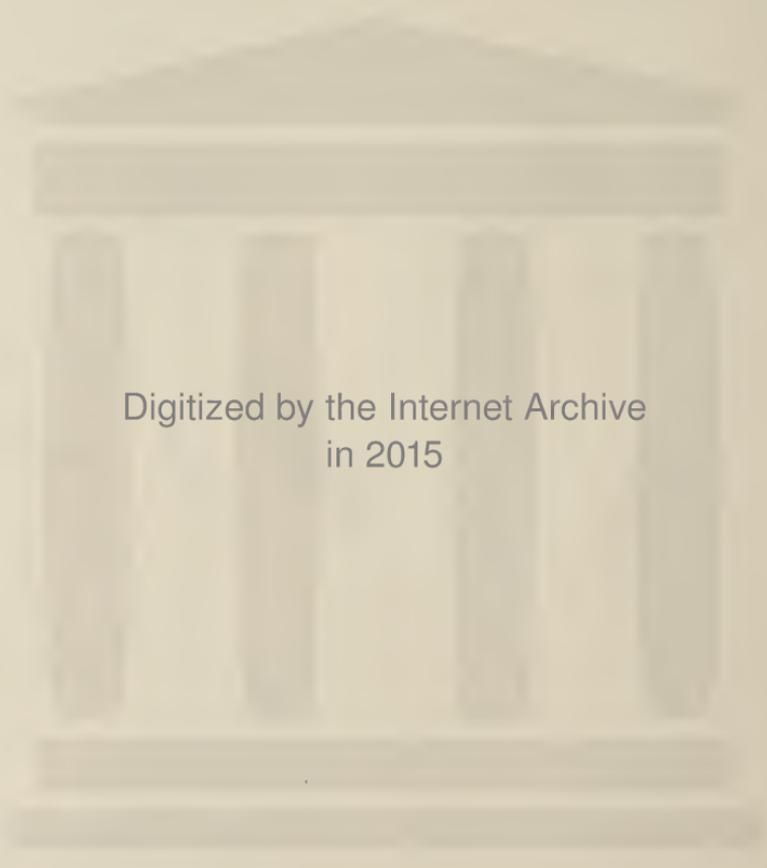






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# MISSIONARY MAGAZINE.

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## AMERICAN BAPTIST MISSIONARY UNION.

### RANGOON.

#### LETTER FROM DR. DAWSON.

"An open door" set.—Visit to Dalla.

Rangoon, Oct. 18, 1851.—In our relations with this heathen community and the government, nothing, I am happy to say, has occurred to mar the encouraging features of previous reports. Mr. Kincaid and myself (except during an illness of some twenty days in September,) have continued at our work of preaching, teaching, administering to the sick and visiting in different portions of the town, without meeting the slightest opposition or interference. The truth is being scattered in various directions, and, like seed planted in the ground, we commit it to God, praying that it may spring up and bear fruit to his own glory. In his hand are all the issues of life, and from him cometh down the rich gift of grace, "even life for evermore," to all them that believe.

In the early part of last month, on account of a pressing invitation from the head of a large and influential family, I made a visit to *Dalla*, the town on the river opposite Rangoon. Some of the

members of the family had previously called a few times at the mission house, seeking medical aid. A boat arrived, about 9 o'clock, to convey me across the stream, and at ten we started against the tide, which then swept rapidly down, occasioning the boatmen some hard pulling to reach the wharf. The sun was oppressively hot, the boat without thatch or shelter. Mr. Kincaid intended going, but was sent for that morning by the governor, to translate some papers filed in a suit then under trial in his court. The town stands on the southern bank of the river, and stretches eastward over a mile, when it forms a bend or shoulder and extends half a mile further, up a broad, deep creek. It contains, as estimated by some of the people, 400 houses, many of which have their posts set to the depth of three or four feet in the rippling waters below. Allowing five persons to a house, gives an aggregate of 2000 inhabitants. Of all the towns and villages in Burmah, Dalla is probably the worst situated. The ground is one great marsh, covered with rank grass and water, and infested with frogs. The streets are mere foot-paths of brick set

vertically, raising the thoroughfare twelve to fifteen inches above the general level. The houses communicate with the streets by planks laid across the intervening space.

**Karen Christians well reported of—“Almost persuaded.”**

A walk of five minutes brought me to the residence of Ko Tai. The family consists of the father, mother, one son and twelve daughters. The father, though a Burman, is “Karen Ouk,” and has charge of a large and populous district of that interesting people. He says he endeavors to treat them kindly and offers no opposition to their being Christians. Although he has never for himself looked into the subject of “the new religion,” he admits that there are many excellent results springing from it, as exemplified in the department of the Karens under his care. In his house I saw a tract in Burmese, that had been given to him by a Christian Karen.

About five years ago his only son entered the priesthood, but the young man does not appear to have any strong attachment to it, nor to the religious system whose interests he then espoused. Clothed in his yellow robes the young priest, in company with several others, has lately made a number of visits to the mission house, and when the claims of the gospel on his affections were presented, seemed to be a very sincere and attentive listener. Already in conversation, he confesses his willingness to cast away the priestly robes, but fear of ridicule, and the shame of being considered a deserter from the monastery, where he has a tolerable share of influence, deter him from taking such a step. If he could escape from the neighborhood, and from the storm that might be raised at his leaving the kyoung, he thinks it would be only acting wisely to renounce an office symbolic of their last deity, Gaudama, and to become an honest man in the plain garb of a Burman. After he had advanced so far on the road of improvement, he says, he could give his attention to the study of the Scriptures and the

duties required by his Maker, without the risk of being beaten for so doing. At present, the principal of the kyoung has authority to punish any of the inmates for any delinquency or supposed declension from the faith. A few weeks ago I lent the young priest a bound volume of tracts, and told him he might keep it twelve or fifteen days to read it carefully; but before half that period had elapsed, the book was returned, without any explanation, one day while I was out. I suspect he had been lectured by the head poongyee, who is somewhat of a bigot, about reading books that speak of Jesus Christ’s religion.

**Visit to a monastery—“The crystal palace”  
—Christ preached.**

After seeing several persons in Ko Tai’s house who were sick, and partaking of some refreshments, I went to the monastery in which his son was domiciled, to see him and likewise another priest who was ill. On being introduced to the principal of the kyoung, he directed mats to be spread on the floor near his own seat, suspended school,—a number of boys being in attendance, receiving instruction,—and invited me to sit down. The priest remarked that he had once lived in Maulmain, and came to Dalla about eighteen years ago. The kyoung he occupied was built expressly for him by a former governor of the district, but it was now going to decay, that part of it, at least, which was exposed to the weather. Soon a small assembly began to collect and sit in a circle around us; for the presence of a white foreigner, in most of the towns and villages of Burmah Proper, will always gather a crowd in a few minutes. After a few desultory observations, the conversation turned to the “crystal palace.” I attempted to describe the building to them, the object and character of the great exhibition, and the good that was likely to follow from it, in different departments of industry, to the civilized nations that participated in the undertaking. Astonishment was depicted in every countenance at the thought that so extensive a build-

ing could be made almost entirely of iron and glass, materials whose value in the arts they have scarcely begun to understand. All listened with much interest. Gradually the doctrines of Christianity were introduced, but as is the case with men in every land, such a topic was not as pleasant to their ears or hearts as matters pertaining to this world. It was evident that the priest did not wish the people to hear of "a more excellent way," and so contrived to send away several of them on some business. But all did not go. Some still lingered, and heard of the love of Christ to guilty men.

"O king of mercy! grant them power  
Thy fiery wrath to flee!  
In thy destroying angel's hour  
O gather them to thee!"

Offering them all an invitation to the mission house, I turned my face toward home, where I arrived about dark.

#### Religious festivals of the natives—Burmese "lent."

With the last full moon came the season for celebrating different festivals among the various sects of this heathen people. There are three great classes of them, Burmese, Hindoos, and Mohammedans,—which last are grouped with the other two, though they denounce idolatry as much as Boodhists revere and cherish it.

The Burmese *lent* has just closed, and its termination was the occasion of a sort of religious rejoicing. It continues for ninety days, but by far the greatest portion of the time it is only nominally a fast. At its close the annual boat races are held in all the towns and cities of the kingdom, and in every place it appears to be a prerogative of the government to conduct them. The monopoly, however, is expensive to the treasury. For several days beforehand, the principal part of the inhabitants turn out upon the river to practise. On the day appointed, the governor, in his state barge with a few of his retinue, occupied a prominent point, so as to view the proceedings of the whole day,—for it is kept up from morning till night,—and to award head dresses

to those who should seem, for their dexterity and skill, to be most deserving of them. But the most remarkable of these ceremonies was the illumination at night in some of the principal streets of the town. Shortly after sundown we had heard the report of several cannon and seen a number of rockets in the air. Not expecting such a scene in Burmah, we inquired what it all meant. It was the signal for the illumination to commence on both land and water. Thousands of little lamps were floated up the stream with the tide, forming one continuous chain of burning lights to a distance of over two miles. This was said to be an offering to the guardian "nat of the ocean," whom they call *Shen-oo-boogloke*, who dwells in a *leaden palace* at the bottom of the sea! Two or three evenings before this display, while standing with Mrs. Dawson at one of the wharfs, we noticed a young Burman putting a large turtle into the water and letting it go. To save the lives of any of the inferior animals, is always regarded by a Boodhist as a highly meritorious deed. In this instance a life was not only saved,—for the turtle was purchased for that purpose—but was dedicated as an offering to the "nat of the river." As the young man was on the eve of starting on a long journey by water, he hoped to avoid all accidents by thus propitiating the "nat" who had power to aid or to harm him. Verily, how gross is the darkness that rules in the minds of these millions!

#### Hindoo "dussera"—"Backreed" of the Mussulmans.

While the Burman population were thus engaged, the Hindoo residents of Rangoon, who number between three and four hundred, celebrated a feast called the *Dussera*, the exact object of which a brahmin at the temple was unable to explain. There was no copy of the slasters in the country that he could refer to, and the only reasonable account he could give of its observance, was, that it was "Hindoo custom." The circumstance shows how little even the priests

and leaders of Hindoo society are acquainted with the tenets of the delusive system to which they cling. It reminds one of the allusion made by the Saviour to the pharisees: "They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

A festival called *Buckreed* was held during a period of three days by the Mohammedans. In Hindustani *buckree* signifies a sheep, and implies a season of feasting. As no man here, of whatever nation, dares to kill a sheep, goat, or ox, without special permission from the highest functionary in the province, the Mussulmans, a day previous to their indulgence, went in a body to the governor to obtain his sanction to kill sheep. Permission was given, though such favors are only procured by presents or fees of office. This portion of the community have in their hands nearly the whole import trade of the place, and seem enterprising, thrifty, and generally honest. Some of them come occasionally to the mission house, to read the Scriptures in their own language and converse about religion.

**Karens and Burmans; "one Lord, one faith, one baptism."**

Last Sunday afternoon I had the happiness for the first time since our arrival, to witness a baptism in Rangoon.\* Five candidates, two Burmans and three Karens, were baptized in the *Khan-danghyee* or royal tank, by br. Kincaid. There were four Karen applicants for the ordinance, one of whom was unexpectedly taken ill and felt himself unable to walk the distance (about a mile and a half) to the tank. He came in from the jungle the evening before, in company with three other disciples, partly for this object, and partly to get medicine for their sick families. A meeting was convened early in the afternoon for the examination of the candidates. Their statements were very satisfactory.

One of the Burmese converts is the poor blind man referred to in a former

\* This was not, however, the first baptism, as appears by Mr Kincaid's letter post.

letter, (p. 415, last volume,) who came in the rains, when travelling is exceedingly disagreeable, a journey of twenty days by water and two by land, to see if anything could be done for his eyes. His sight has been somewhat improved, though there is not the slightest probability of his recovering it altogether. He has, however, received a better sight, even spiritual, an insight into his own heart, a view of the gospel scheme of mercy. He now rejoices in the preciousness of Christ and the interest he has in the great salvation. The second Burmese convert is the son of an aged believer, who died within the last four weeks. The father, in consequence of the feeble state of his health and want of opportunity, was never baptized. But for some time before his death he was known in the neighborhood where he lived as one of Christ's disciples, and as such refused to pay taxes for the support of Boodhism. All these converts are heads of families, and are resolved, if persecution awaits them, to endure in the strength of the Lord, witnessing to the truth as it is in Jesus. Besides these five, there are two or three other persons, applicants for the ordinance. The native pastor Ko Tha-A, whose age is now eighty-two, mentioned, when I last saw him, that he had recently administered baptism to two.

The work of grace seems to be advancing among the Karens as usual, for it is no longer an uncommon event to hear of conversions among them. In a late tour through the Karen churches in this region, Aupaw, one of the native ministers, baptized some eighty-six converts. He speaks most favorably of the schools and churches, and of the consistency and piety of the Christians generally in their forest homes.

#### LETTERS FROM MR. KINCAID.

The preceding letter was accompanied by communications from Mr. Kincaid of later date. The first is of Nov. 13.

#### A Jesuit trick.

When I last wrote to you, I mentioned that our Burman and Karen books were

all gone, and that we were looking anxiously for a small supply. With reference to the Karens this was especially desirable. Many were coming to us from all the surrounding regions, ranging from twenty-five to 150 miles. At length I received a letter from Mr. Ranney, saying that he had delayed sending any books on account of an article in the *Maulmain Times*, which stated that we were broken up,—not only forbidden to go up to Ava, but that we were to be expelled from the country. The whole thing was untrue,—not a shade of a shadow on which to found such a statement. It was the work, undoubtedly, of a Jesuit. As soon as Mr. Ranney learned the false and designing character of the article, he shipped two boxes of Burman and Karen books. Mr. Vinton and his sister came to Rangoon in the same ship.

Books detained at the custom house—  
“Christ’s books” interdicted.

On opening the boxes in the custom house, the officers said the books and tracts must all be counted and a record made. This cost some two hours’ labor, in a close place thronged with people. I felt much annoyed at this useless labor, but did not complain. I repacked all the books. The officers then expressed an unwillingness that I should take them away without the governor’s order. I remonstrated, though in mild language;—it was of no avail. “Very well,” I said, “keep them two or three days, and do you get the governor’s order.” There was a small handful of tracts not in the boxes. These I took to carry home and was refused. I felt exceedingly indignant, and so expressed myself in a conversation of considerable length. I did not, however, so much blame the officers as the *system* of interference and oppression, practised upon all classes of people.

The governor came to the custom house a few days after. I went and spoke to him about my books. The place was thronged with people. The governor was mild in manner, but said he could not allow me to give “Christ’s

books” to Burmans and Karens,—that he was afraid of hell and durst not do it. All the books except *Christ’s books* I might take, also all the bound volumes of whatever kind. He then added, that since our arrival in Rangoon, 500 Karens had been at our house; that one had been found with a book; and that he would be under the necessity of shooting every Karen who came, except the lame, the sick and the blind. This was said as coolly as he would speak about his dinner.

“We do not know,” I replied, “how many come to our house. All sorts of people come, Burmans, Karens, Mussulmans, Hindoos, Chinese, Armenians, Malabarians, Shans and English. We give medicine to all the sick, and we instruct all.”

“But then,” said the governor, “I cannot permit you to give books to Burmans and Karens. I should destroy Gaudama’s religion, and then go to hell.”

“Your excellency must be aware that the Karens did not worship Gaudama, and had no books till we gave them a written language; that they were a nation of drunkards and made offerings to evil spirits; but now, those who have got Christ’s books have left off all drunkenness and demon worship, and are now the best people in the kingdom.” The governor turned away his head toward the crowd and laughed heartily.

More troubles about the books—The object gained.

Some three or four days after this I went to the custom house to get the books, according to the governor’s order. The two boxes were opened and I divided them. I claimed all the bound volumes, Psalms of David, Extracts from the Old Testament, and all that pertained to science;—my pile was about four-fifths. I told the officers I had made the division according to my view of the subject. They then called for one of each kind, and after a long examination said, “These books on science all lead to Christ and the overthrow of Gaudama.”

“You may say the same,” I replied,

"of the rising and setting sun, the rising and falling of the tides, the blowing of the winds,—and of every thing you see in the heavens above or in the earth beneath. But then, will you shut the light of science from the people?"

"Take the bound volumes," they replied, "and leave the rest till we see the governor."

"No, never! I will have all that belongs to me or nothing; and I wish to say now, once for all, I will not be annoyed any more about these books. Take them, and burn them as soon as you like,—I have done. I shall not come to this custom house to be insulted. I will write a full account of the treatment I have received about these books and publish it, that the whole world may know how much wisdom there is in this little, dark, ignorant spot called Burmah. The people must be kept in ignorance and live like brutes." They began then to urge on me the exercise of patience, said that I was hasty and did not act up to my own religion. I replied, "You strip a man of all his clothes, tie him hand and foot, cover him with black ants, and then, because he writhes, you charge him with a want of patience. If a tiger or a lion seizes me I can be patient."

The next day the governor came to the custom house. I thought it very likely the officers had complained and that he would call me to an account. On the contrary he was unusually affable, and directed all the books and tracts to be delivered to me, without any reference to what had taken place. This affair will give you some idea of what a missionary must expect from these rulers. To bend before such opposition would be to give up the work.

#### Karens—Native assistants.

During br. Vinton's stay of some twenty days, more than 200 Karens have visited us from different and widely distant parts of the country. One day we had more than fifty in our house. Nearly all the assistants have been in to get advice and instruction. The earnestness with which these Karen Christians urge that

a teacher should remain in Rangoon, can only be equalled by the importance of the measure itself. Since br. Vinton left on his return, more than fifty Karens have been in to see us. Some of them had never before seen a teacher.

Our work at the house continues in all respects as when I last wrote. Ko En has just returned from Maulmain, where he has been on a visit to his family, preparatory to our proceeding to Ava. He is a faithful and judicious laborer. He spends from two to three hours every forenoon in the dispensary with Dr. Dawson, preaching the things of the kingdom to the crowds who gather there. I have Moug Mau at work in the villages northeast of Rangoon. He is a Rangoon disciple, the son-in-law of one of the oldest members of this church and about thirty years old;—has studied about two years in Maulmain, has an aptitude for teaching, and is a hard-working man. If the Committee can furnish the means to employ three assistants I shall be much gratified.

#### Baptismal scenes—Inquirers.

The baptism on the second occasion was the same as related by Dr. Dawson, page 100.

The first Monday in October two were baptized; and the second Lord's day five,—all men of families, two Burmans and three Karens. The second Lord's day in November two Burmans were baptized, both men of families, one twenty-seven, the other thirty years old. One of these men, in relating the exercises of his mind, said that about three months ago his mind was very much perplexed; he dreamed that he was coming towards Shway Dagong, and when not far off, it crumbled down into a mass of ruins. He woke up in great distress, feeling that all his life long he had been rendering the homage, due only to God, to that senseless mass of ruins. He betook himself to prayer and the reading of the New Testament. The light of truth shined in upon his soul and he found peace in believing.

Our baptisms took place between three and four in the afternoon, in the royal

tank, a beautiful, clear sheet of water, nearly four miles in circumference. It has several finely wooded islands, and is surrounded on three sides by groves having a park-like appearance. Under the deep, dark foliage of a clump of aged trees, on a green bank sloping down to the water's edge, with the glittering spires of a hundred pagodas before us, we kneeled in prayer to Him who said, "Lo, I am with you." I cannot express to you our feelings when these redeemed ones, four Burmans and five Karens, went down into the baptismal grave, rendering homage to Him who is "the resurrection and the life."

We have a number of very earnest inquirers. Three of them, we think, have received the word of God into their hearts. There are, besides, a large number who no longer attempt any defence, but listen and are thoughtful. Just now, while I write, three men from Dalla are sitting by me in conversation on the character of Christ's religion. I have been reading and explaining to them for an hour. They are saying, "Gaudama's cannot stand, and what is the use? We are a poor, ignorant people, after having Gaudama's religion a thousand years." An intelligent young priest, who has visited us repeatedly during the last three months and has borrowed books of us, said the other day, that he was disgusted with the yellow robe and must throw it away. The fields are white for the harvest on every side of us. There is no serious opposition. People of all ranks and ages come to us. A few days since, an officer of high rank, with his lady and some twenty-five or thirty attendants, spent the evening with us, and gave us a very urgent invitation to visit them.

In a postscript of the next day Mr. Kincaid writes, "I am happy to inform you we have just received five large boxes of books from Maulmain, and no trouble in getting them through the custom house. The recent seven days' war I had, seems to have settled the question that I am to get books when I please."

## SECOND LETTER OF MR. KINCAID.

## The English at Rangoon.

Nov. 28.—On the afternoon of Lord's day, the 23d, a report spread rapidly through the city that a steamer and three men of war were off the mouth of the river. The report was brought by two fast rowing *dak* boats. The men, thirteen in number, were confined, their heads to be taken off at once if the report should prove false. The governor despatched two boats, one after the other, to ascertain the truth of the report. On Monday a great diversity of feeling was shown,—groups were seen every where, in earnest, anxious consultation. All was activity and bustle on the part of the government. Conflicting reports came hourly.

A little before evening all doubt was dissipated. Two armed steamers were measuring the waters, putting down buoys and towing a fifty-gun ship. The excitement was very great. The governor talked warlike, made all sorts of threats; two or three thousand men were called in and armed with old, rusty muskets; much of the night was spent in collecting rusty and worthless guns and dragging them to the heights of Shway Dagong, and also taking to the same place the treasure and other property from the custom house. The governor threatened to set the city on fire, and in every house the foreigners were at work securing their papers and property. Great gongs were beating in every direction. A report was current that all who wore hats (Europeans) would be seized and carried off as hostages. Near midnight Dr. Dawson and myself were sent to go to the governor's, nearly two miles distant. Without hesitation we set off, but were met by messengers countermanding the order. Capt. Crisp, an English merchant, was sent on board the frigate to inquire the object of these armed ships coming up the river.

On Tuesday morning the governor with a large guard appeared on the wharf, and there issued an order that any person, foreigner or native, who should come

down to any of the wharves, or appear on the bank of the river, should be instantly beheaded. This order was published through the city by beat of gong and public crier. On hearing this I went immediately to the main wharf, where there were several distinguished officers and a guard, and remonstrated with them in strong terms on the insane course they were pursuing,—working themselves and the people into a panic, when there was all possible evidence that the ships were come on a peaceful mission,—to prevent, not to make war. They felt it, but were disposed to be blind to the innumerable acts of injustice and cruelty inflicted on all classes of people.

#### Interview with Commodore Lambert.

About 4 o'clock in the afternoon, the long looked for ships made their appearance some miles below the city. We all went upon the roof of our house, where we had a fine view of this noble river and of these friendly ships, so welcome to us. How proudly they came up and took their positions before this oppressed city! The emotions of joy and gratitude they awakened can only be understood by those who have seen and felt the deeds of insane and brutal tyranny. The very guns spoke to us of peace and security. We feasted our eyes on the sight, so full of meaning. I could not cease thinking of what hundreds of Karens have said to me; "God is our hope, and he will hear our prayers for deliverance." Commodore Lambert immediately sent word to know at what hour the next day it would suit the governor to receive a communication from him. The governor wished to put it off till the day following. So all Wednesday was spent in busy preparations for an ostentatious display.

About 9 in the morning the commodore sent Capt. Latter to request an interview with me on board the flag ship. I was taken to the commodore's private apartment and detained two hours answering interrogatories in reference to the doings of the government towards

British subjects. He asked, "Why have not these facts been sent up to the government at Calcutta?" "The terror under which all live;—the slightest whisper of dissatisfaction would only be visited by tenfold greater outrages, and even, as in many instances, with cruel tortures and death." "O, this is dreadful!" he exclaimed. Capt. Crisp and Mr. Birrell, two English merchants, were sent for. The statements elicited turned the current of affairs. The commodore came to demand redress for outrages committed on captains Shepard and Lewis; but he now found that hundreds of British subjects had suffered as great, and many of them much greater injuries, and that several had died under torture.

All the afternoon and evening the most alarming reports were in circulation. The four officers, to be sent with the commodore's letter to the governor, were to be cut down, if the letter was not of the most gentle character. All the foreign residents were to be placed under executioners, to—My letter is called for, and not a minute is left. A steamer goes to Calcutta. *All safe.*

#### LETTER OF MESSRS. KINCAID, DAWSON AND VINTON.

##### Re-occupancy of Rangoon.

We lay before our readers part of a communication addressed to the Executive Committee, urging the permanent reoccupancy of Rangoon. It will be read, we cannot doubt, with a deep, earnest thoughtfulness. It is a voice from our earliest mission station; uttered in circumstances widely contrasting, indeed, in some particulars, with those in which the founders of our mission there first addressed the American churches, but with an impressiveness which few will find less difficult to escape. It was written, as will be perceived, before the date of the preceding letter announcing the arrival of the British war-steamer; and taken in connection with subsequent events, may well arouse the most supine to labor and encourage the hopes of the most desponding. Whether under British or Burman rule, Rangoon, we trust, will be reoccupied, never again to be abandoned; the missionary will reënter, never again to retire.

Mr. Vinton had proceeded to Rangoon in October "to explore that deeply interesting field, and with a view to its occupancy pending a reference on the subject to the Executive Committee."

Your mission at Rangoon was commenced in 1813. No one then sup-

posed that the work of the missionary was to be prosecuted under this heathen government without awakening opposition, and yet the mission was commenced. The only consideration that then made the undertaking obligatory, was the command, "Preach the gospel to every creature;" and yet the work was undertaken. And this command still remains unrepealed and unfulfilled.

**Opposition to be expected.**

In the further prosecution of this work, whether we are to experience increased opposition from the government, is a question yet to be decided. For ourselves, with the New Testament in our hands, and the history of the Christian church before us, we expect it. God may, however, as during the first thirty years after the ascension of our Lord, hold over us the shield of his protection, so that there shall be no general persecution for some years yet.

It is a deeply interesting fact, that within the last fifteen or twenty years there should have been from ten to fifteen thousand conversions in such a country as Burmah, and yet the government take so little notice of the movement. In fact, for the last ten years, the policy of the government towards the native Christians has been remarkably liberal. The Christians have experienced but little oppression, except what they have shared in common with their heathen neighbors. They meet for worship, keep the Sabbath, and establish schools to any extent they please, without fear of molestation from any one. The taxes, however, are most exorbitant. Each family pays from twenty to forty, and even fifty rupees, and last year, in one locality, some families were required to pay between seventy and eighty rupees. Still, the Christians pay no more than their neighbors. In the Bassein district the taxes are much lighter; and there, too, the Christians enjoy a kind of government patronage, in the exemption of their native preachers from all taxation.

It is a very remarkable fact that this government, proverbially blind to its own

interests, and adopting lines of policy in regard to everything else the most illiberal and short-sighted, has still pursued a course towards the Karen Christians more liberal and enlightened than is often pursued by European governments towards their subjects. The Karens in the neighborhood of Bassein enjoy great facilities for leaving the country. From the neighborhood of Rangoon they can make their escape to Maulmain; in former years large numbers left the country and fled into the Arracan and Maulmain provinces. The government soon learned that by oppressing the Karens they would depopulate their own country; and more wise than Louis XIV in his treatment of the Huguenots, an order came down from Ava that the Karens should not be oppressed for their religion.

Should this work continue to advance, however, the government will ere long learn that through the Karens, the Burmans, by hundreds and thousands, are forsaking Gaudama for Christ. That it will allow the very existence of the state religion to be jeopardized, without an effort to save it, is not to be supposed.

**The way to prepare for it.**

We should make up our minds, then, that soon or late we are to meet persecution, and be prepared for it; and this can be done only by prosecuting the work vigorously, and getting the churches not only settled and grounded in the truth, but so imbued with the spirit of conquest that they will carry forward the standard of truth over the dead bodies of any number that may fall in the contest. This can never be done by staying out of the country on the ground that we fear to bring down persecution upon the disciples. This would be to teach them to flee from the enemy before they came in sight of him, and thus prepare the way for ultimate and certain defeat.

Whether our stay in the country will have a tendency to bring down the government upon the native Christians, remains to be seen. Should our labors in any way contribute to the advancement of the cause, and thus hasten the day

when the triumphs of Christianity shall endanger the safety of the Boodhist religion, this will undoubtedly be the result; and this is the only way that our stay in the country can possibly affect them at all.

That our presence is going to make the government acquainted with one additional fact in regard to the native Christians, is not to be supposed. Everything, for the last few years, has been done in the broad light of day; and the native preachers, in some parts, have even been encouraged to make themselves fixtures, by building chapels and establishing schools; because, say the government, if the preachers are satisfied and will remain in the country, the people will not leave, and those who have left will return.

The explanation of this is very simple. The country is badly governed. Everything is going to destruction,—the roads, the pagodas, and all kinds of religious edifices. The government care little for religion, and the only object that seems to be had in view is to extort money from the people, till the last available rupee is gone. This state of things will probably continue till there is a change in the government.

#### The kind of missionaries needed.

In what we have said above, we should be understood as referring to the labors of prudent and fearless men; men acquainted with the Burman character, and disposed to adapt themselves to it; men that will not fear to unfurl their sails when they have a favorable wind, and know enough to take in sail as the squall approaches, and to lie to, for a longer or shorter period, when there is so much sea as to endanger the vessel. This is the course we have been obliged to pursue from the very commencement of the mission. The only difference between the present and the past is, that the government have given us less annoyance for some years past than formerly; and yet one imprudent man, or a man unacquainted with the Burman character, would be likely to do something to put everything *about*, and lead, if not to our

expulsion from the country, to what would be equally to be deprecated, such an interference with our work as to make our stay useless.

#### Reasons for immediate action.

We will now proceed to give a few of the reasons that deeply impress our minds in favor of immediately and permanently reoccupying Rangoon as a missionary station.

1. Great injury has already resulted to the cause from leaving it so long unoccupied. There is no reason to doubt that the work among the Karens in the region of Rangoon would have gone on as gloriously as in the neighborhood of Bassein, but for the deep discouragement that came over the Christians and native assistants on account of the abandonment of this post. You can have but a very imperfect conception of the feeling of doubt and distrust that has been awakened in all parts of the jungle. The effect of a retrograde movement is always disastrous, and it has proved particularly so in this case. The evils would have proved much greater, had it not been for the simultaneous advance movement in the direction of Sandoway and Bassein. There are now few, if any, more Christians in the neighborhood of Rangoon, than there were ten years ago. There are more *baptized* Christians; for then large numbers had not united with the church, because there was no one qualified to administer baptism.

The present temporary reoccupancy has put new life into almost the entire mass; but still the question is pressed upon us from all quarters, "Are you going again to desert us?" One of the most intelligent Karens we have ever met, an aged veteran of seventy, who has worshipped God more or less for some years, came in a few days since, and told us that the only thing which had created any doubt in his mind in regard to the truth of the Christian religion, was the fact that we, after having begun this work, had given it up; and on hearing that we were again here, he said, "I have now come all this distance (more than a

hundred miles,) that I may know from you, personally, whether you are going on with this work. If so, my mind is made up that I shall delay no longer." So far as we know, the Karens are universally dissatisfied that the permanent reöccupancy should be delayed a single year. They say, "Why not this year?" and, "Will you be sure to come next?"

2. The Christians and native pastors and preachers, Burman and Karen, all desire it; and it will be impossible to convince them that our staying out of the country is on their account. They know that for some years past there has been no danger of persecution, and are sure that there is now no danger. They even ask us into their jungles, and say if we are not afraid on our own account, we need not be on theirs.

3. The Karen churches need it. They lack confidence in the native preachers and pastors. They have confidence in respect to some things, but not in respect to all. This is sometimes the fault of the churches, sometimes of the preachers, sometimes of both. At times the preachers are very negligent in the performance of their duty; and again, unreasonable demands are made of them. Errors in doctrine and discipline are developing, and the preachers, even when not themselves involved, find it impossible to correct them. Would that we could put this subject before your minds as it lies before ours!—but this is impossible. We must therefore content ourselves with assuring you, as the unwavering conviction of our minds, that the most disastrous consequences will follow, if these churches are left for some years to come without the careful supervision of an experienced missionary. As yet, all have unbounded confidence in the missionaries; but the time may come, and that before long, when this confidence will be lost, and then—but we dare not look into the future.

4. The native preachers and pastors need it. Inquiries are made from all parts of the jungle, from the neighborhood of Bassein to Mauloo, as to the

duties of the native preachers. The Christians tell us that a great change has come over their preachers within the last two years; that formerly they used to go every where preaching the word; but now most of them say openly, and their practice corresponds, that they have nothing to do but to look after the churches. The appointment of some to preach wholly in localities where there are no Christians, has led to the opinion that there are two orders in the ministry; that it is the duty of some to preach wholly to the impenitent, and the duty of others to preach only to the churches. This last opinion has been broached within the past year. Three churches in Mauloo have sent us word that they are resolved to do no more for the support of the preachers till these matters are explained.

Some of the native preachers have gone from district to district to escape taxation, or to find localities where their taxes were lighter, and thus are separated from their flocks. One of the preachers lives two days' walk from the church over which he has been appointed. These facts would probably not have come to the knowledge of missionaries in Maulmain and Sandoway for years; for there they are brought into contact with few if any but the preachers themselves. We offer no comment upon these facts. They speak for themselves. We only say that, in our opinion, if these churches are not, during the next ten years, carefully looked after by an experienced missionary, they will not, at the expiration of that time, be worth looking after at all. Nor is it strange, considering the manner in which the churches have been left, that such a state of things should be found to exist. The wonder is that these evils had not developed themselves at a much earlier period. Nor do we, even now, apprehend any serious disaster, if timely and prompt attention be given to the subject. The churches have all confidence in the missionaries; the preachers, too, have confidence in the missionaries, and they are dependent on the churches; so that everything may be put right and kept

right,—but not without an experienced missionary permanently fixed here at Rangoon. Let this post be left unoccupied for another five years, and we cannot answer for the results.

5. The Burman church, and the heathen population of this great city, need it. To sustain and carry forward the work in the Burman department of the mission, is a subject on which it can hardly be necessary to utter one word of earnest entreaty. Rangoon is the commercial centre of a country 300 miles square. It is the front door into the empire. A scattered church already exists, much seed has been sown, tracts and books have found their way to large numbers of towns and villages. Despotism has stamped a value on those books which they would not otherwise have obtained. An impression has been widely made, that the Christian religion is true. What seems now to be wanted to awaken earnest inquiry, is an earnest ministry of the word. Multitudes more than ever before are inclined to listen, and there is no serious opposition on the part of the government.

The influence of this church for good, however, has been as yet little more than nominal, for the obvious reason, that the guiding and directing labors of the missionary, except at short and distant intervals, have been wanting. Little, besides the chilling death-damps of a deserted missionary post, has hitherto gone forth from this place; and those have seemed to herald the prediction, that thus shall it be to all who put their trust in the missionaries' God. Leave this post unoccupied, and you proclaim in trumpet tones to the Karen Christians, that they are always to be oppressed and trampled into the dust by their heathen rulers,—that Burmans are never to become their brethren in the Lord.

The labors of the missionary, during the short intervals he has occupied this post, have always been followed with the most encouraging results. Two Burmans have lately been baptized; three others within a few days have applied for the

ordinance; and there are a very considerable number of serious inquirers, among whom is an officer of honorable rank in the present government. It is not too much, then, to suppose that, within a comparatively limited period, a strong and efficient Burman church would be gathered here from among the heathen; a church whose healthful influence should not only be felt in this great city, but in all the neighboring villages, and even in Maulmain; a church that would furnish a living exposition of your views of the great commission, and your determination to go on with the work till all Burnah shall be evangelized; till all, from the king on his throne to the beggar on the dunghill, including all the different races of Burmans and Talings, Karens and Shans, shall come to regard themselves as brethren in the Lord, and each learn to love his neighbor as himself. This would give such an impulse to the work among the Karens as it has never yet received. In fact, the two departments must stand or fall together.

6. The interests of the Ava mission require it. To leave this post unoccupied, would be to advance into the heart of the enemy's country without establishing any point of communication with the advancing force. It would be to dishearten your missionaries and break their spirits, because it would be virtually saying to them that you do not intend to go on with the work, but that you intend, as soon as they shall depart, to abandon the field and retire to the English provinces.

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## NINGPO.

JOURNAL OF MR. GODDARD.

River and canal navigation.

Oct. 27, 1851. Monday.—Started in the afternoon with our whole family in a boat for T'ien Dong, a celebrated Buddhist temple, about twenty miles from Ningpo. Passing up the river, we went under the bridge of boats connecting one of the principal gates of the city with an extensive suburb on the opposite side.

The river is about one-fourth of a mile wide. Large boats, like canal boats, are stationed abreast some ten feet apart, and timbers running from one to another support the planks of the bridge. The whole is retained in place by two large chains, running entirely across and fastened at each end, allowing the bridge to rise and fall with the tide. The bridge is sufficiently high for boats to go under by taking down their masts.

Passing up still a little further, our boat was drawn over a sluice or embankment in order to leave the river and enter a canal. The country in these parts is intersected with canals, from twenty to forty feet in width, running in all directions, and constituting the great, almost the only highways. These are filled with fresh water, the salt water from the river being carefully prevented from entering. Hence boats from the river, intending to enter a canal, must be drawn over an embankment fitted for the purpose with a windlass, or rather a capstan on each side. Once in the canal, with one man towing and another sculling, we passed along through the waving fields of rice, by which almost the whole plain is covered—under numberless stone bridges, past numerous villages and hamlets—meeting multitudes of boats going in various directions, to many of which, as opportunity permitted, we distributed tracts and portions of Scripture. Night coming on, we betook ourselves to sleep, as well as we could, in our boat, committing ourselves to the care of our Heavenly Father.

*Sedan travelling—The temple of T'ien Dong.*

28.—Awoke early, and found ourselves at the landing, within about six miles of T'ien Dong. Sent for sedans, but they were long in coming. Accordingly, after breakfast and worship, and giving tracts to those who came to the boat, we started and walked a mile or two, when the sedans met us. They consisted each of two long poles connected together by cross pieces at each end, about a foot long, and by one in the middle about fifteen inches long. A board for a seat (so ad-

justed that the passenger may rest his arms on the poles and his back against the cross piece,) is suspended from the middle by a rope. Just forward of the seat is suspended a stick for him to brace his feet upon. The sedan is borne by two men, who place the cross pieces at the two ends on the backs of their necks, the ends of the poles resting on their shoulders, and walk off at a rapid rate. The expense for each sedan of this kind, to go to T'ien Dong and return, is forty-five cents, which is also about the expense per day of a boat with two boatmen. Thus suspended in the air, we passed on over hill and valley, through tea fields, until we reached the end of our journey.

The temple, situated in the bosom of lofty hills or mountains, consists of a large number of buildings rising one above another, on the sides of the mountains. More than a hundred monks reside here. They are not absolutely idle, as they cultivate a little rice and a few vegetables. But few of them can read intelligibly. We conversed with many of them at length, and gave tracts. They listened with the politeness common to the Chinese, but only the Spirit can open their hearts.

*"The heathen in his blindness."*

The object of most painful interest, however, is a hermit who lives in a cave half way up one of the highest and most rugged mountains. The cave seems to be partly natural and partly worked out of the rock of which the hill is mostly composed. In the cave is his place for sleeping and for cooking, and outside he has built a straw hut for worship. The inner cave, in which he sleeps, furnishes a room about three feet square and three feet high. The bottom is simply covered with boards; three of the sides and the top are covered with straw, twisted and woven into a kind of mat. One side is left open. Of course he can only sleep sitting.

He was engaged in his worship when we reached the cave. As my guide (a priest from the temple) opened his door to allow me to look in, he merely cast a

glance of the eye toward me and went on with his devotions without speaking. On a shelf before him was a small image, above which was hung a small mirror, and above that another image, in a small shrine attached to the side of the room. Before these stood a plate of nice lemons, and incense burning. The hermit would fix his eyes on these images and raise his hands in adoration for a moment, then kneel and bow his head to the ground for a moment, then rise,—again fix his eyes on the images and raise his folded hands, and again bow down as before, constantly repeating this simple round. He spends a large portion of his time in this worship; and the remainder, except what is occupied in cooking and eating, he sits absorbed in meditation, as they say. I was informed that he formerly spent two years there and then went away for a time, and now, since he returned, he has been there about a year. He was so engaged in his worship that I got no opportunity to speak with him. He appeared devout and sincere.

Leaving this cave and climbing higher on the mountain, I passed another, with the ruins of a hut before it, which had formerly been occupied in the same way. Still higher I passed a new one, which was recently occupied for a time, but the occupant finding it too difficult gave it up. I also passed several others that appeared to have been sometime so occupied. It is truly painful to witness the awful delusion wherewith the Prince of darkness hath blinded the minds of this people. Ignorant of God's righteousness, and going about to establish their own righteousness, they have come to this degree of folly; and nothing but a knowledge of God's righteousness can deliver them from the delusion. From the temple we returned to our boat, about sunset, and immediately started for

"The Lakes,"

some twenty miles from T'ien Dong,—a large collection of inland water, broken or partially separated by intervening mountains.

29.—Found ourselves at the place of our destination. Going on shore a large number of people gathered around us, who listened for some time with considerable attention to the truths of the gospel, and received tracts. During the day we visited several villages on the border of the lakes, some of which are said to contain two or three thousand families. But the people were too much excited to listen attentively to the gospel, owing to a heathen festival and procession which happened to be going on. The day was also considered a lucky nuptial day, so that we saw as many as seven bridal processions. These are always known by the peculiar, highly ornamented and gilded sedan, in which the bride is conveyed to the house of her husband.

An accessible people; who shall evangelize them?

There is an immense number of people in this vicinity, perfectly accessible, who have little means of becoming acquainted with the gospel. Indeed, the whole country round Ningpo is filled with accessible villages and hamlets, but with our present limited number of laborers we can do little more than attend to our work in the city. We long to see the gospel spreading through these villages.

LETTER FROM DR. MACGOWAN.

Cholera.

Nov. 5.—The cholera, which first appeared in China in 1820, has prevailed during the present season at Ningpo. This city, like the greater part of China, has enjoyed an almost perfect exemption from that epidemic since 1821, when it appeared in its greatest virulency. How far it has extended in China during this season, it is impossible at present to discover; it has, however, been common throughout this province. The proportion of cases to the population has not been great, though it assumed a very malignant form. Since the weather has set in cool and dry, the disease has disappeared; but in the estimation of the

natives, the favorable change in the health of the country is owing to the processions made in honor of the gods, and to the offerings and religious services which the event called forth.

#### Burmah and China.

We have read with much interest in the *Oriental Baptist*, accounts of the successful attempt made by brn. Kincaid and Dawson to occupy a post in Burmah Proper. Perhaps the most vulnerable point of *this* empire is the province of Yunan, which is coterminous with the eastern frontier of that country. In the maritime provinces of China, the missionary labors at a great disadvantage; the natives naturally associate war and opium with the religion of foreigners. He brings them doctrines which are most repulsive to them, at best, and little distinction is made between him and those who brought bloodshed and poison into their homes. Much as the mission suffers for the want of a reinforcement, I would be willing to forego the pleasure of seeing two missionary families join us, if they could labor among the Chinese at Bamoo, or some frontier town in Burmah, without molestation. We hope that a strong mission will ere long be established at Ava; for the successful prosecution of the good work there could not fail to be felt sooner or later in Yunan.

#### The emperor distributing tracts.

I think I have already mentioned that the provincial authorities show signs of alarm at the progress of missionary operations, and that they had warned the literati to beware of us. Since then, a tract has been issued by imperial order, the object of which is to strengthen the Confucian sect, and at the same time to check all favorable regard for the religion of "outside people." The pamphlet was prepared by the Imperial Academy, under the direction of the late emperor, and is issued under the auspices of his successor. The edition designed for this province contains explanatory notes by the governor. In these notes his excellency expressly states that there

have lately appeared corrupt doctrines, which have hitherto been unknown in the Inner Land; and while deploring the fact, exhorts all classes to discard the heterodox sect. It is well known to the people that the new emperor utterly abominates Christianity in any form. The act of toleration will be regarded no further than the despot thinks convenient. The prospect is that the gospel will find every power arrayed against it, and that its enemies will dispute every inch of ground. Satan will not relinquish so goodly a kingdom without a struggle, and were it not that victory is guaranteed to us, the warfare would prove too disheartening to us all.

#### A Confucian tract; a caution.

As I sent you recently a translation of a Buddhist tract, some may be curious to see a specimen of such as are issued by those of the established faith. It is entitled, *Caution against the Slaughter of Oxen and Dogs*.

"Persons who, for the sake of their stomachs, desire to have life taken, are guilty of sin; but those who slaughter oxen and dogs, for the gratification of the appetites of themselves and others, are still greater transgressors. Neither of these animals belongs to the class of eatables. Heaven has not authorized their use as food. Oxen are capable of being employed as substitutes for labor, and dogs keep watch by night and serve man in this manner; and hence, being serviceable, they ought to be spared and pitied. Why should you kill and eat them? as it is in accordance with reason that they should not be employed as food. Those who eat what heaven does not allow, oppose heaven; and those who eat what reason forbids, wrong reason; to oppose heaven, and wrong reason, are very heinous sins. That for the mere gratification of the trifling wants of the mouth and stomach, any should in secret be guilty of offending, is a flagrant transgression, and cannot be excused by heavenly principles. By refraining from these articles of food men suffer nothing; and, moreover, the taste is not super-excel-

lent; or if it be so exquisite as you imagine, why should you be guilty of this great crime, this heinous transgression?

“As for those who slaughter the bovine and canine species, as well as those who cook them or deal in them, they are still more despicable. Any other kind of business may be followed to support one’s family. What necessity is there for engaging in this detestable profession, coveting impure gains? No good can come of it. I apprehend that all those who persist in it, will deepen in iniquity and receive Heaven’s punishment; then repentance will be too late.

“Finally; if there were none to kill cattle and dogs, those who wish to eat them would be unable to do so; and if there were none to eat them, dealers and butchers would change their occupation. These two classes are mutual abettors in iniquity. Were they to appreciate this caution aright, they would all become good and perfect. I admonish the age to ponder deeply, and rigidly examine this matter. Drop the butcher’s knife, and cease to destroy the lives of cattle and dogs. Deal in something else, instead of coveting the gain of these animals. Delicate viands are sufficiently numerous; do not hanker after beef and dog’s meat. I reiterate the caution, and strenuously admonish against the perpetration of this crime; and if cattle or dogs die, select a suitable spot to inter them. They have passions and a spirit, which can, after death, be affected by favors shown during life.

“High Heaven confers favors on the virtuous, and recompenses them with happiness. A SERIOUS ADMONITION.”

The Confucian sect does not, like the dissenting Buddhist, forbid the use of all animal food. Everything that has life, in fact, except the above named animals, may be eaten. Cattle are regarded as the right hand of agriculture, and for political considerations their use as food is discountenanced. Penalties against the slaughter of cattle are sufficiently stringent, but never enforced; the cost of beef being a sufficient barrier to its general

consumption; and as, malgré such admonitions, cattle die under any circumstances without being served up as food, beef, such as it is, can be had almost at any time. As for the canine family, a mere glance at the mangy race is sickening, so that although dog’s hams are considered good eating, they are not often served up on the table. Nor are they ever interred, that I know of; and an exhortation to that effect seems strange, when so many thousand human bodies are constantly decomposing above ground in frail coffins, the food, frequently, of the hideous dogs of this country.

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## SIAM.

### LETTER FROM MR. ASHMORE.

Mr. Ashmore, reverting in a letter just received, to the late afflictive dispensation in the Siam Mission, proceeds to set over, one against another,

#### Trials and mercies.

Bangkok, Oct. 4, 1851.—You have already been apprised of the peculiar and painful circumstances in which the mission in Siam is placed. We shall await with anxiety your views in relation to the incalculable loss the mission has sustained in the removal of br. Jones to the world above. We know that while you will feel “straitened beyond measure” by the distressing intelligence, you will not despair of gathering in a remnant even of the hard-hearted and self-righteous Siamese; and therefore we hope that you will be disposed to push operations still more vigorously in Bangkok.

We are perplexed by this event, but not forsaken. We are cast down, most sadly cast down, but through grace we are not destroyed. While we mourn for this dispensation, we do not sorrow without some gladness. We would not forget, in the greatness of our loss, the magnitude of the mercy we discern in God’s dealings hitherto. We rejoice that God gave so good a counsellor to the mission in Siam. Is it not a mercy that he was preserved for a period greater

than is usually allotted to missionaries in the east? Is it not a mercy that he has been upheld, and enabled to give to this nation in their own tongue a most excellent translation of the New Testament? a great, immeasurable mercy, that future generations in Siam will appreciate if the present do not? Is it not a mercy that he was not taken away before the "time of trouble" that preceded and attended the death of the late king, when the mission was like a ship among breakers, needing the greatest coolness, judgment and tact to direct her safely? Is it not a mercy that he was spared till the clouds had disappeared and a clear sun had begun to shine upon us?

Moses was taken away *just before* the children of Israel entered the promised land, and the people mourned greatly for him. But how great was God's mercy, in sparing and upholding such a leader until they had passed through the waste howling wilderness! Thus kind, as it seems to us, has God been to the mission in Siam. We hope that, in like manner, the missionaries here have done with their apparently unfruitful labors, and will soon begin to "possess the land."

Being in charge more especially of the Chinese department, Mr. A. gives a brief view of its present condition.

#### The Chinese church—Hopeful conversions.

The Chinese church is united in feeling and spirit. The daily and weekly attendance at worship, you will observe by the mission report, is not as large as before the fire. This, no doubt, is the result in part of the situation of the present place of meeting, which is somewhat retired. By and by we shall have a better place, and then we confidently expect we shall have an increased number of hearers. Next Sabbath is our regular communion season. Some have already come in from the out-stations to be present. Chek Suan thinks that his wife has experienced a saving change. He will remain with us the ensuing two months, and during the time we shall "look," as one of the assistants has said, "to see the fruits of conversion which

she shall give in her conversation and deportment." There is another person who has been as constant in his attendance on the means of grace as his circumstances would permit. The principal assistant entertains strong hopes that he is a genuine believer.

#### Political affairs—The opium trade.

The political affairs of the country are all quiet. The king has a sort of enthusiasm for everything American and European, except the religion of Jesus. He seems anxious to get all kinds of knowledge, except the knowledge of Christ. The missionaries have been treated by him with marked favor. Many changes, in all probability, will take place in the circumstances of the nation; the most of which, it is to be hoped, will be for the better. Various matters of improvement are talked about. How much will be *done*, remains to be seen. One thing seems fully fixed, and that is an extension of the city walls and the cutting of a new canal large enough to receive ships. This will bring the lower wall about half a mile from the mission compound, and bring us into the midst of a more dense population. Nothing, however, will be commenced till after the burning of the body of the late king. This event will occur some time next spring. Great preparation is being made for the ceremonies.

It has been rumored that in regard to opium the king will pursue a course directly opposite to that of his predecessor: as the Chinese *will* smoke it, its sale, it is thought, had better be legalized *for them*. The Siamese, however, will be prohibited its use under heavy penalties. The report came from one who would be likely to know the policy of the government. It is easy to foresee the evils that will sweep over the land, like the flood that came from the mouth of the serpent described in Revelation, should this infernal traffic be sustained by the hand of power. China will have cause to mourn for the slain of the daughter of her people, that will perish in this land of strangers.

## ASSAM.

## LETTER FROM MR. DANFORTH.

## General meeting of the mission.

Gowahati, Nov. 26, 1851.—We have just returned from a general meeting of the mission held at Sibsagor. We left here on the 11th of September, and going by way of Nowgong reached Sibsagor on the 11th of October, having been just one month on the river. This was a very good passage, considering the time of year. We might have made it quicker in the cold season, but it would have taken so much out of the best time for village preaching. We stopped at Nowgong three days, including the Sabbath. You will doubtless receive an account of our up-trip through others. You will also have an official report of all our doings at Sibsagor. It is sufficient for me to say that we had a very harmonious meeting, and did a work which every one has felt the necessity of for a long time, but which circumstances rendered impracticable until now. Lucien D. Hayden and Biposu Judson have been assigned to Gowahati, the former as a preacher and the latter as a colporteur. After having been without help so long, it is truly refreshing to have the assistance of two brethren who promise so well.

## A primitive communion—The key to Deh Durrung.

On our return we called on Mr. Bruce, of Tezpoor, where we spent one day. In the evening some of the friends of the station called upon us, after which we had a short religious service and administered the Lord's Supper. Br. and sr. Bruce always receive the word of the Lord with gladness. The Communion was a refreshing season and reminded us of the primitive Christians, who frequently broke bread in the middle of the night.

At about twelve o'clock we returned to our boats, and early the next morning were on our way down the river. We stopped over the Sabbath at Mungul Dye. This is a civil station, and has a

magistrate and native doctor. It is only thirty miles above Gowahati, and is the key of this most interesting country called the Deh Durrung. Its importance as a missionary post cannot be too highly estimated. It is situated in the midst of a dense population, and at the terminus of the whole trade of the country. I hope it will not be many years before the Executive Committee will occupy it. Here we found two of the Roman Catholic missionaries. They are intending to make the Bootan hills from this point, through which they hope one day to pass into Tibet. We spent the principal part of the day in the bazars and by the waysides, preaching the gospel to such as gathered around.

Monday evening we reached home, having been absent just two months. I am now making preparations to go out into the villages, and hope to leave this in about a week.

## Marriage of James Tripp—Baptism of two converts.

Last Monday, the 24th inst., James Tripp was married to Poti, one of the girls of Mrs. Danforth's boarding school. She is a girl of superior talents, piety and stability, and gives promise of much usefulness. Her leaving is a great loss to us, but we trust she will be a blessing to the Nowgong station, where she has gone with her husband. These intermarriages, I have no doubt, will be a blessing to our mission; as our stations are so far apart that, without some such bond of union, the native Christians would hardly feel sufficiently interested in each other.

I should have mentioned, that before we left Gowahati we had the pleasure of baptizing two interesting converts. One was a girl of Mrs. D.'s school, and has for a long time given evidence of piety. The other was a widow, late wife of the hopeful convert I wrote you of some time since.\* In the experience of this widow some interesting facts developed themselves, which I did not know at the time I wrote you about him. It appeared that

\* See Magazine, last vol., page 419.

during two or three months that he was absent from home, she was accustomed to attend the female prayer meeting, where she heard the story of the Saviour's sufferings. Her attention was arrested, and she began to make inquiries which soon led to her embracing Christ as her only Saviour. She began to pray, which soon became her delight. When her husband came home she began telling him about the precious Saviour. He at first reviled and persecuted her. Still she was fixed in her purpose and continued her seasons of prayer. Her husband became angry, and on one occasion kicked her while engaged in prayer; but she bore everything patiently, and continued steadfast in her purpose. The first thing which arrested the attention of her husband and led him to think there must be something in the Christian religion, was the great change he perceived in her. Her patience, forbearance and amiable disposition, so unlike what it was before, struck him with admiration and led him to listen attentively to the words of the Saviour. As she unfolded the little which she herself had experienced, he became more and more interested, and finally renounced all forms of idolatry and put his trust in the only living and true God. An account of his death and my conversation with him I have already given. As the widow was not baptized till five or six months after, we had a good opportunity to test her sincerity. She has been living with one of the members of our church, and from the account given, her constancy in secret prayer and delight in Christian conversation, together with her steady attendance at our seasons of worship, lead us to have the fullest confidence that a work of grace has been wrought in her heart.

An expression of gratitude.

At the Association, one of the native disciples brought in a resolution, returning to the American churches an acknowledgment of their indebtedness to them for sending the gospel, and soliciting their prayers and continued assistance. This is the substance of the reso-

lution, which I regret to say I have not by me, or I would give you a literal translation of it. Lucien D. Hayden was appointed to write the letter, which I now have the privilege of sending. I would merely add that he received not a single suggestion from any one.

Letter on behalf of the native Christians.

"Gowahati, Nov. 27, 1851.

"To the Christians of America.

"Dear friends: The church and Christians of Assam salute you. We feel that by the goodness of God and your kindness we have been permitted to receive the blessed gospel; for before you sent the gospel we had been in darkness and in ignorance, and we were living without God and without hope in this world. Our forefathers died believing false gods. But now you have been so kind to us in sending this blessed book of God and living teachers to explain to us the word of the true and only wise God, for this, dear friends, what can we send to you? We have nothing but to send you our Christian *salaam*, and pray to God, that he has ever put it into your hearts to send this blessed hope which we have found in believing the Lord Jesus Christ, our dear Saviour; and again pray to God, that he will give you wisdom and grace to do more and more for the cause of Christ and advancement of the Redeemer's kingdom in this benighted land.

"We have met at Sibsagor on the month named above for the Association, and there God has done a great work for Assam. He has put his blessed cause into the hearts of some of our dear Christian brethren, and it was done in the same way as it was done in the apostles' times. As they chose seven to preach the gospel, so in the present time God has chosen seven\* of our brethren to be preachers of Christ to our benighted heathen countrymen. Now, dear friends, please pray for us, but especially for these native assistants, that God will help and assist us to do this holy and great work faithfully, and direct us in

\* Alluding to the appointment at Sibsagor of four native preachers and three colporteurs.—Ed.

the right path by the Holy Spirit of God; for we feel that unless God will help us we can do nothing.

“Now, dear friends, we must close, only asking you, will you pray for us and remember our perishing heathen country, and do for us all you can. As we said before, we have nothing to give you. But, friends, God will give you blessing and a crown of glory.

“I write this in behalf of the Christians and church of Assam.

“LUCIEN D. HAYDEN.”

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## NORTHERN FRANCE.

### LETTER FROM MR. L.

The following letter was addressed to Mr. Willard, by whom it has been forwarded to the Committee.

#### Persecution a “cross of honor.”

C—, Dec. 29, 1851.—Mr. ———, to whom I sold a bible some years ago, has just made a public decision in favor of the gospel, and in spite of persecution he is walking courageously in the way of truth. One day his wife, supposing that he was coming to pass the evening at our house, went and joined him in the midst of the village, and asked him if he was going to see those Protestants. Upon his replying in the affirmative, she fell upon him, encouraged by an unbridled populace which her cries had called together, lacerated him with her teeth and nails, tore his clothes and covered him with mud. He arrived at our house in that plight. Showing us his condition he observed on entering, “It costs something to serve the Lord, but this is the *croix d’honneur* of those whom he finds worthy to suffer for his name.” On returning that evening, the contest, rendered unequal by the patience of our friend, recommenced, and on account of the blows he received he kept his bed the next day in a high fever. In this persecution and in others he manifested an evangelical mildness and patience, so different from his former conduct towards his wife, that the wicked woman’s heart was touched. She now accuses the people of having excited her

to go to that excess. At present she accompanies her husband, and I hope she will soon know that persecution does not render the people of God unhappy.

#### A converted infidel.

I have already spoken to you of an infidel, one of the most shameless, who since the baptizing at C. has become the defender of our principles. This man has spent several evenings at my house, and in our conversation he said to me several times, “Do you believe that I have not sinned against the Holy Spirit,—I, who have so often blasphemed against God and against his children? Can there be pardon for a sinner like me?” I replied to him by several passages of the gospel, which, I am convinced, did his heart good; for on reading them he cried out with tears in his eyes, “I never saw those passages!” He carries his New Testament everywhere and reads it even in the fields. This causes him to be reviled and called “Protestant.”—“No,” he replies to those who call him thus, “No, that happiness is not yet mine, but I hope by the help of the Lord to possess it soon.”

#### Hopes of an awakening in C.

Two young married couples, also at C., read the word of God, and come often to pass the evening with us in conversing upon religious things, praying and reading the bible together. What makes me hope that there will soon be an awakening in the village is, that besides the persons of whom I have spoken, there are others well disposed. But I am more especially encouraged by the efforts of the curé, injurious to his own cause, made to hinder souls from escaping. For some time past he does nothing in his preaching but utter injurious things concerning the Protestants, insomuch that the Catholics say if he continues he will soon sing mass for himself alone.

#### “Protestantism” not “dead” in B.

Do you remember, dear brother, that I related to you at the time how, on occasion of the interment of one of our sisters at B— — —, the curé of

that village made his appearance with his clergy and utensils, and sung *Te Deum* "by way of thanksgiving," he said, because Protestantism was dead in that commune? Well, his God has used him as Baal did his prophets. Not only have we a faithful sister in the village, but there are three other persons well disposed. The following is what Mr. D. related to me of the means which God employed to bring him to a knowledge of his word. "Nearly fifteen years ago, journeying upon business, I met a man who accosted me with civility and we went on together for several hours. He talked to me of God, of my soul, of eternal suffering which I deserved, of Jesus Christ who died to redeem me if I would believe in his sacrifice; but alas! I understood at that time little of all he told me. When we separated he gave me a little tract, in which I saw that the Catholic religion was only a traffic; and from that time I paid no attention to religious things until I was at the funeral which you attended at B. nearly three years ago. What the traveller told me, was called up again by hearing what you said, of the necessity of conversion and of faith in Jesus in order to meet death without trembling. But those impressions did not yet bring my heart to a decision. They were soon effaced, and my religious indifference, disturbed for a moment, soon resumed its wonted dominion. I was in this condition when the census was taken. The mayor, after having inscribed my name, age and profession, says, 'You are a Catholic?'—'No,' I replied, 'for I do not believe in the religion of the Roman church.'—'You are not a Protestant?'—'No.'—'You are then without religion?'—'That's true!' The mayor told his scribe to write 'D., without religion.' That was a thunderbolt for me. For several nights I was unable to sleep. Those words haunted me like phantoms: 'D————, without religion!' It was impossible to return to the Roman church, and feeling the necessity of having a religion, I came to see you, sir, that you might have the goodness to teach me yours, in order

that if it satisfied the need which I felt of being reconciled to God, I might make it mine." For several months that man not only walks well, but he has already done good to two other persons of the village.

At L. Mad. L—— is well disposed, in spite of persecution from her husband, who is opposed to her coming to our meetings. She attends every one both at A. and C., though it is two leagues to the last place. At P. near L., is a well disposed family. The husband, especially, attends meeting at A. Finally, I have only to praise the Lord for these blessings and to entreat him to continue them.

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LETTER FROM MR. F.

In connection with his report for last year, Mr. F. communicates to Mr. Willard the following interesting information of the

Progress of truth in L.

L——, Jan. 1852.—There are more than seventeen persons who are seeking the truth, and whom we might call candidates for baptism if we would call by that name all whom we hope to see one day converted. But I have not counted such persons. Let me, notwithstanding, say a word to you of one of them. You recollect, without doubt, the two demoiselles who were so deeply impressed with the error of the Roman church in regard to the eucharist. I preached several times more upon the same subject. They attended my meetings, and their first impressions were strengthened. One of them married a captain and is no longer at L. I lent her some controversial works, which she gave her husband to read, and I hope that all is not lost. They carried the bible with them. The other has not ceased to improve every opportunity to converse with me. She succeeded in having her father and mother invite me to visit them. Her father is a Voltairian, dyed in the wool. The conversation began with him. I proved to him from the prophecies of Daniel that the bible is inspired. The explanation of the seventh chapter naturally led me

to speak of the person represented by the little horn; so that his majesty the Pope, that too celebrated lieutenant of the prince of darkness, was not spared. The father could make no reply to facts so striking, and the daughter manifestly made salutary reflections upon what she heard. From that time the work of God progressed in her heart, and she endeavored to quit the mass of the papal church. But her mother declared war against her, and has even gone so far as to strike her. Yet I hope the Lord will have compassion upon her and deliver her. There are other persons at L. who are seriously engaged with the gospel; one of them will undoubtedly lose her place for the name of Christ.

Harmless attempt of the cure—Meetings at M.

The curé of M. has written, it appears, to the préfet at L. that we held “clubs” in his commune. The letter was sent back to the mayor, who contradicted it. It was a friend of the mayor who informed our brethren. A few days after, there appeared in the journals, those

brethren have told me, a letter which accused the authorities of one of the communes in the neighborhood of L. of not putting down *clubbists*. Finally the *gensd’armes* of L. were sent to M., and they conjured the *garde champêtre* to tell them where the club was holden of which they had heard. He told them there was no club in the commune; that there were indeed Protestant meetings, but that they did not meddle with politics. “Will that fellow keep us forever running for nothing?” said the *gensd’armes*. It is supposed they meant the curé. That poor curé is capable of anything. I met him ten days ago,—he had been to carry his paste-god somewhere. I pursued my way without looking to the right or left, when suddenly the cross-bearer cried out with all his might, “Protestant! Protestant!” and the curé or the clerk coughed insultingly. “Alas!” said I to myself, “the dead gods that you carry, and which once witnessed the tortures of the inquisition, suffer you to do evil, even while you are carrying them!”

## MISCELLANY.

### “KNOWING THE TIME.”

IN MAJOREM DEI GLORIAM,—“for the greater glory of God,” was the motto of Loyola. “If we have once tasted that the Lord is gracious,” said the heavenly-minded Arnold, “our only reason for wishing to live must be to further his kingdom.” Dreadfully as the “order of Jesus” have blasphemed the name in which they set in motion their effective mechanism of evil, and sadly as Protestant Christians have fallen short of the standard of living which they recognize in terms, these two mottoes, identical in spirit, embody a principle of action that erects itself with undeniable authority before every renewed heart and enlightened conscience. The adoption of a

supreme end implies not only the mental but the actual subordination to it of all other ends, engaging in its pursuit the affections, the will and the whole strength. To follow out this idea into every form of application might occupy volumes instead of a single page or two, for it is the germ that enfolds the whole image of a Christian life, from the opening blossom to the perfected fruit. It is sufficient for our present purpose to consider one of its earlier developments,—a duty which may be termed, *Christian Foresight*.

Men of the world, intent on effecting any important object, do not leave it to chance. What they desire, they purpose to obtain; what they purpose, they plan for; the time for decisive action does not

take them by surprise; they have foreseen it, have prepared for it, and they improve it to the utmost. “*Knowing the time, that now it is high time to*” put forth all their strength, they are ready, if need be, to do in a day the work of years. They take the tide at flood and are wafted to fortune.

The “children of light” should be equally wise in their generation. Desiring above all things the furtherance of God’s kingdom, were they to act with a common measure of prudence, they would study first of all to know how far that kingdom has already advanced, by what agencies it has thus far attained, by what means its progress can be hastened. As in their worldly engagements they enter on no day without a definite assignment of business, so they would each ask habitually, What can I do *this day* for the greater glory of God? As ways of doing good are providentially offered, they would be on the alert to improve them; as means of usefulness are given, they would be studious to employ them to the best advantage. As a new avenue for the gospel into the heart of heathenism or corrupted Christianity is opened, they would *know the time*; the “wide and effectual door” would be entered as soon as opened. Men would be ready to go, and others, exercising as much foresight for God as for themselves, would have something in readiness to aid in sending them, and sustaining them as they toil in His vineyard. With millions of professed Christians, why should it ever be so that men cannot be found to preach the gospel, while there are anywhere men who need it and can be reached by it? Or why, when men are ready to go forth on this errand, should they be hindered, through inability to go at their own charges and the indifference of those who should supply their needs? It is a sad truth that men who are fully “up to the times” in secular things; who understand “taking time by the forelock,” keeping up with their business and a little ahead of it; are content to let the chief business of life—or what they say is their

chief business—outrun them. It is theirs, as servants of Him whose inheritance it is, to “subdue the earth.” Against this enterprise there are many obstacles, but there is never a time when those who *will do* the Master’s work may not find work ready to their hands,—enough to engage the utmost activity, forethought and untiring perseverance. And every now and then Divine Providence discloses unlooked-for prospects, throws open before the church not provinces but empires; these “wait for his law,”—but how long shall they wait? Prayer was formerly offered that China might be opened. Ten years ago Chiua was opened, and there are now—seventy-five Christian missionaries in the free ports. Those ports were opened at the same time for commerce. It did not require ten years to summon seventy-five commercial ventures into those seas. It did not require ten years to start seventy-five *thousand* men in search of California gold.

Four years ago the continent of Europe was shaken. Governments had no time to persecute, for it seemed they could barely save themselves. Much has been done, in this interval of forced tolerance, to promulgate the truth where it was once forbidden to be breathed aloud; as much, perhaps, as the evangelical churches were prepared to do. But if none of the enlisted soldiers of Christ had been sleeping, if they had been watching and waiting for the signal to advance,—it is not for us to pronounce what God would have done in these eventful years, yet in view of the abundant increase that has crowned the partial efforts put forth, may we not say of a truth, Lo these are parts of his works,—of the works he is able and ready to perform, would we only have faith? Burmah is now open. The gates of the kingdom have parted before “Jesus Christ’s men.” Their voice is heard; in the name of the Lord they set up their banner and the people are beginning to gather unto it. Do the people of God discern this time? The voice of waiting

millions is indeed heeded by few. But there is another appeal from the same land of darkness. Read the report of the Karen churches there. See those thousands of weak but sincere disciples, praying for help and guidance. If the heathen, ready to hear the word of this salvation, cannot awaken the children of God, will they not give ear to those feeble brethren? Surely, through their lips our common Lord may be heard speaking as of old, "Lovest thou me?—FEED MY LAMBS."

It is very true that we are often surprised by events that baffle all human foresight. The ways of Providence are in the great deep. The revolutionary tempest that swept over Europe in 1848 took all the world by surprise. But after all, it was only the precipitation of events that politicians had been long predicting. They were not ready for it when it came, and it was more violent than they feared; but sagacious observers had none the less expected a season of distress and perplexity. Uncertainty, however, does not prevent worldly men from exercising whatever foresight they may. It only sharpens their penetration and stimulates their curiosity. But we are not left to conjecture. We have a more sure word of prophecy. We need not guess at the disclosures of futurity, nor measure our anticipation of coming events by the shadows they cast before them. We may *know*; for the Lord hath sworn, As I live, saith God, every knee shall bow and every tongue confess.—I will overturn, overturn, overturn, till he come whose right it is. When, or how, he will interpose his great power, is indeed hidden from us, but it is the duty of his servants to watch, to wait for his coming, having on the whole armor. We walk by faith, not by sight. Faith, however, is not sightless. It is the most sleepless vigilance, because it is the most perfect assurance. Indolent, listless faith, is not Christian faith. It is but a disguised unbelief. What is most needed, in order that Christians may know the time and do its appropriate work, is this all-em-

bracing, never-fainting, unslumbering faith. This is the victory that overcometh the world, and until it is more fully attained the world will never be subdued to the Saviour. The faith that overcomes selfishness and doubt, that brings every thought into captivity to the obedience of Christ, that receives into the heart the love of God and casts out every base affection, will be vigilant, quick to seize opportunities; will be provident, having all its resources at command; and will be assuredly victorious.

Who, then, has not occasion to pray, Lord, increase our faith! All have not the same work; all have not the same gifts; but we serve one Lord. We are bound by a common obligation to strive together for a common end. That end suffers no competition with inferior objects. It must not only be acknowledged, but *made* supreme. We must be *ever* earnest, *vigilant* and active for *the greater glory of God by the furtherance of his kingdom* on earth. "Happy is that servant whom his Lord when he cometh shall find so doing."

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#### RELIGIOUS LIBERTY IN SWEDEN.

In chronicling the intolerance which banished Mr. Nilsson from Sweden for the high crime and misdemeanor of dissenting from the Lutheran church, and gathering a company of believers into communion as a Baptist church, (see *Mag.* last vol. p. 55,) we felt sure that the act would not be fruitless for good, though the immediate prospect was discouraging. In an age when oppression, however irresistible at the moment, attracts the attention of the world, there is always room to look for a reaction, and faith in an overruling Providence teaches us to expect it. We have evidence that in Sweden the eyes of many are opened to a perception of the wrong that is done by such a policy, as well to the church for whose advantage it was instituted, as to the parties against which it is aimed. And although it may be long before we

see the complete triumph of truth and charity, we can afford to wait the good pleasure of Him to whom a thousand years are as one day. "God is patient," says St. Augustine, "because he is eternal."

The laws of Sweden, it may be needful to repeat in this connection, punish dissent from the national church by the severest disabilities. All children must be christened before they are eight days old. Unless in communion with the church, none can hold government office, practise any art or handicraft, or even marry. But with more than the usual foresight of intolerant legislators, being fully aware that spontaneous Christian activity must tend to diverse and independent forms of religious organization, the state church is placed under such stringent limitations as to keep it at a minimum of spiritual development. No religious service except in the parish churches on Sundays and holidays, is permitted by law. The clergy are at the mercy of the government. So completely is the church subject to the state as to have earned the title of a *police church*,—a mere department of the public service, a sacred constabulary.

Such a state of things might be expected to produce restlessness. For several years there have been indications of it, which have been increased by recent events. The rigor of the laws against dissent, which had been in a manner inoperative, has been sharpened by the proceedings against the Baptists; and numbers whose offences had been overlooked, have emigrated, as their only defence against the forcing of their consciences. Among the established clergy there are those who feel chafed by the fetters imposed on them, and would be set free. Two great meetings have been held to agitate the question of religious freedom, and others are to follow. The idea is working in different sections of the kingdom, and must surely, though perhaps slowly, take possession of the public mind.

To aid this object, a paper has been

started to advocate the rights of conscience and the emancipation of the Lutheran church. The editor, Rev. H. B. Hammar, rector of Sölvesberg and Mjellby, in his introductory address, uses the following language. We quote from a translation in the London *Evangelical Christendom*:

"The Swedish church is but one branch in the great and glorious tree of the Christian church, which more and more spreads over the world. The different churches certainly do not exist to exalt themselves over one another, but for the purpose of making known, each after their measure, the unsearchable riches of Christ. While they faithfully follow their inward impulse, and, according to their peculiar vital power, develop themselves, they may learn the one of the other, and by hearty sympathy support each other in the great work. From all this the Swedish church has been excluded by the many well-intentioned defences which human prudence has raised around her. Our severe laws in religious matters not only enslave the consciences of Swedish citizens, but they isolate, if we except intercourse between the learned in different lands, the Swedish church from all other Christian communities. One of the objects of this journal shall therefore be to labor against this exclusiveness on a large scale, to exhibit the state of things in this respect in our own and other lands, to work for *religious freedom*, render its signification rightly understood, show its harmony with the evangelical spirit, and that nothing is to be feared from it for the stability of the gospel." "We shall endeavor to draw attention to the great defects which exist in our church system, especially as it affords no opportunity for the exertions of laymen; and hence extinguishes, first in them, and also afterwards in the clergy, all proper concern for the church. But we shall do this in love, and with the hearty desire that even our little sheet may, in some degree, contribute to the growth and progress of the kingdom of God among us."

#### AN UNCONSCIOUS CHRISTIAN.

In one of the lower towns of Hungary, a colporteur came into contact with a Jew, who expressed himself with moderation, but with great decidedness, as hostile to Christianity. Among other things,

he told the colporteur of a young man who had received instruction in Pesth, without, however, being baptized. He used to talk to him a great deal about Christianity, and, on leaving the place, had presented him with a few of the tracts he had brought with him. These, he said, he had intended to burn, that they might not fall into the hands of his family. But somehow they had disappeared, and he did not know what had become of them. After narrating these circumstances, the Jew went out on some business, on which his wife came to the colporteur and said,—“I took the tracts and concealed them from my husband, and since then, there has not been a day in which I have not read in them, or thought on what they contain. Ever since I first read them, my feelings have been quite different about Christ from what they were before. I cannot bear now to hear his name dishonored; and when I pray, Christ mingles himself somehow with my thoughts, that I feel as if I could be heard only through him; I know I am a sinful woman, and that I need some one to stand between me and God. I hardly venture to pray in his name, and yet he is always present to my mind when I pray, and I feel as if God were listening to me and answering me. I am certainly not a Christian, but I have no peace or hope but through Christ.” On the colporteur asking her if she remembered any passage particularly in these tracts, she said, “O yes!” and then began, “God so loved the world, that he gave his only-begotten Son,” &c. On his inquiring if she could repeat another, she replied, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” It is true, as Guthrie once said to his persecutors, who made light of apprehending him in the midst of his ministerial labors, “a little sin may drown a man’s soul;” but it is equally true, a little light may save it. How gracious and loving is the Saviour, to enter into a soul where he is almost unknown—where sufficient knowledge does not exist to bid him welcome—and

to mingle himself, as she expressed it, with her thoughts as she prays, forming, contrary to the dictates of her understanding, but in full harmony with the breathings of her heart, the connecting links between her soul and God! A conviction is there—not proceeding from reflection; nay, seemingly in contradiction to it, but drawn from the depths of her heart—the wants and longings of a nature conscious of sin, crying after union with God, and the means of attaining it. Many a theologian, with all his reflective knowledge, might well envy her the sigh that issues from a bosom surcharged with a consciousness of its sins, and a sense of its own want towards a God whom she hardly knows, and through a Saviour whom she almost repudiates. She declares she is no Christian; but it is better to be no Christian, with the heart clinging to Christ in such a way, than to be a Christian without him.—*Free Church Record.*

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#### SANDWICH ISLANDERS IN CALIFORNIA.

The emigration of a numerous body of Sandwich Islanders to California has illustrated, in a remarkable manner, the value of the mission to that people. The first results observed did indeed appear unfavorable. Numbers became involved in vicious and irreligious courses. But the same is unhappily true of New Englanders who have gone there, and would as really prove the inefficiency of the gospel in Boston as in Honolulu. Subsequent events, however, have revealed a brighter side to the picture. An interesting letter from Rev. T. D. Hunt, in the *Journal of Missions*, shows conclusively that amid the temptations of their new home the islanders have not forgotten the Christian instructions and associations of their native land. Most of them were not members of churches, and many had been more or less injured by intercourse with foreigners before leaving home. The church members brought letters commending them to the oversight of Mr. Hunt, who maintained a service

for them till their departure for the mining regions, since which time he has had comparatively few opportunities of meeting with them.

In the summer of 1849, Mr. Damon, seamen's chaplain at Honolulu, in a tour through California, visited the encampment of the islanders at the mines. He found that they constantly observed the Lord's day, refraining from labor and meeting together for the reading of the Scriptures and for exhortation and prayer. In some instances pious Americans took refuge in their camp to gain religious quiet, that could not be had among their own countrymen! About a year and a half ago a large company on their way to the mines, only a few of them church-members, halted at Marysville on Saturday evening. The next morning found them under an oak tree, with their testaments and hymn books, for worship. There they spent the day, while the whole village was astir with business and parties of Americans moving on to their destinations; and while a disturbance was going on in a gambling saloon, that ended in the murder of one of our countrymen by the hand of another.

Three or four months since, a new interest in religion was observed among them. Parties came down from the mountains to see Mr. Hunt and gain instruction, of some of whom he indulged the hope that they were truly converted. At their request a general meeting was held at Sacramento, the second week in November, in connection with the meeting of the Presbytery of San Francisco. More than a hundred assembled, who, if not truly penitent, were sincere inquirers after the way of life. Fifteen church members were present, to whom the Lord's Supper was administered. They desired that a church might be organized, and raised money to purchase a supply of books at the islands for themselves and their countrymen.

There is reason to fear that many professed Christians who went from New England to California, have borne far more equivocal testimony of their piety

than have these men so lately raised up from the slough of heathenism. Their fidelity to their profession and to their unconverted countrymen, has had a rich reward, and is at once an example and an encouragement to those who, with fuller knowledge, and wider opportunities of usefulness, may be said to constitute the advanced guard of the church in that growing Pacific empire.

#### JAMAICA.

By a letter in the *London Missionary Herald*, it would appear that the desolating pestilence which swept over Jamaica in 1850-51, decimating the population of the island, was the occasion of more evident spiritual profit to the people than is often the case in times of public calamity. In one district, after long declension, there had been tokens of a reviving interest in religion, and fifty-three persons were added to the churches previous to the appearance of the cholera. For a time all was confusion and terror. On the subsidence of this, as the epidemic ceased its ravages, the people turned to the Lord with increased earnestness, and in three months one hundred and twenty were baptized on profession of their faith. Since that time sixty have been added to the number, and as many more have offered themselves as candidates for baptism, in connection with those stations. These facts are but specimens of what is reported by other missionaries on the island. "One has recently baptized sixty persons," says the writer, himself a missionary, temporarily sojourning in England, and pleading the cause of the impoverished churches of Jamaica; "another between seventy and eighty; another nearly one hundred; and indeed there are scarcely any of our brethren, European or native, but whose hearts have been cheered in the midst of trials and difficulties, by large additions to the churches under their care."

It seems that the people are still subject to affliction; the cholera has reappeared in some districts, causing fearful

apprehensions, while others have suffered greatly from the prevalence of small-pox. The sufferings of the last two years, added to the deplorable condition of trade and industry, have so far enfeebled the churches and impaired their ability to sustain themselves. The abundant blessing they have received in the midst of these outward distresses, is at once an encouragement to their hearts and an appeal for the Christian sympathy and aid of their brethren at home, who founded and long sustained, and still cherish in their bosoms hallowed recollections of the Jamaica mission.

#### TRINIDAD.

The English Baptist Mission on this island, in communications bearing date in September and October last, furnish evidence that against all the opposition of popery their labors are not in vain in the Lord. Within a few weeks several had given evidence of conversion, of whom six were baptized. Prayer meetings were well attended, and an increased liberality in contributing for the advancement of the gospel was manifested. An alliance of all evangelical ministers on the island has been formed, for supporting a publication in defence of the truth against the corruptions of the papacy.

Many of the Portuguese Protestants who fled from Madeira to find freedom of conscience, are still at Trinidad, where they at first resorted. Some of them have connected themselves with the Baptist church. Not long after their arrival there, some desiring to participate with the church in the communion, they were simply referred to the New Testament law of baptism. They were speedily satisfied, renounced their former belief, and accordingly offered themselves for this ordinance. Although the Trinidad correspondent of the *Scottish Free Church Record* has allowed himself to speak of the "Anabaptists" of the island with asperity, it would seem that these baptized Portuguese seek to maintain

the unity of the spirit in the bond of peace, and have aided their Presbyterian brethren by a small contribution for building a house of worship.

#### MISSIONARY EXPERIMENTS IN INDIA.

It is not unusual for men who feel wiser than the gospel, to arraign evangelical missions for inefficiency as compared with other methods of turning the people from idols. The history of Christianity in India illustrates nearly every method of procedure in this matter, and offers the sufficient answer to all such cavils. The history extends over nearly three hundred years. The arts and ameliorations of modern civilization, separated from the principles of religion, have been presented by the agency of an almost ubiquitous commerce, and produced the appropriate fruit, confirming the people in heathenism rather than turning them from it. "These English," the Hindoos used to say, "differ from every other people. Other men have some religion, but they worship nothing."

The Portuguese, in the sixteenth century, attempted to extirpate paganism "by might and by power." They demolished temples, overthrew idols, and inflicted penalties on the devotees. It was easier to do this than to root out the evil from hearts to which no appeal was made in the spirit of Christian love. The thousands who had yielded a forced submission, returned with keener relish to their superstitions when the outward pressure was removed. Next came Xavier and his Jesuits. The almost miraculous accounts of myriads converted wherever they went, are held up, even in our day, when time has dissipated the delusion in the view of all attentive observers, to disparage the slow and painful progress of Protestant missions. They attempted to circumvent the heathen by craft and subtlety. They avoided shocking the "prejudices" of the natives, assumed the brahminical garb, distorted the gospel narrative, and succeeded in gaining

immense numbers of adherents. Some of these still remain, undistinguishable in character from their pagan neighbors, without any intelligent acquaintance with the principles of Christianity, and in many cases performing the same ceremonies in honor of the Virgin and the saints, that others perform at the shrines of Siva and Juggernaut.

Protestantism was introduced into Ceylon by the Dutch, after the same manner that Romanism had been established in Continental India by the Portuguese. No native could be admitted to public employment or have any favor from the government, without first being christened and assenting to the Helvetic Confession of Faith. It is not difficult to bribe men to profess anything. Thousands flocked to the font; 340,000 Cingalese and 186,000 of the Tamil people, at the beginning of the present century, were known as Christians. After the English conquest they speedily began to relapse, and where are now the "Christians" of Ceylon? Scarce a trace of the Tamil proselytes was to be found in six years from the end of Dutch rule; here and there a Cingalese may be seen, the solitary relic of almost forgotten folly; and except in churches gathered by modern evangelical missions, no visible Christianity exists.

In contrast with such expedients stands that system of evangelical operations which was heralded by the Danish missionaries of the last century, but has been in active and continuous prosecution in India during the last sixty years. Its beginning was feeble; it is still immature; but its fruits are permanent and self-multiplying. The sowers went forth solitary. The world did not mock, for the world was not aware of their going. When the seed, watered by their tears, had begun to germinate, and there first appeared the blade, it was greeted with scoffing. Even the ripened ears, few in number, excited contempt. But sheaves are rapidly gathered and brought in, the manifest forerunners of a plentiful harvest. The gospel is now (according to statistics recently published in the *Cal-*

*cutta Review*.) preached at 260 stations, by 403 missionaries, including twenty-two ordained natives, and 551 native preachers. 309 native churches, embracing 17,356 communicants, form the nucleus of a native Christian community numbering 103,000. More than 99,000 boys and young men, and more than 13,000 girls, are under instruction in mission seminaries and schools. The Bible is translated into ten languages and the New Testament into five, not including the Serampore versions, and these, with other Christian books in the vernacular tongues, are multiplied by the press and circulated by efficient agencies. A foundation is laid that shall stand, "though the earth be removed," testifying the truth that "the foolishness of God is wiser than men." It only remains that the churches give themselves with renewed energy to build upon it, in the spirit in which it has been laid.

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#### AVERAGE OF MISSIONARY LIFE IN INDIA.

The *Calcutta Review* has the following remarks on a subject of great interest, on which misapprehensions have been widely prevalent. The facts stated seem decisive, and the conclusion they support is grateful to all interested in missionary exertion.

It is generally believed that, in this country, owing to the deadly climate, the average duration of missionary life is seven years; and many have come out as missionaries, under the idea that they would be certain to meet with a premature death. But this is a great mistake. From a careful induction of the lives or services of two hundred and fifty missionaries, we have found, that hitherto the average duration of missionary labor in India has been sixteen years and nine months each. It was, doubtless, much less at first; and numerous cases can be adduced in which young missionaries were cut off after a very short term of labor. But a better knowledge of the climate, and of the precautions to be used against it, the use of airy dwelling-houses and light dress, with other circumstances, have tended very much to reduce

the influence of the climate, and preserve health: so that the average duration of life and labor is improving every year. As an illustration of this fact, we may state, that out of the one hundred and forty-seven missionaries laboring in India and Ceylon in 1830, fifty [we can give their names] are still laboring in health and usefulness; while of

the ninety-seven others who have since died or retired, twenty labored more than twenty years each. Several living missionaries have been in India more than thirty years. It is a remarkable fact, that the average missionary life of *forty-seven* of the Tranquebar missionaries, last century, was *twenty-two years each*.

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## AMERICAN BAPTIST MISSIONARY UNION.

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### ANNUAL MEETINGS.

The thirty-eighth annual meeting of the Board of Managers of the American Baptist Missionary Union will be held in Pittsburgh, Pa., on Tuesday, May 18th, 1852, at 10 o'clock A. M.

M. J. RHEES, *Rec. Sec'y.*

*Williamsburgh, N. Y., March 3, 1852.*

The American Baptist Missionary Union will hold its ensuing annual meeting at Pittsburgh, Pa., on Thursday, May 20th, 1852, at 10 o'clock A. M. The annual sermon will be preached by Rev. V. R. Hotchkiss, of New York, or by Rev. Robert Turnbull, D. D., of Connecticut, his alternate.

WM. II. SHAILER, *Rec. Sec'y.*

*Brookline, Mass., March 8, 1852.*

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### BRITISH RELATIONS WITH BURMAH.

Mr. Kincaid's last letter, it will be observed, closes with the brief announcement, *All safe*. Information has since been received of a nature to dispel the anxiety that has been felt in regard to the possibility of hostilities with the English. It appears that the demands of the British Commodore being transmitted in writing to Ava, they were at once complied with. The governor of Rangoon had collected an army of nearly 100,000 men against the chance of war, but had no occasion to try their prowess. The king expressed his regret that occasion of offence had arisen, promised complete redress, recalled the governor of Ran-

goon and appointed the governor of Prome to investigate his misdeeds. No doubt was entertained that the dispute would be amicably adjusted, and all danger of interruption in this quarter averted.

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### DONATIONS.

RECEIVED IN FEBRUARY, 1852.

#### Maine.

Topsham, William Barron 9;	25.00
Barron 4; William Barron, Jr. 4;	
Ann Barron 4; Jane Barron 4;	1.00
West Bloomfield, John Shepard	1.00
East Trenton, John King	10.00
Wiscasset, John Sylvester	
Oxford Asso. viz., Norway, Mrs. Milner	
1; Paris, Mrs. Mary Cummings 25;	
Turner, John Blake 50; Canton, ch.	
1.68; Buckfield, ch. 2; Piscataquis	

Asso., Dexter, ch. 11; Palmyra, ch. 2; Kennebec Asso., Farmington, ch. 13.51; Waldo Asso., China, Rev. F. Merriam 10; J. Allen 1; South ch. 9.75; Saco River Asso., viz., Kennebunk Port, ch. 13.48; Cumberland Asso., Bath, ch. 9; Bowdoinham Asso., Green, ch. 16.01; Damariscotta Asso., Whitefield, O. Peasley 1; Newcastle and Alna, ch. 13.25; Lincoln Asso., Rockland, John Wakefield 25; to cons. John Blake and Rev. Isaac S. Kalkoff L. M., per Rev. Nathaniel Butler, agent, 204.68  
 ----- 241.68

**New Hampshire.**

Piermont, Mrs. Ruth Spencer 1.00  
 East Washington, Joseph Stevens, for the Maulmain Karen Mission, 3.00  
 Stratford, a friend 3.00  
 Hill, David Shaw, Jr. 1.52  
 Bow, a friend, for the Burman Miss., 100; Mrs. Mary Waterman, for do., 2; 102.00  
 East Northwood, ch. 44.00  
 ----- 154.52

**Vermont.**

Burke, ch. 10.00  
 Passumpsic, ch. 10.25; Mrs. J. A. Gould 2; 12.25  
 Ira, ch. and soc. 21; Sewing Soc. 5; a friend 5; 31.00  
 Wilmington, Rev. P. Howe 10; Mrs. V. B. Howe 5; 15.00  
 ----- 68.25

**Massachusetts.**

Middleboro', Central ch., Geo. Ward, to cons. Mrs. Catharine P. Aldrich L. M., 100.00  
 Framingham, Abner Haven 5.00  
 Southwick, Rev. Alfred Gates 5.00  
 Boston, R. H. Coburn, for Assam Orph. Sch. and to cons. Mrs. Esther J. Read L. M., 100.00  
 Do., Charles st. ch. and soc. 82; mon. con. 15; Fem. Miss. Soc., Mrs. D. Sharp tr., to cons. Mrs. Benj. Spaulding L. M., 100; 197.00  
 Do., Bowdoin sq. Board Benev. Operations, W. C. Reed tr., 100.00  
 Chelsea, 1st ch. Sab. sch., J. L. Jones tr., to sup. a boy in Assam Orphan Sch. named A. J. Huntington, 25.00  
 Westboro', ch. and soc., Wm. Cheever tr., 50.00  
 Groton, Samuel L. White 2.00  
 Lowell, 1st ch., J. A. Erabrook tr., 100; D. P. Bates and his S. S. class, for sup. of Dennis P. Bates in Assam Orph. Sch., 25; 125.00  
 North Oxford, ch. (of which 1 is for Siam Miss.) 34.00  
 Roxbury, Tremont st. ch., R. W. Ames tr., to cons. Benj. S. Noyes L. M., 103.00  
 Franklin Asso., J. B. Bardwell tr., Shelburne Falls, ch., mon. con. 21.00  
 Savoy, O. Ingraham and others 10.00  
 East Cambridge, Sab. Sch., Henry S. Hills tr., to sup. a child in Mr. Jewett's sch. named Henrietta Reed, 25.00  
 Lawrence, a friend of missions 5.00  
 Weston, ch. 38.42  
 North Adams, ch. (with a string of gold beads from Mrs. Brown.) 102.18; Sab. Sch., to sup. D. S. Tyler in Assam Orph. Sch., 25; 127.18  
 Danvers, South ch., mon. con. &c., 74.65; Rev. F. A. Willard 10; and Mrs. Harriet D. Willard 2; for schools under the care of Rev. E. Willard, France, 86.65  
 ----- 1159.25

**Rhode Island.**

Providence, a member of the 1st ch. 100.00  
 Mount Vernon, Caleb Waterman 25.00

Westerly, 1st ch. (of which 40 is from the ladies for sup. of a native Karen preacher), to cons. Mrs. Amey M. Denison L. M., per Rev. E. Savage, agent, 100.00  
 ----- 225.00

**Connecticut.**

Stonington, ch., for Siam Mission, 23.42  
 Haddam, ch. 14.00  
 Waterford, 1st ch. 12.50; East Lyme, 1st ch., (of which 25 is from John L. Smith for sup. of a lad in Assam Orph. School,) 42.13; New London, 2d ch. 50; to cons. Mrs. Mary H. Warren L. M.; Stonington Boro', ch., to cons. Oliver B. Grant L. M., 102; East Thompson, ch. 11; a friend 37 cts.; per Rev. E. Savage, agent, 219.00  
 Conn. State Conv., Wareham Griswold tr., Tariffville, ch. 6.41; Fairfield Asso. 15.67; White Hill, ch., 23; Newtown, ch. 4; Stamford, ch. and S. S. 13.25; Norwalk, ch. 30; Branford, ch. 4.70; East Thompson 11; sundry individuals 3.32; 111.35  
 ----- 367.77

**New York.**

Ogdensburg, a lady 1.00  
 Gloversville, M. Helwig's sons 3.00  
 Black River Asso. 80; St. Lawrence Asso. 64.81; W. Harmon 10; Oneida Asso., Holland Patent, ch. 19.50; per Rev. H. A. Smith, agent, 174.31  
 Oswego Asso., D. Harmon tr., 102.33; Hannibal, ch. 15; Fulton, ch. 25.25; S. Sch. 12; Mexico, ch., A. E. Green 10; A. Kenyon 1; J. Turney 1; C. Kenyon 1; J. Parker 50 cts.; Colosse, ch. 6; Oswego, ch. 24.09; Sarah Ann Butterfield 17 cts.; Roger W. Butterfield 10 cts.; per Rev. H. A. S., agent, 198.44  
 Broome and Tioga Asso., Whitney's Point 8.53; Union Vill., ch. 11.74; Willseyville, ch. 5.10; Tioga Centre, ch. 7.42; West Danby, ch. 11.12; Speneer, 2d ch. 91 cts.; Tioga and Barton, ch. 1.86; Berkshire and Caroline, ch. 6.50; Caroline, 1st ch. 47.10; Barker and Chenango, ch. 20.50; Binghamton, ch. 71; Coll. at Asso. 8.40; to cons. Rev. William Spaulding L. M., per Rev. H. A. S., agent, 200.18  
 Madison Asso., Judson Palmer 25 cts.; Lenox, ch. 17; Lebanon, ch. 24; Morrisville, ch. 10.22; Erieville, ch. 4.75; Delhi, ch. 27.37; Madison, ch. 40.50; Hamilton, 1st ch., to cons. Rev. Lucian Osborn and Abraham Sanford L. M., 218.57; Eastern Asso., Madison Univ. 6; Brookfield, 2d ch. 27; Eaton, ch. 67.53; S. S. 82 cts.; Rev. D. Leach 2; James Cromwell 50 cts.; Stockbridge, ch. 16.93; Fenner, ch. 13; Hamilton, 2d ch. 10.25; Cazenovia Vill. 56.50; S. S. 2.19; Georgetown, ch. 10.11; Chittenango, ch. 16.25; An aged friend 25 cts.; coll. at Asso. 13.55; to cons. Rev. Enoch P. Dye, Rev. Reuben Persons, Joseph Tayntor and Asa Frink, Jr., L. M., per Rev. H. A. S., agent, 585.54  
 Onondaga Asso., I. Hill 5; Fabius, ch. 21.56; Fayetteville, ch. 66.31; Manlius, ch. 62; Manlius and Sullivan, ch. 20.31; Marcellus, ch. 23.39; Onondaga, ch. 11.25; Tully, ch. 18; Vesper, ch. 10.50; Elbridge, ch. 77; Camillus, ch., to cons. David A. Munroe L. M., 100; Canton, R. Spaulding 3; friend of miss. 1.25; per Rev. H. A. S., agent, 419.57  
 Cayuga Asso., Throopsville, ch. 4; Sterling 2.75; Sennett, ch. 53.52;

Fleming 8; Weedsport 23.05; Venice 2.50; Springport 7; Mrs. Bate- man 5; Miss Havens 50 cts.; An- trim, ch. 106.88; Jordan, ch. 51.44; Coll. at Asso. 31 31; to cons. Rev. Thomas H. Green and Mrs. Jane M. Adsit L. M., per Rev. H. A. S., agent,	295.95
Abion, J. Edmund	44
Lowville, David Waters	4.00
New York City, 1st ch., for French miss., 96.46; Amity st. ch., through Garrat N. Blecker, 300; German 1st ch. 12;	408.46
New York City, Mariners' 1st ch. 6.21; Bloomington, ch. 20.83; Abyssinian ch. 4.40; North ch. 5.0; Berean ch., Fem. Miss. Soc. (in part), to cons. William Aiyat L. M., 100; Broadway ch., to cons. Joseph P. Simpson L. M., 100; Norfolk st. ch. (in part), to cons. Rev. Thomas Armitage L. M., 100; Tabernacle ch. S. S., W. W. Armfield tr., for S. S. in Burmah, 75; per Rev. S. M. Os- good, agent,	456.44
Harmony Asso., J. B. Burrows tr., Ashville, ch. 1.39; Dewittville, ch. 3.93; Busti, ch. 39.97; Harbor Creek, ch. 24.95; for Siam, 3.80; North East, ch. 25; Harmony, ch. to cons. Mrs. Elizabeth P. Silliman L. M., 123.41; Portland, 1st ch. 21.38; Westfield, ch. 6.50; French Creek, ch. 1; coll. at anniversary of religious societies in Chaut. Co. 3; North Harmony, ch. 10.75; a lady 1; Sherman, ch. 14.72; May- ville, ch. 53.25; Ripley, ch. 5.70; Quincy, friends 3.50; Frewsburg, ch. 5.64; Pine Grove, ch. 3.75; West Portland, ch. 17; Clymer, ch. 23; Jamestown, ch. 11; Coll. at Asso. 6.05; to cons. Rev. Levant Rathbun and Rev. H. Billings L. M., per Rev. S. M. O., agent,	409.67
Ontario Asso. (in part), George Doug- lass tr., Vienna, Rev. H. Half 4; Phelps, Mrs. Ann Balcom 1; Miss F. Darrow 16 cts.; East Bloomfield, B. Bradley 10; Seneca Falls, ch. 1; Geneva, 1st ch. 41.88; S. S. 81 cts.; Naples, ch. 22.30; Phelps, 2d ch. 10.62; for Siam Miss., 1.50; Canan- daigua, 1st ch. 5.84; Vill., ch. 19.50; Manchester, ch. 81.33; Benton, ch. 47.50; Bristol, Rev. S. Goodale 5; Gorham, ch. 10; S. S. 1; Rev. J. G. Stearns 5; Bethel, ch. 32.27; to cons. S. G. Gage, J. H. Arnold, and William Ottley L. M., per Rev. S. M. O., agent,	300.71
Wayne Asso. (in part), J. McCarn tr., Iodus, 1st ch. 2.25; 2d ch. 3.37; Rev. A. N. Jones 50 cts.; Wolcott, ch. 1; Williamson, ch. 1.47; Lock- ville, ch. 23.71; Marion, ch. S. S., for bibles in Burmah, 10; Walworth, 1st ch. 2.20; Macedon, ch. 15.10; Palmyra, ch. 35; Coll. at Asso. 6.05; to cons. Rev. S. Hough L. M., per Rev. S. M. O., agent,	100.65
Poughkeepsie, Rev. W. F. Nelson, per Rev. S. M. O., agent,	3.00
Brooklyn, 1st ch. (in part,) 311; Pier- pont st. ch. (in part,) 100; per Rev. S. M. O., agent,	411.00
Richmond, ch.	11.60
St. Lawrence Miss. Conv., M. G. Peck tr., to cons. Mrs. Judith H. Par- tridge L. M.,	102.06
Albion, William Van Duzen	5.00
Key Port, ch.	8.00
Hernon, ch.	4.50
Pultney, 2d ch.	23.00
Hoosick Falls, Polly D. Joslyn 10.75; Mrs. Angeline Carter 2; Mrs. Caro- line Cooper 1; Mrs. Lucy A. Spen- cer 25 cts.;	14.00
	4139.92

## New Jersey.

Newark, 1st ch.	100.00
Livingston, ch.	5.00
Jersey City, Union ch., Fem Miss. Soc., to cons. Mrs. Sarah Verrinder L. M., 100; English Neighborhood, ch. 10; per Rev. S. M. Osgood, agent,	110.00
	215.00

## Pennsylvania.

Upland, John P. Crozer, to cons. Miss Sallee K. Crozer L. M.,	100.00
Roxboro', Fem. Miss Soc., Mrs. J. H. Hoffman tr.,	30.00
Philadelphia, a member of Spruce st. ch.	100.00
Philadelphia, 1st ch. 227.60; 2d ch. 1; Lower Dublin, ch. 36.42; per Rev. J. F. Wilcox, agent,	265.02
Chesnut Hill, ch. 10; Summit Hill, Welch ch. 7; Brownsville, ch. 5.41; Manyunk, ch. 9; per Rev. B. R. Loxley,	31.41
	526.43

## Ohio.

Grand River Asso., E. W. Hickock tr., (of which 10 is for the Assam Miss.,)	70.20
Zanesville, Mrs. Martha A. James, to cons. herself L. M.,	100.00
Columbus, a friend	33
Mohecan Asso. 16.90; Seneca Asso. 10; Wooster Asso. 11.80; Canton, ch. 2.50; S. S. 80 cts.; Huron Asso., Fairfield, ch. mon. con. 18.40; Nor- walk, ch. mon. con. 15.72; S. S., for Assam Orph. Sch., 2.51; Peru, ch. mon. con. 2; per Rev. S. B. Web- ster,	80.63
Warren, ch. and cong. (of which 25 is for African Miss.,)	41.25
	292.41

## Illinois.

Payson, Thomas Goode, to cons. him- self L. M.,	100.00
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## Michigan.

Detroit, Rev. M. Allen	3.00
Chester, ch. and cong.	1.00
	4.00

## In Foreign Countries.

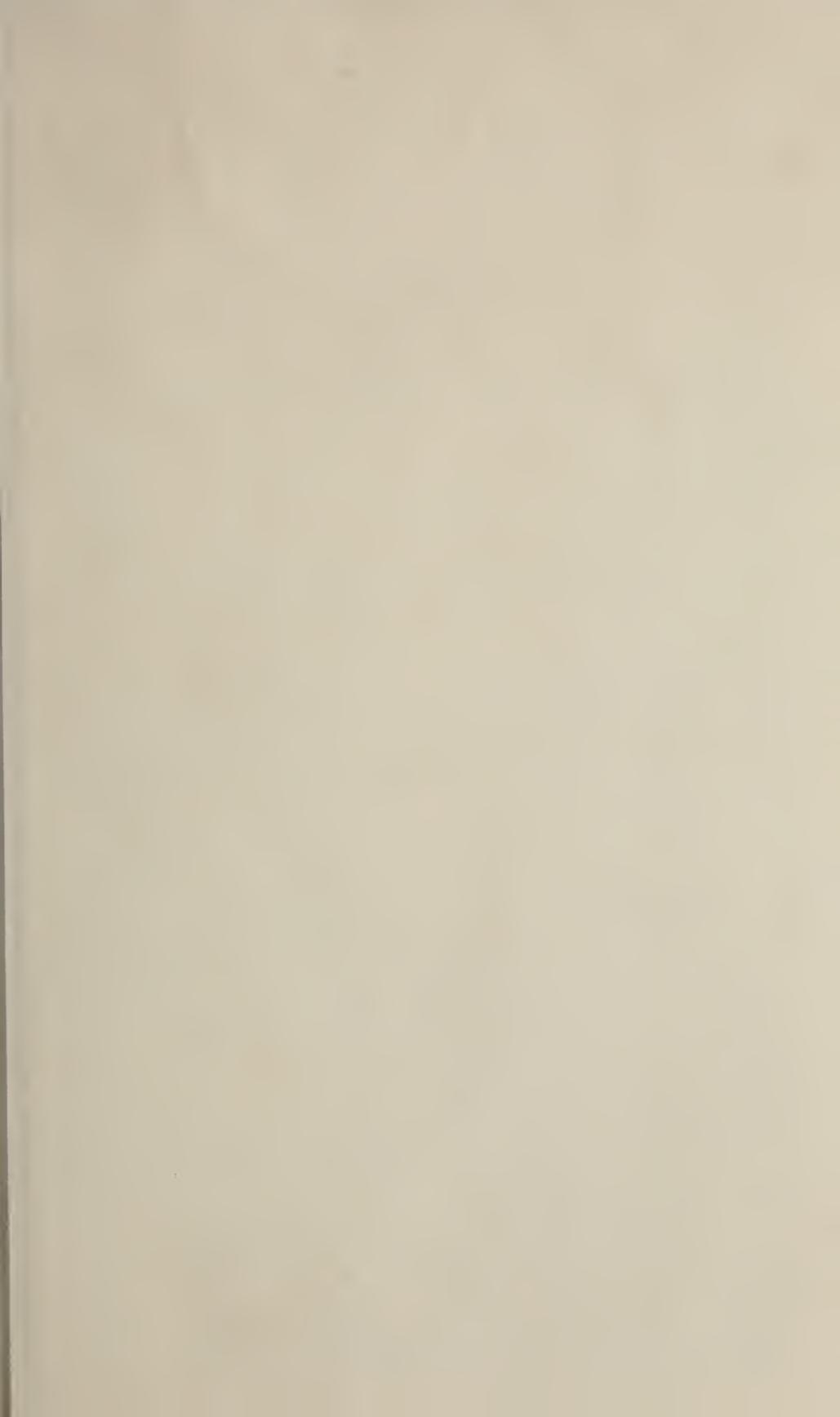
St. Catharines, Canada, Rev. G. Wil- son	8.00
Maulmain, Missionary Soc. 457.27; sundry contributions 336.14;	793.41
Tavoy, Missionary Soc. 14.34; Kabin, ch. 3.66; Katay, ch. 2.36;	20.36
Siam Mission, Bangkok, ch. mon. con. 9.60	9.60
French Mission, Lyons, ch. and cong. 32.33	32.33
Greek Mission, ch. mon. con.	45.27
	909.02
	\$8,403.25

## Leg

Newark, N. J., James Vanderpool, per B. Vanderpool, Ex'r,	100.00
	\$8,503.25
Total from April 1, 1851, to February 29, 1852, \$51,104.99.	

## BOXES OF CLOTHING, &amp; C.

Portland, Me., Rev. J. S. Eaton, a bap- tizing dress for Rev. S. M. Whiting,	5.00
Chelmsford, Ms., Sewing Soc. of Cen- tral ch., one box of clothing, &c., for Bassa mission,	96.61
Boston, Ms., S. G. Shipley, half bar- rel meal and one keg of dried ap- ples, for Rev. Wm. Ward.	
Poughkeepsie, N. Y., Central ch., a box of clothing, &c., for Thomas S. Ranney,	43.10









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