same complaints about non-attendance as we do.

"The mission has been severely tried during the year by sickness. These painful visitations of Providence have of course retarded our work; but I feel a confidence that they will be overruled for good, though dark and mysterious at present. I think that God has given us favor in the eyes of this people. At first we suffered much annoyance from them, but their conduct has become materially changed. They have long since begun to draw a line of distinction between us and other foreigners, and every day seems to increase our mutual confidence. Though we cannot record any conversions as the fruit of our labors, we can tell of many interesting conversations; and I observe that the further we advance in a knowledge of the language, the more do our addresses arrest attention. I believe and hope and pray, that the time to favor this benighted people is not far distant."

These hopes have not been without support in subsequent events. In September, 1849, Rev. Messrs. Murray and Hardie visited the islands, and were much cheered with the aspect of things.

For several months the brethren have been able to address the natives intelligibly, in their own tongue. Services have been conducted by themselves, and the teachers from Samoa and Rarotonga, at six principal stations; and, in addition

to this, a number of services are conducted in villages in the neighborhood of the principal stations, and conversations engaged in with different parties, and under various circumstances, with a view to explain to them the truths of Christianity, and urge its claims on their attention.

The natives do not attend the services in large numbers, nor yet very steadily; still a considerable number hear the gospel every Sabbath, and a large part of the population have their attention frequently called to the truths of the gospel. Moreover, there appears a growing disposition to consider the claims of the new religion, and five or six individuals afford some ground to hope that the truth is not only enlightening their minds, but taking also some hold of their hearts. All these individuals appear decidedly convinced of the truth of Christianity, and of the falsehood of the notions entertained by their countrymen; they have abandoned the worship of their imaginary deities, have attached themselves to the teachers, and appear sincere so far as their light extends. In addition to these, there are three or four others who have professedly forsaken the native superstitions, and commenced the worship of the true God. Thus have our esteemed friends a gleam of light amidst the thick darkness that surrounds them; that darkness, alas! is still deep, and almost unbroken, yet there is a glimmering of light which seems to indicate that the time to favor this degraded and wretched people is near at hand, if it has not actually come.

The great body of the people still continue to cling to the delusive notions, and practise the cruel and abominable rites and customs of heathenism. No less than ten poor widows have been strangled during the short space of about twelve months; and one was added to the number from a place at a short distance from where the missionaries lived, while we were gone to visit the islands beyond. It is probable that more than these have fallen a sacrifice to this cruel and unnatural practice during the above space, as the natives try to conceal their deeds of darkness from the missionaries and teachers, and, doubtless, they often succeed, especially in the remoter districts.

Besides these beginnings of good in Anatom, they found on some other islands of the group a willingness to receive teachers and missionaries; at Tanna where teachers have been sta-

tioned, there are a considerable number under instruction, and at Mare, in consequence of the death of the chief, Christianity had begun rapidly to undermine the old superstitions. Two sons of the late chief, who guide the nominal chief in every thing, are friendly to the missionaries, and the people follow their lead. Cannibalism has greatly diminished, and the grosser practices of heathenism are discountenanced. The chief of Nina, another island of the group, desired that teachers should be sent there, for whom he offered to build a house. The inhabitants of one of the islands were hostile. Upon the whole, though the work is great and the obstacles to success numerous, a beginning has been made that promises abundant and blessed results.

RELIGION IN CENTRAL AMERICA.

Central America was discovered by Columbus in 1502, invaded by Cortes in 1509, and its conquest completed about 1524. It continued under the dominion of Spain till 1821, when its independence was established. There are six States,—Guatemala, Quesaltenango, Salvador, Honduras, Nicaragua, and Costa Rica, having all the productions of the tropics, but with cool and salubrious table lands assimilated in climate to the temperate zone. But their chief importance is derived from the projected ship canal to connect the Atlantic and Pacific oceans, the completion of which would make it one of the great thoroughfares of Christendom.

The religious history of Central America is remarkable. For three hundred years the church of Rome had undisturbed occupation of the country, with no sects, schisms or heresies, to interfere with the amplest development of the Catholic faith, and the exhibition of its ripest fruit. Here, if anywhere, the "one church" has had scope for the manifestation of her power. And with what success? The clergy themselves

became the slaves of vice, the consequences of which are visible to this day. Their devotion to the most demoralizing amusements, by which the Lord's day is profaned continually, is a marked feature of society. "Why," said a "successor of the apostles" in Guatemala, to Mr. Stephens, "do you leave us on Sunday? Do you not know that there is to be a great dinner party, the bull-bait in the afternoon and the theatre in the evening?" In that city alone, it is computed by Mr. Crowe, (*Sketch of Central America, and History of the Baptist Mission in Honduras*) there are committed, on an average, 480 murders in a year, besides numerous cases of combats and wounds where the results are not fatal. "Do men gather grapes of thorns?"

A large territory in Honduras, including the settlement at Belize, is held by Great Britain, her possession, after having been more or less disputed, being confirmed in 1798. How much care was thereupon taken of the interests of religion in Protestant Honduras, may be judged by the following extract from the work just cited:—

"Forty years ago, there was not a place of worship in all the British territory, though it had been previously frequented by professed protestants for about a century and a half. At that time, and for some time afterwards, the Sabbath day could not be distinguished [at Belize], from the other days of the week by any outward tokens of respect, though perhaps it might be by visibly increased dissipation. The market was in full activity, the stores were unclosed, the wharfs and barcadeers were covered with laborers beating off and squaring the mahogany, or shipping logwood; the shipping in the harbor, which had probably never yet displayed a bethel flag, were loading or discharging their cargoes. The grog-shops were filled with sailors and negroes; and the government chaplain, after reading the Anglican liturgy in the court-house to a few more or less sedate hearers, might be seen deliberately superintending his own negroes at work by the water side. In short, ignorance, intoxication, profanity, and the lust of gain, openly triumphed over decorum as well as religion."

In 1822, the English Baptist Missionary Society founded a mission at Belize, and sent out, in twelve years, six missionaries, including a printer, but providentially none of them did much efficient service. One died soon after his arrival, another died on his passage out, another was compelled, soon after his arrival, to retire to the United States, the climate being incompatible with his health. Only two, Rev. Mr. Kingdon, and Mr. Buttfield, a printer, remained at the station in 1834, when they were joined by Rev. Alexander Henderson. The church was "a wreck" and Mr. H. proceeded to organize it anew, beginning with a single convert who with himself formed the nucleus of the new church. A few members of the old church applied for admission, a part of whom were received. His labors were blessed and the church increased.

Unhappily, a disagreement arose between Mr. Henderson and Mr. Kingdon, in consequence of which it appeared that coöperation between them was impossible, and Mr. H. tendered his resignation, which was accepted. Mr. Kingdon, as the society's missionary, took possession of the chapel, but the church, almost to a man, adhered to Mr. Henderson and invited him to remain with them. After four or five years' delay, Mr. Kingdon was recalled and the mission abandoned. Mr. Henderson, however, though under the patronage of no home society, has continued at his post, and as the result of his labors there are reported:—

"A church in Belize of 200 baptized believers, under the immediate care of Mr. Henderson. Sunday and day-schools, &c.

"At Backlanding, on the New River, a station, and more than thirty members, under the care of a native agent, br. Kerr. Two preaching stations and Sunday school." Also, "stations sustained by native teachers at Bakers'-bank, Sibun, Northern-river."

We find in the London *Primitive Church Magazine*, from which we derive

the principal facts above narrated, a communication from Mr. Henderson, dated Sept. 16, 1850, stating that the church had received a donation of a lot of land, from the avails of which they had purchased another, eligibly situated near the old chapel, on which a new house of worship was in process of building. Eight persons had been baptized at two of the out-stations the past year, three were approved for baptism at Belize, and one or two others were expected to offer themselves.

Among the peculiarities of Mr. Henderson, which may have had something to do with the action which led to the dissolution of his connection with the Baptist Missionary Society, appears to be a belief of the unlawfulness of oaths in all cases. The members of the church have been subjected to prosecution by the civil authorities as non-jurors. But on the whole, the church seems to be making good progress, and its prospects are favorable. It is to be regretted that it should be cut off from the sympathies of its founders, by any cause. But whether (as the *Primitive Magazine* ventures to hope) the Missionary Society shall see cause to reconsider its action, or the church is to go on trusting entirely, under God, in its own exertions and the occasional aids of individual beneficence, we may still believe that it will be a light to lighten the dark land where it has been raised up.

THE CALL OF PROVIDENCE ON THE CHURCHES.

Rev. W. Clarkson, missionary from India, in an address at the anniversary of the London Missionary Society, spoke of the recent law establishing religious liberty in India, and expressed views which are applicable, in their main intent, to other fields of missionary effort in all parts of the world.

Our courts are open to the Hindoos; but we want, first of all, the courts of God's house. We want missionaries. You say, we have them. I do not say so. We have them, not in anything like a proportion to the demand. If

God has opened India by his mighty providence, if he has acted on an unprecedented scale; if he has, for the first time in the history of nations, rendered two hundred millions of people more or less directly subject to the British people, is it too much of us, is it too much of the feeble representatives of the mass of India's humanity, to say, We want something more commensurate on your part with the mighty operations of Divine Providence? It seems to me that God is working on an unprecedented scale, politically so to speak, and he is making governments themselves work for us and with us. But we want the church of the living God to work; and what we want is something commensurate with the mighty exigency of India's spiritual state, and something commensurate with that mighty providence of God which has rendered so many accessible to our efforts. We stand here to-day, and there really seems to be nothing we can ask God to give us. We have asked that he should open India. He did open it. We asked God that all our connexion with India's idolatry might cease, and it has ceased,—partly ceased. All the petitions of our

hearts have been answered. All the wrongs of India, the bare sound of which has made Exeter Hall resound again and again, have been hushed. There is scarcely a difficulty or obstacle now lying in the way which we can ask God to remove out of it. I believe God has taken away the stone that once lay at the door of the sepulchre of India's entombed sons. Why? That the church of God might say to them, Rise and come forth, full of spiritual life. God has taken away the bands and the grave clothes that were wrapped around India. Why? That we might make them as living men in the land of spiritual life. But what is wanted? The great thing—the climax of India's history—the great exigency of her vast myriads—that is wanted. God has done all. Man, so to speak, so far as government is concerned, has done all—and we look to you pastors—we look to you students—we look to you mothers of Israel—daughters—pillars in the temple of our God—we look to you to carry on the great design of Providence, and bid India, as it is civilly free, to be free with the liberty of Jesus Christ.

AMERICAN BAPTIST MISSIONARY UNION.

RECENT INTELLIGENCE.

Prussia.

A letter has been received from Mr. Lehmann, dated Dec. 12, in which he gives a summary view of the state of the Berlin church.

"I am glad to report that sweet peace and concord have prevailed in our flock at Berlin. Meetings have been well visited; the last, especially, when we celebrated the Lord's Supper, was so crowded that we thought more seriously on enlarging our chapel. My occasional returns to Berlin" (alluding to tours recently made in different parts of Germany) "were always great feasts, when all rallied round me, and it would have been hard to say whether my joy or my people's was greatest. Our in-

crease has been better than such interrupted labors would encourage us to expect. I baptized, Nov. 3d, five dear disciples, and the total of the year will not fall short of the previous years. No one besides me bestows his time upon the work of the Lord in and about Berlin. There are two brethren who preach on Lord's days when I am absent, br. Weise and br. Albrecht, with fine gifts, the latter, especially, given to us to our great help. There are about twelve who go abroad to the stations and preach, but all these have time only on Lord's days, and thus the work in the week rests if I am not at home. One more faithful laborer, devoting all his time to the church in Berlin, would be highly useful, as I am so constantly called to the work of evangelization generally."

DEATH OF MRS. YORK.

The painful tidings have just reached us of the death, at Charlestown, Mass., on the 9th Jan., after a short illness, of Mrs. S. E. Waldo York, wife of Mr. John York, and for several years a faithful and highly valued member of the Greek Mission. She joined the mission in 1844, and continued in its connection, as a teacher at Corfu and Piræus, till near the close of 1848, when, with the prospect of more extensive usefulness, she removed to Zante. Her return to this country, and some of the circumstances which led to and attended it, have been mentioned in former numbers of the Magazine. Hopes were entertained that she would rejoin the Mission. She was eminently qualified for the service, and had exhibited in it an indefatigable and self-sacrificing zeal. But God is wise in counsel, and has assigned to her a better service above.

LETTERS FROM MISSIONARIES.

Arracan.

H. M. CAMPBELL, Sept. 20, 1850.—H. E. KNAPP, July 19, Aug. 20.—C. C. MOORE, July 15, 22, 25, Aug. 23, 25, Sept. 7.

Sandoway.

J. S. BEECHER, June? July 13.—H. S. VAN METER, July 9, Aug. 17.

Maulmain.

F. MASON, May 20, Aug. 21, Sept. 21, 23. BURMAN MISSION.—July 11.—Mrs. E. C. JUDSON, Aug. 21, Sept. 22.—Miss L. LILLYBRIDGE, Aug. 21.—T. S. RANNEY, Sept. 20, 22.—T. SIMONS, Sept. 20, with j.—E. A. STEVENS, July 19, Aug. 21, Sept. 20.—L. STILSON, July 22, Aug. 21, Sept. 23. KAREN MISSION.—W. MOORE, July 20, Mrs. M. J. July 20.—J. H. VINTON, July 21, Aug. 22.

Tavoy.

C. BENNETT, July 22, Mrs. B. June 26, Aug. 20.—J. BENJAMIN, j., July 17—25, July 30, Sept. 12.—D. L. BRAYTON, Aug. 1, Sept. 2.

Siam.

J. T. JONES, May 21, June 18 (2), July 30, Sept. 18, 22.—Miss H. H. MORSE, June 3.

Hongkong.

W. DEAN, April 8, May 18, June 6, July 29, Oct. 1.—J. JOHNSON, July 24, Aug. 20, 23, Sept. 27, (2).

Ningpo.

J. GODDARD, Sept. 6.—E. C. LORD, j., June 28.—D. J. MACGOWAN, June 28, Aug.

Assam.

N. BROWN, July 12, 13, Aug. 22.—O. T. CUTTER, Aug. 17, 24.—G. DAUBLE, Sept. 18.—A. N. DANFORTH, July?—I. J. STODDARD, July 18, Sept. 4, 18.

Telooagoos.

S. S. DAY, Aug. 8.—L. JEWETT, Sept. 10 Oct. 23.

Bassas.

MESSRS. CROCKER and VONBRUNN, Sept. 30.—L. K. CROCKER, Sept. 30.

France.

E. WILLARD, Oct. 7.—T. T. DEVAN, Oct. 15, 16, 18—22, Nov. 19.

Greece.

A. N. ARNOLD, Sept. 6, Oct. 7, Nov. 5.—Mrs. H. E. DICKSON, July 21.—R. F. BUEL, Nov. 15.

Germany.

G. W. LEHMANN, Dec. 12.

Cherokees.

H. UPHAM, Sept. 22.

Shawanoes.

F. BARKER, Oct. 25.

DONATIONS.

RECEIVED IN DECEMBER, 1850.

Maine.

Pond Isle, viz., Ruth R. Allen 150; Elizabeth C. Allen 50 cts.; Nancy R. Allen 25 cts.; Vesta P. Allen 25 cts.; Eben Allen 50 cts.; George R. Allen 50 cts.; William F. Allen 25 cts.; Edward Allen 25 cts. 4.00
East Knox, T. B. Robinson 10; Montville, Mrs. Lucy H. Frye 1; Jesse H. Frye 1; Mrs. Lucy F. Robinson 1; Belmont, Miss Eliza Ashman 50 cts.; Miss Lydia Ashman 50 cts. 14.00
Alfred, Rev. Z. Morton 25 ——— \$18.25

New Hampshire.

Peterboro', ch. 6.00

Vermont.

Burlington, Miss L. M. Parker, for sup. of Joseph W. Parker in Maulmain Normal school, 5.00

Massachusetts.

"A friend to missions" 5.00
Boston, a friend, to cons. Mrs. Adeline O. Bright L. M. 100; a friend 1; Charles St. ch. mon. con. 14.60; 1st ch. 100; Mrs. James Loring, for sup. of a heathen child, named Rollin H. Neale, 18 233.60
Groton, ch. and soc. 15.00

Charlestown, 1 ch., Joseph Carter tr., to cons. Charles Ayer L. M.,	100.00
Chester Factories, Rev. Silas Kingsley	2.00
Lowell, Worthen St. ch., to cons. William Carleton L. M.,	100.00
Newton, Miss Eliza Jameson	25.00
Seekonk, coll. 7; Fall River, 2d ch. 7.80; Inf. Sab. sch. 10.30; West Harwick, Job Chase 5; Mrs. Chase 5; Richard Baker 5; Mrs. Hendren 50 cts.; per Rev. J. M. Haswell,	49.60
	<hr/> 521.20

Rhode Island.

E. I. State Conv., V. J. Bates tr., Providence, Pine St. ch. mon. con. 50; Mrs. Oliver Shaw 50, to cons. Miss Charlotte Shaw L. M.; 3d ch. For. Miss. Soc. Miss Phebe Jackson tr., 100	200.00
"Widows Mite" 1; Providence, Tabernacle ch. 6; per Rev. J. M. Haswell,	7.00
	<hr/> 207.00

Connecticut.

Conn. Bap. State Conv., W. Griswold tr., viz., Waterford, 1 ch., to cons. Stedman Newbery L. M., 100; East Lyme, 1 ch. and cong. 48.50; do. River Head, District school 1.50; John M. Chapman 25; John L. Smith, to sup. a boy in Assam Orphan sch., named John L. Smith, 25; to cons. Rev. P. G. Wightman L. M.; Hadlyme, Miss Lovina Phelps 1; Mrs. Phelps 25 cts.; George W. Crosley 25 cts.; Mr. Brockway and wife 25 cts.; per Rev. J. F. Wilcox, agent,	201.75
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New York.

Buffalo Asso., D. Williams tr., viz., Boston, ch., including colls. at Missionary meetings, 41.34; Aurora, ch. 11.44; Hamburg, ch. 21.50; Ladies' Soc. 5; Evans, James Ayres 5; friends 49 cts.; Sardinia, ch. 22.36; Ladies' Soc. 14.31; Alden, ch. 10.57; Amherst, ch. Mrs. Grinnell 1; Collins, ch. 2.72; Boston and Concord, ch. 6.75; Springville, ch. 16.34; Colden, ch. 2.25; Eden, ch. 21.17; Coll. at Asso. 11.89; advanced by treasurer of Asso. 5.87	200.00
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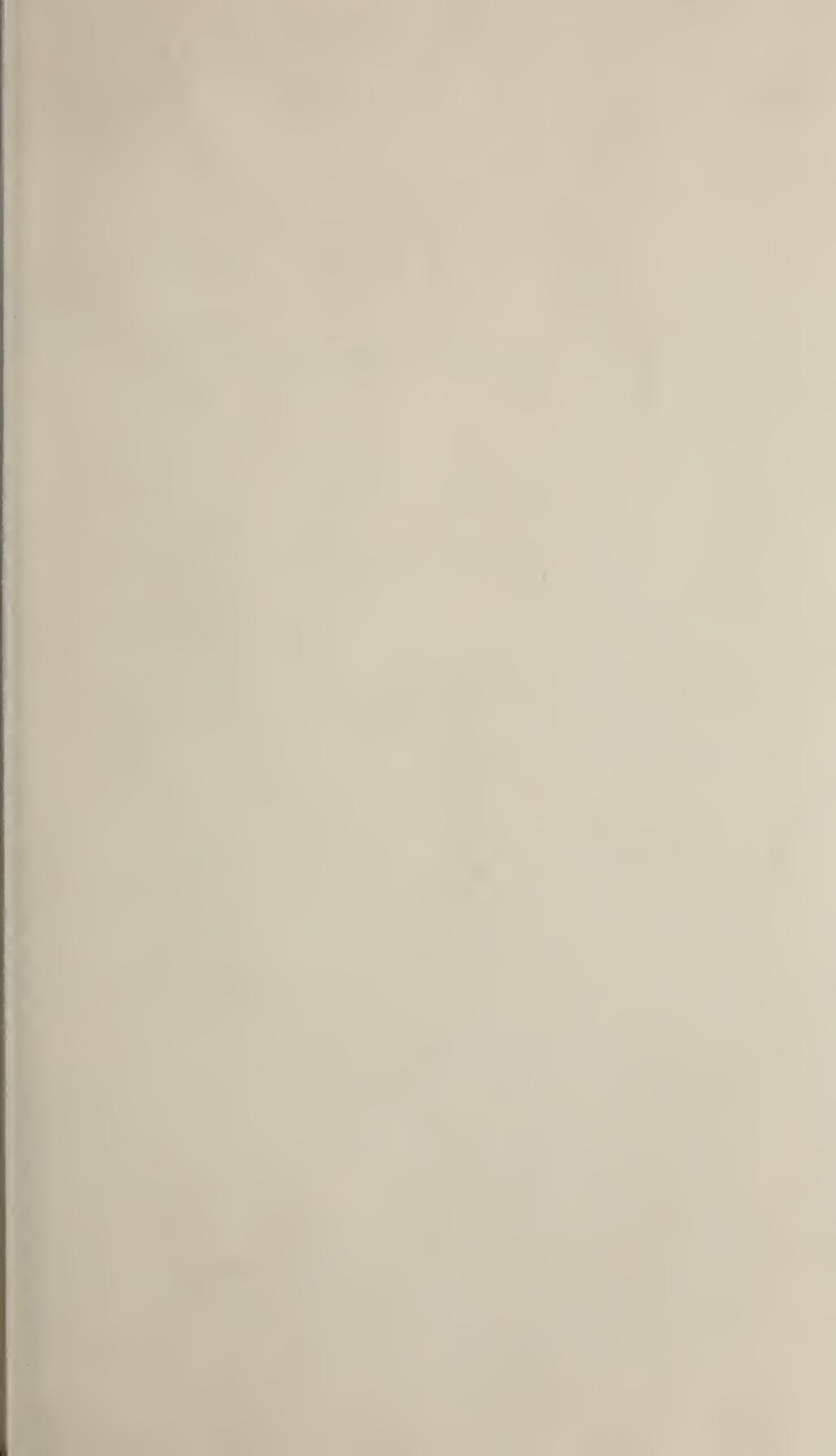
Canisteo River Asso., viz., Almond, ch. 22.28; Jasper, ch. 2; Fem. Miss. Soc. 12; Mrs. Hunt 50 cts.; Woodhull, ch. 4; East Cameron, ch. 10.48; George P. Ganson 50 cts.; Coll. at Asso. 6.77	58.53
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Chemung River Asso., I. Mather tr., viz., Big Flat, ch. 5.50; Sab. school, for Assam Orphan School, 6; Ladies' Sewing Soc. 8.81; Big Flat and Catlin, ch. 1.45; Catlin and Dix, ch. 3; Caton, ch. 14.78; Campbell and Erwin, ch. 13.25; Elmira and Fairport, ch. 15.25; Factoryville, ch. 75; Corning, ch. 1.44; Hornby, ch. 25; Lindley and Lawrenceville, ch. 4; South Creek, ch. 5; Southport and Chemung, ch. 4.73; Southport and Elmira, ch. to cons. Ezra Canfield L. M., 114.92; a friend 7; Coll. at Asso. 20.60; to cons. Rev. James L. Coffin and Alexander Brooks L. M., 325.73	
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Harmony Asso., J. B. Burrows tr., Ripley, friends 9.35; coll. in Methodist and Pres. cong. (and a gold ring), 11.80; Panama, ch., to sup. a child in Assam Orphan Sch. 25; Jamestown, coll. (and a gold ring) 22.25; Carroll, ch. 1; Ripley, ch. 3; Busti, ch. 2; Mayville, ch. 2.40; Westfield, ch. 2.50; West Portland, ch. 1; Sab. School, for Assam Orph. School, 6.40; Harbor Creek, ch. 20.37; J. Putnam 5; to cons. Rev. Palmer Cross L. M., 112.07	
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Monroe Asso., W. N. Sage tr., Brockport, ch., to cons. William Cook L. M., 100.00; Ogden, ch. 97.03; Perinton, ch. 16.75; Pittsford, ch. 10; M. Parker, 10; Un Henrietta, ch. 10; Mendon, ch. 50; Rochester, 1 ch. (60 of which is from A. Strong, to sup. a native preacher in China,) to cons. Alfred R. Pritchard and Nelson Sage L.	
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M., 200; C. F. Payne, for sup. of a child in Maulmain Karen Normal School, under direction of Miss Wright, 5; Coll. at Union meeting 51.30; 2d ch. Sab. Sch., for sup. of Mrs. Van Meter, 25; Fem. Miss. Soc., for do. 50; Tabernacle ch. 14.15; Parma, 1 ch. 16.12; 2d ch. 25; West Henrietta, ch. 33; Rush, ch. 5; Webster, ch. 59; Chili, ch. 19; Greece, 9.86; a friend 1; Sweden and Bergen, ch. 13.50; Penfield, ch. 40; Wheatland, ch. 77.50; to cons. Elisha Harmon, Rev. David Loomis, Rev. Geo. W. Porter, Amaziah Wood, Reuben Pettengill and Oliver Wright L. M.,	943.21	
Steuben Asso., J. M. Jackson tr., Campbell and Bath, ch. 12.15; Mead's Creek, ch. 5; Milo, 1 ch. 16; 2d ch. 15.25; Tyrone, ch. 30; Urbana, ch. 19; Barington, ch. 51; S. Sch. 1.65; Warsaw, ch. 14; Bath, ch. 17.17; Esther Tuttle, 1; Wayne, ch. 6.25; Fem. Mite Soc. 22.34; Oak Hill, ch. 11.82; Cameron, ch. 2.76; Avoca, ch. 2.37; Emily B. Spencer 12 cts.; Howard, ch. 5.50; Jersey and Tyrone, ch. 12; Bradford, John Phelps 1; Wm. Phelps 50 cts.; Coll. at Asso., 6.41; to cons. Rev. James B. Rogers and David B. Olney L. M.,	253.29	
per Rev. S. M. Os- good, agent,	1,892.83	
Volney, Joseph San- ford, "to aid in giv- ing the Bible to the Karens,"	3.00	
Sardinia, C. Colegrove, for tracts in China,	10.00	
Springfield, Davis Cotes, to cd. a boy in Assam Orphan Sch. named Davis Cotes,	50.50	
Brooklyn, Armstrong Juv. Miss. Soc., M. J. Smith tr., for Mrs. E. Jewett's school at Nellore,	10.00	
	<hr/>	1,965.33
New Jersey.		
Scotch Plains, ch. 29 54; Newark, 1 ch. Fem. Miss. Soc. 20.50; Nottingham Square, ch. 13.75; Bridge- ton, ch. 80.25; Cohansey, ch. 9.50; Rev. S. Corne- lius 3; per Rev. Thomas Swaim, agent,		156.54
Pennsylvania.		
East Smithfield, ch. and soc., Samuel Farwell tr.,	20.00	
Philadelphia, Spruce St. ch., to aid in erecting buildings for Assam Orphan School,	37.00	
West Philadelphia, 1 ch., to cons. Wm. W. Keen, Jr., Samuel K. Hopkins and Mrs. Hannah M. Levy L. M.,	300.00	
Roxborough, Fem. For. Miss. Soc.	36.00	
Eric, ch., mon. con.	10.00	
Damascus, John T. Mitchell	4.00	
Braintrim, Mrs. Huldah Gregory	3.00	
	<hr/>	410.00
Ohio.		
Cincinnati, Sab. school. su- perintended by Mr. and Mrs. F. A. Waldo, for sup. of Mrs. E. C. Judson,		10.00
Illinois.		
Lyndon, John M. Scott, for printing and circulating the Bible in foreign lan- guages, and to cons. John M. Scott and Rev. Henry Cosner L. M.,	200.00	
Grand Detour, Mrs. Cynthia C. Southwick 10; Mrs. Sa- rah Carpenter 9	19.00	
	<hr/>	219.00
Michigan.		
Mich. Bap. Conv., R. C. Smith tr., Adrian, ch. with legacy of Miss H. M. Mills, to cons. Rev. Wm. L. Eaton L. M. 20; sundry churches and individuals 100, per Rev. M. Allen, agent,		120.00
Wisconsin.		
Scott, ch.		3.00
Canada.		
Lobo, George Alway		1,200.00
		<hr/>
		\$5,044.07
Legacy.		
Tecumseh, Mich., Miss Hen- rietta M. Mills, per S. C. LeBarron, Exec., Rev. M. Allen agent,		80.00
		<hr/>
		\$5,124.07
Total from April 1 to December 31, 1850,		
\$44,907.51		
The Treasurer also acknowledges the receipt of \$1,000 from the American Bible Union, for the circulation of the Karen Scriptures.		



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Missionary Magazine

Princeton Theological Seminary-Speer Library



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