



**Note:**

In December 1832, a contingent of American Baptist missionaries, including Reverend Nathan Brown, Mrs. Brown, Mr. Webb, and Mrs. Webb, departed from Boston to join missionaries already at work in Burma. Five months later, they had only gone as far as Calcutta, from whence they would commence their final sea journey to British Tenasserim and it is from this point that correspondence from Nathan Brown begins. The following letters, sometimes in full and occasionally as extracts, were originally published in the *American Baptist Missionary Magazine* during the 1830s.

M. W. C.

---

**Missionary Letters from Burma, 1828-1839**

**I**

Extract of a Letter from Mrs. Deborah B. L. Wade to Mrs. Jones of Calcutta, forwarded by the latter, to Mrs. B. of Salem, dated 28 June 1828, 'Maulaming' [Maulmain]

Your last kind letter found me alone in my sleeping room, watching the corpse of one of our dear scholars, who had, after a very painful illness, just passed into her eternal state. But her placid smiling countenance, reproved my sadness and chided my tears, and I seemed to realize that angels were indeed hovering round her little bed. 'She sleeps in Jesus and is blest. How sweet her slumbers are.' Yes, my dear sister, we may well apply these beautiful lines to her, for she *truly* sleeps in Jesus. I should

exceedingly like to give you a particular account of all the kind providential care of God over her, but I have only time to say, we found her a poor little slave about seven years old, in the hands of a cruel wretch, who had by a series of cruelties. I should have said, unheard of barbarities, reduced her to the last extremity. My heart *bleeds even* now, to think what she suffered when we first saw her. But she recovered, and though a delicate child, enjoyed pretty good health for some months, till she was taken down with her last illness, which terminated in about six weeks. But about a month before her departure, she gave very pleasing evidence of a work of grace upon her heart, and died enjoying, in a very eminent degree, all the sweet consolations of a hope in Christ. For the last two hours of her life, she was perfectly sensible she was dying, and without expressing the least doubt or fear, would say 'I am dying, but I am *not afraid* to die, for Christ will call me up to heaven, He has taken away all my sins, and I wish to die now, that I may go and see him. I love Jesus Christ more than every body else.' But it is only those who heard her from day to day lisp her little prayers and praises to God, who caught with a joy unfelt before the first dawn of light which beamed upon her dark mind; who watched with hearts raised to God its gentle progress, that can realize what a precious and heavenly scene, the death bed of little Mar-Shway-ee, presented.



**II**

Letter from Mrs. Deborah B. L. Wade to Mrs. B. of Salem,  
Dated 22 September 1828, Maulamyng [Maulmain]

Respected and very dear Mrs. B.

Your kind and very acceptable letter of January last, was received July 8th, and permit me to assure you, that its contents not only afforded "instruction," but also gave me real pleasure. Fancy what it must be, to live here in this dark pagan land six months, without seeing the face of a single female, excepting these poor uncivilized Burmans, and you will form some idea of the joy with which again and again I perused your very welcome letter. But do not let me convey the idea that I feel discontented, for I am really happy in the station in which kind Providence has placed me, and can say with the greatest sincerity, that I was never more cheerful, and would not exchange my situation for any that my dear native country could present.

There are three women now learning to read in the girl's school. One of the number, is Mah Lah, who was baptized some time since, and has made such proficiency in knowledge of divine things, as gives us a great deal of pleasure. The other two, are hopeful inquirers. Could you spend one day with the young converts, or even attend one of their little meetings, and hear them all pray, I am sure you would feel delighted, and more than repaid for all your benevolent exertions to support the school. You will hear from the journals, of Mat Nyo, who is upwards of eighty years old, and was baptized with Mary Hasseltine, and Me A. She walks near a mile, three or four times every week, to see us and get religious instruction. The girls who have been baptized, are very much attached to her, and she is equally fond of them, and seems to require the same kind of instruction, so that she is always counted in the class of young converts. The delightful task of leading forward these little ones in the "divine life" with the time usually devoted to the Christian women and inquirers, together with the school, must, you will readily suppose, occupy all my time, so that I find it necessary to exclude myself from all English Society. I hardly need observe, that I every day feel my need of the advice and assistance of our dear kind much lamented sister Judson. How dark the dispensation, and how mysterious the Providence which called her away at this interesting period of the

mission! But we all desire to bow in humble and silent submission, resting assured that the salvation of souls is a cause infinitely dearer to Christ than ourselves, and though his throne is often surrounded with "clouds" and "thick darkness" yet we know it is still accessible to sinners, and that all these dark scenes will finally show forth his wisdom and glory, and enhance our eternal felicity. But we have many things here to remind us, that the days of our pilgrimage will be very few, and that it is extremely desirable that others should be ready to take our place. Are not other Missionaries already on their way to join us? May they come to us with such feelings as the great Apostle to the Gentiles expresses when he says, "And I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ." Should any Society or individual like to make up a box for the school, I would observe, that needles, thimbles, scissors, sewing cotton of all kinds, ink-powder, slates and pencils, together with work bags, all kinds of boxes, &c. &c. not forgetting emory bags which are indispensable in these hot countries, would be very valuable and acceptable. The number of scholars is now sixteen, besides the three women, and Moug Shwa-ba, their teacher, which makes the number of my Burman family twenty. I am happy, and I trust, thankful, that I can say that my health was never more perfect than at present. I think I feel some desires to give up the world, and take up my cross daily and follow after Christ. Pray much for me, my dear sister, that my feeble exertions maybe owned by Christ, and that the remainder of my life may be entirely devoted to him. That the choicest of Heaven's blessings may rest upon you and yours, until we shall meet in a happier state, is the sincere prayer of your affectionate friend.

Deborah B. L. Wade



**III**

Extract of a letter from Mrs. E. H. Jones, to Mrs. Bolles, Boston,  
Undated, but appears to be 1830

No doubt an opportunity will soon offer for our missionary friends (Kincaid and Mason) to go to the place of their destination. A vessel sails for Rangoon tomorrow, by which, they will inform dear brother and sister Wade of their arrival here. This intelligence will, I am sure, rejoice their hearts, for many have been their prayers for spiritual minded associates in missionary labors; and that most interesting field is white to the harvest of immortal souls. The churches of Christ in America will do well to multiply largely the number of those who shall publish the glad tidings of salvation in benighted Burmah. They have done well in sending so many laborers there already—but many more are at thin moment absolutely wanted, for there is work enough for a multitude to enter upon. The Lord of the harvest is there seemingly about to thrust in his sickle, and waits for his servants whom he graciously condescends to call co-workers with himself, to obey his commands in sounding the gospel trumpet before him. His power, his willingness to save to the uttermost all who come unto him through Christ, none can doubt.—O! that Christians, who profess to have been redeemed by his most precious blood, and to feel the value of immortal souls, would supply the means, and that many more of our pious youth would willingly devote themselves body and spirit to the work of God among the heathen! Shall these perish for whom Christ died? They must perish eternally if left destitute of the knowledge of the way *of* life and salvation! In thinking of the solemn responsibility resting upon Christians to give light to them who sit in darkness, by sending missionaries among them, who shall give them the Bible in their own language, and break to them the bread of life, it appears to me that zeal is wanting—that a fair experiment has never yet been made; for what can a few individuals do, where a host is required in the field? And yet God has blessed the labors of the few, which should encourage those who love his cause and desire to see his kingdom established in the world, to strive to increase the number of his faithful servants to declare his truth abroad.

Yours affectionately,

E. H. Jones



## IV

Letter from Mrs. Deborah B. L. Wade, to Mrs. Baldwin, of Boston,  
Dated 8 January 1830, Maulmein

Dear Mrs. Baldwin,

Your kind letter of May 30, 1829, was received a few days since, and served to remind me most sensibly of those very interesting circumstances under which I was first introduced into your dear family, and those many kind offices of love which I still remember with very grateful feelings, so that I cannot willingly let this opportunity pass without dropping a few lines to you, though I feel every way indisposed for writing, on account of a slight attack of fever for the last few days. You have, no doubt, received our letters from time to time, so that, you already know that thirty natives were added to our little church here in 1828, and during the year that has just closed, notwithstanding our dear brother Judson's time has been almost exclusively devoted to the New Testament translations, God has still been carrying on his own work, so that twenty-five natives, together with ten English soldiers, have been enabled to come out from the world and own Christ in the midst of violent opposition and reproach. You will hear all that is interesting at the Tavoy Station, from our dear brother and sister there. And O, how it delights my heart to tell you that twenty natives have been baptized at Rangoon, by our good brother Kothah-a. Thus you see, my dear Mrs. Baldwin, that all those prayers which have been offered up in behalf of Rangoon, have not been in vain. And O, let this encourage you to pray much for us.

With regard to schools, I am grieved to say, that I have found it my duty to devote nearly all my time to the women, the year past, so that there has been no one to look after the dear little ones. We have, however, a small number of interesting scholars still under our care, and hope with sister Bennett's assistance, that department, may soon flourish again. And now, begging your fervent prayers that I may be kept humble, and prayer-ful, and faithful, during my short, wearisome pilgrimage in this dark land, permit me to subscribe myself, your unworthy sister,

D. B. L. Wade



## V

Extract of a Letter from Mrs. Deborah B. L. Wade to Mrs. David, of  
Philadelphia,  
Dated 20 February 1830, Rangoon

Before this reaches you, you will have heard that having so much to do in the way of instructing female inquirers, I have been obliged to send away several of our *dear pupils*, and *positively* refuse to take new ones, so that for some time the school has been but small. Inhere are, however eight interesting little girls still supported by the charities of our good friends in America; besides one fine little boy, who *begs so hard* to be permitted to stay, and weeps so bitterly if we speak of sending him home to his mother, that we cannot find it in our hearts to do so. Two of the girls above mentioned, are now with me at this place, one of them, (Me Quay, who was baptized last year.) I brought from Maulmein, and the other is a little girl who was given me when we first arrived in Rangoon, but was separated from us on account of the war. She has been quite serious, for some time, and we think begins to give evidence of *true piety*...

After having seen eight of our dear pupils, together with two women who were learning to read with the girls, through persecution and reproach, following the footsteps of their crucified Lord and Master, and some of them becoming bright ornaments to the little church, and striving hard for that glorious prize which our dear little suffering Me Shwayee has no doubt attained—you will not be surprised to hear me say, that I consider the, education of Burman girls, and boys too, (if we can have them placed entirely under our care,) a most interesting and important department of missionary exertions. O, how I should *delight* to have forty or fifty such girls as I might soon collect, either here or at Maulmein, and devote *all* my time to their instruction. But who would then attend to these poor ignorant women, who *can't read*, and who begin to be anxious about their immortal souls? And who would go about to the villages, where the poor, uncivilized women are afraid to come near a *white* teacher, and never once in their lives heard that there is a Saviour who died to redeem them from bell?...

We came to this place a few days ago on a visit, but find that our good brother Ko-thah-a so much needs help in instructing the little church, and inquirers, that we feel we cannot leave him at present. The female converts here beg roe to stay, and not return to Maulmein; and several fine little girls are waiting and hoping that I shall open a school. Some of the Christians here, even under

this despotic government, are bold advocates for Christ, while others are more timid, and fear persecution. There is also a very interesting number of hopeful inquirers; and we feel that the many prayers which have been offered up are now beginning to descend, and that the set time to favor Zion is fully come; and wo are looking upward to know our duty, and feel no unwillingness to leave all we love at Maulmein, to spend the rest of our pilgrimage under this despotic government, if that shall best please Him whose holy will we *begin* to desire to follow rather than our own.

D. B. L. Wade



## VI

Extracts from Mrs. Deborah B. L. Wade's Letter to Mrs. Wayland,  
of Providence, 23 February 1831, Amherst

Dear Mrs. Wayland,

Yesterday I received your kind and very acceptable letter; but this returning salutation comes from a heart oppressed with bitter grief and sorrow. *And*, you too will mingle your sorrows and your tears with ours, when I tell you that our beloved brother Boardman is no more! We weep not for him, for he is now free from all sin, and sweetly rests from all his toil and sufferings in the bosom of that dear Saviour whose love he so much delighted to proclaim, even until death. But we weep for his dear bereaved companion, and for the poor Burmans and Karens to whom his short life had been so rich a blessing. Alas! we poor short-sighted mortals thought he could not be spared so soon. But 'God's ways are not as our ways, nor his thoughts as our thoughts.' 'How mysterious are his ways, and his judgments past finding out.' Brother and sister Jones arrived at Maulmein six days since, but I have not yet seen them, as we are residing at this place a short time, for the benefit of the sea air, my health having suffered from a slow fever for the last two or three months. I am, however, quite free from fever now, and able to receive visits from our old Burman friends here, and hope my stay may not be entirely in vain.

I hear a 'still small voice' within, saying, Set your affections on things above—Be not conformed to this world—Lay up your treasures in heaven—Pray without ceasing—Where your treasure is, there will your hearts be also—Love thy neighbor as thyself, and the Lord thy God with all thy heart, and deny thyself, and take up thy cross daily and follow me. With regard to my usefulness, it is true that converts are multiplied, that a glorious work is begun in this dark part of the world.

I am sure you will feel compassion for me, and earnestly pray that strength may be given equal to my day, and that the grace of God may be sufficient for me.

Since writing the above, we have received a few lines from pastor Ing, our native brother at Tavoy, who says that brother and sister Boardman, together with the assistants, and brother Mason, had been on an excursion among the Karens, where the Holy Spirit seems to have been poured out in a manner unheard of before in heathen lands; that brother Mason had baptized *thirty-four* Karens,

when our dear departed brother became worse, and they all set out to return, but when within a day's journey of home, his happy spirit took its upward flight. Thus you see, my dear sister, that God in judgment has remembered mercy. *Sixty-nine* Karens have been added to the little church at Tavoy, and almost all the number within these last two or three months. Our dear brother was indeed permitted not only to ascend the 'mount' and behold the 'fair land of promise,' but to acquire also a glorious victory 'this side Jordan.' Mr. Wade thinks that brother and sister Jones, together with sister Mason, will remove to Tavoy soon. But alas! they cannot speak one word to those who are inquiring what they must do to be saved. Who then shall reap that field 'all white for harvest?' Ko Ing and Ko Thah-bu are both goody pious, devoted brethren; but they are still, in many respects, children themselves, and need some one to lead them, and teach them 'the way of God more perfectly.' Mr. Kincaid now takes the pastoral charge of the little English church. The Rangoon station is becoming more and more interesting, and brother Judson is now, in every letter, begging hard to be furnished with twenty thousand tracts, &c. for the great yearly festival, just at hand, and says that he must have one thousand every succeeding month. There is also a much greater call for the scriptures and tracts here, and at Tavoy, of late, than was ever before known. Thus brother Bennett is growing pale and thin, from hard labor at the press, without being able to satisfy the demands, and Mr. Wade, besides correcting proof sheets and the care of the native church, &c., is making short excursions into the county villages. He has lately been visiting some Karen villages not far distant, where one of the assistants had been laboring, and found a very interesting spirit of inquiry had been excited; and among about a dozen, who expressed a wish to 'come out from the world,' four were considered worthy of the holy ordinance, and were accordingly baptized. Others, also, it is hoped, have been born again. Sister Bennett has made such proficiency in the language, that we ventured to recommence the female boarding school the first of January, and have now ten fine little girls under our care. Sister Bennett is able, with the assistance of a good native sister, to manage the school alone. Our prospect for boarding schools is extremely interesting; but we want school teachers, both male and female. How can a minister of the gospel leave off preaching to teach schools? And no one, without coming to see, can realize how much a missionary's wife finds to do in almost every department of missionary exertions.

I should delight to devote all my time to schools, and always help what I can; but it is now a long time, that I have had more than I could do in conversing with inquirers, instructing the converts, &c.

For a long time past, I have often been obliged to receive my Burman visitors lying on my couch, and attend the native female weekly prayer meeting in the same way; but now, witty returning health, I trust I can say with more sincerity and confidence than ever before, 'this life which thou hast made thy care, Lord, I devote to thee.' When you shall see the letters and journals of the brethren, you will, I am sure, think I speak moderately, if I say that we need ten more missionaries here now. And why should we not have a reinforcement of twenty, as well as our dear brethren of the Sandwich Islands? Is there not one pious young man in the University over which Dr. Wayland presides, who is willing to "come over and help us?" And is there not in Providence a little band of true followers of him who, for our sakes, became so poor that he had not where to lay his head, that is willing to come forward and deny themselves so far as to support one missionary in Burmah?<sup>1</sup> But I forget myself when pleading the cause of these poor pagans, and say *too much*, I fear, for a woman. But who, hearing what we hear, and seeing what we see, could speak coolly upon the subject? Your idea of supporting one of the native assistants has often struck me as one of the most interesting objects of Christian benevolence. There are besides the two pastors five or six others, either of whom I could most affectionately recommend as worthy of your patronage and your prayers. There is also an excellent Taling sister, who has lately, by a vote of the brethren, been added to the number of native assistants. Some account of her piety and devotedness to the cause of Him who has redeemed her from the grossest idolatry with his own blood, would, I know, be deeply interesting to you; but a pain in my side admonishes me to lay aside my pen. She can, in her present situation, live on thirty dollars a year, and she wants nothing more. Sister Bennett and myself are now trying to deny ourselves so far as to support her until some other way shall be presented, without drawing on the mission fund.

And now, my dear sister, permit me to plead my great need as my only claim and apology, for requesting that you will every day, when you go into your closet, pray that I may become truly humble before God, that my affections may be weaned from every thing

---

<sup>1</sup> Original editorial note: It gives us pleasure to state that the ladies in Providence have, for some time, furnished one hundred dollars annually for the support of a native preacher in Burmah.

below him, that I may be enabled to devote all I have and am to the cause of that Saviour who I am sure I do desire to love, and taking up my cross learn to deny myself daily and follow Ills divine footsteps. With much sincere affection, I am, my dear sister, your unworthy friendly,

D. B. L. Wade



**VII**

Extract of a Letter from Mrs. Deborah B. L. Wade to the  
Corresponding Secretary,  
Dated 18 April 1832, Rangoon

Dear Sir,

You are already informed that the boarding-school at Maulmein was re-established as soon as sister Bennett had gained sufficient knowledge of the language to render efficient assistance, and others were expected to strengthen our hands. Our prospects were deeply interesting, as one of our pupils soon gave pleasing evidence of piety and was baptized; while several others appeared serious, and all were daily taught the way of salvation through Christ the Saviour, and made good proficiency in their studies. We had also the prospect of as many girls as we wished to educate. But my healthy which had long suffered from a slow fever, grew worse and worse until the physician assured me that entire cessation *from* all labor and care, was indispensably necessary to its restoration. It was, however, a hard case; for neither sister Bennett, Kincaid nor Jones were then much better able to perform such duties than myself; and we all felt extremely anxious to continue the school. I therefore tried still to help a little, though I had a fever every day; and each of (he sisters also performed a part; so that the girls were getting on finely, until I was *obliged* to give up every care, and felt that I was sinking into the grave; and soon after, through the advice of the brethren, set sail for America. When we returned and went to Mergui, not expecting to remain in the place many months, it was not thought expedient to incur the expense of building a school-house; but I found twelve or fourteen girls and women, who were willing to learn to read with the assistance of a father or brother at home, and come to me for recitation and religious instruction nearly every day. Two of this number learned to read and committed the catechism and short prayers; another had just begun to read; four others, who had before learned to read, made good proficiency in committing select portions of scripture, prayers, &c., (three of this number were from sister Boardman's school at Tavoy,) and three others had nearly finished the elementary lessons. These ten promise to continue their studies, though we are removed from them. This is the little all I was able to do in the way of schools, during our stay in Mergui. We are encouraged, however, in reflecting that the last great day may show that even this feeble effort was not entirely in vain; for the

first woman soon after beginning to learn, began to appear serious, attended family worship, and daily instructions, and was the first baptized. A young girl also, (the daughter of Ko Ing's wife,) began to appear serious, not long after she began her lessons, and asked for baptism before we left; but we all thought it proper for her to wait for a time. Another woman, from a high proud governor's family, was so vain and haughty that she would never come into our house, until she took a fancy to learn to read. She then came often to us, and learned fast ; but treated the subject of religion with entire neglect, for some time. We continued, however, to instruct, admonish and pray for her, until we had the happiness of seeing her begin to relent; and not long after she came in at the time of evening worship, and, with the disciples, bowed down and worshipped Him, "who is meek and lowly." She assured me, the next day, that she felt constrained to do this by the fullest convictions of the truth of the Christian religion and of her state, as a poor lost sinner. Some time after this, without my influence or knowledge, she took a small present and went to several of her neighbors, confessing how foolish she had been when her pride would not permit her to speak to them, and telling them that she was now resolved to be in all things a disciple, of Christ, the Saviour of sinners. She continued to give very pleasing evidence of real piety until we left Mergui; but her baptism was deferred on account of a marriage-contract, which could not then be settled according to gospel-rules; though nothing was wanting on her part, and she earnestly desired to become a member of the little church. When we arrived at this place, we found that brother Kincaid had gathered a few of sister Jones' scholars and some Others, who were taught in the lower room of the house we occupy. The number has now increased to twenty, though four or five do not come very regularly. These are taught to read by a native Christian, and such books as we provide are daily committed to memory. Br. Kincaid superintends their writing/ and teaches them geography, &c. while I take the general superintendence of the school, and spend about an hour every morning in giving them religious instruction. They also attend family worship, which is conducted in Burman, every evening and Sunday morning, and my Sunday school, every week. I should have some hope of the conversion of these children, could they be with us *entirely*; but my heart sinks within me to think of the scenes of heathen superstition and wickedness into which they are daily led by their ungodly parents. We have, however, the comfort of seeing decided improvement in their morals, and knowledge of the way of salvation; and we know that with God all things are possible. We

hope to have one or two more day-schools in different parts of the town before long.

May 10. We have just now received a letter from Ko Ing, the native pastor at Mergui, who says. that my scholars there continue their studies, and that they meet on Sundays at the house of Mah So, the proud woman above mentioned. The sisters at Tavoy have had about one hundred children in their schools the season past; but I am grieved to add that my last from sister Boardman states that she has been obliged to dismiss the boys on account of the illness of brother and sister Mason. I trust, however, that a later date may give you a more cheering account, as my letter was written nearly a month ago.

It makes me sad to think of the two called away last year, and the two so ill at Tavoy; but it is consoling to reflect, that though the poor "pioneers" fall here and there unaided and alone, the "soldiers of the cross" are beginning to awake, and will ere long march forward and take possession of the land.

I remain your servant for Christ's sake.

D. B. L. Wade



**VIII**

Letter from Rev. Mr. Nathan Brown to the Corresponding Secretary  
Dated 2 May 1833, Mouth of the Hoogly

Rev. and dear Sir:--

Through the goodness of God I am able to address you from this place, and to inform you that our voyage has been, for the most part, highly prosperous.

We have had religious service on board, once every sabbath, when the sailors have usually been present. They have also attended at evening prayers. Several of them have been deeply impressed with a sense of sin, and the importance of religion; and two of them are indulging hope in the Saviour. One of *them* had been serious for a considerable time previous, but had never ventured to think himself a Christian. Their conduct among their ship-mates has been such as to give very good evidence of conversion.

While we rejoice over them with trembling, we cannot but hope that theirs is a religion which will stand by them in the trying hour, and that we shall hereafter see them ranged on the right hand of the Son of Man, in that day when he comes to make up his jewels. God grant that we *may* see them there, and that they may not be the only individuals of the Corvo's crew, whom we shall meet in heaven.

22 April 1833

We spoke [sic] the brig Constantine, bound from Madras to Nicobar and Marclonia. On the 30th, we came in sight of Juggernaut and the Black Pagoda, and the next day we took our pilot, having been out 130 days. Since we came to anchor in the river, several boats from Kedgerree, a village just above us, have been alongside, affording us a view of the native Bengalees.

6 May 1833, Calcutta.

After being detained at the mouth of the river a day or two, we had a rapid passage up on Saturday. We got under way at half past seven, and in eight hours we had reached Calcutta—distance 130 miles. We were received most cordially by brother Pearce, at whose house we now remain, about three miles from the river. Yesterday we had the happiness to attend public worship at the English church, in the forenoon and evening, where Mr. Yates preaches. Afternoon I went to the native church, where Mr. Pearce preached in Bengalee. The prospects of the native church are encouraging. Eight were received by baptism a week ago.

There is a vessel about to sail for Maulmein, the Phenix, in which we shall probably take passage. I hasten to close my letter in order to send it by the Apthorp, which is to sail to-morrow. That the blessing of God may rest upon you and upon the cause in which you are engaged, and that you may long live to hear glorious news of the ingathering of the heathen to Christ's kingdom, is the prayer of your unworthy brother.

Nathan Brown



**IX**

Letter from John Taylor Jones to Rev. L. Bolles,  
Dated 30 May 1833, Bangkok

My dear Sir,

In one of my recent letters, I mentioned the variolas and vaccine diseases. When at Maulmein, and Singapore, we made various unsuccessful attempts to have our child vaccinated. On our arrival here, we found the small-pox prevailing to a lamentable extent, and that the benefits of vaccination were never experienced in this country, and the virus was not procurable. Our child was consequently *inoculated*, and I myself preferred inoculation from her to the danger of natural infection. I have therefore had the disease in a very serious form. For five weeks I was entirely incapacitated to do any thing: for several days partially deranged: for a month unable to wear my usual clothing; and when the power of the disease ceased, I was left extremely weak.

What greatly aggravated my sufferings was, that, soon after their commencement, Mrs. Jones was seized with a violent and dangerous fever, and for several days we were incapable of rendering any assistance to each other. Through the compassion of our heavenly Father, however, she was soon so far restored, as to be able to render me all requisite attendance, and to her judgment and care, I probably owe the continuation of my life.—We are now recovered, except that I have not yet my usual strength. From my own experience of the horrors of the small-pox, I would again say, “for no consideration, send any person here who has not been *properly* vaccinated. Let them not rest satisfied that the virus has been inserted, (for I have had this twice) but be *sure* that it has taken good effect.”

Ever since my last, even during my illness, we have been daily visited by from six to twenty patients—for whom with the aid of a boy we have with us, we have been obliged to prescribe. These have been Chinese, Siamese, Burmese, Malays, &c. I have been visited frequently by Burmese priests, of whom there are about sixty, according to their own statement, (which, I judge, is nearly correct from the number I have seen.) They live about half a mile from us. They receive tracts and portions of scripture very readily,

and are very anxious to procure copies of the Burman Maps of the World, several of which I brought from Burmah. Many of them do not hesitate to tell me that the only reason they became, and continue to be, priests, is that in that state they are unmolested, but when they leave it, they are made slaves to the King. They have consequently little attachment to Boodhism. I hope, through a divine blessing, hereafter to have more intercourse with them, and make more direct efforts for the propagation of the truth among them.

I have been visited several times by the principal Siamese priest of the Pra Klang's temple. His station is perhaps as high as that of any other in the nation: he is very intelligent, understands some English, and reads Burman very well, though he speaks it indistinctly.

His brother is my teacher, and from him he learned my acquaintance with Burmese. He made inquiries for Burman books, particularly for the gospels, with which I furnished him, as also the "View" and "Balance"—and a map of the World, &c. The next day he read the Balance, and in the evening repeated his visit, wished to see an English map—know what religions prevailed in the different countries as there delineated, and whether Boodhism was received in this and that? He showed a mind evidently not at rest, but much affected by what he had been reading. He is pleasant and manly—seems candid, and disposed to investigate truth. May the Divine Spirit lead him into it.

Very respectfully Yours,

John Taylor Jones



**X**

Letter from Mrs. Kincaid to Mrs. Bennet,  
Dated 24 July 1833, Ava

[Original editorial note: Our readers will doubtless be pleased to see the spirit of Mrs. Kincaid, as it is developed in the following extract...]

My dear sister Bennet,

I was gratified in receiving your kind note, together with letters from our dear friends, I wrote you a small note on our arrival here, which will inform you of our reception in this city. It is our fervent prayer that the Lord of Hosts will direct and guide our steps, and that he will dispose the hearts of this despotic government to yield to the all powerful preaching of the blessed gospel. Ever since our arrival in Ava, we have had visitors daily. Some, we hope, have seen the wretchedness of idolatry, and experienced the power of the cross.

I shall mention one interesting case. An old man about sixty years of age, has visited us ever since we came here; and, after listening to the instruction of the gospel for about a month, he told Mr. Kincaid he could no more worship idols; that he put his trust in Christ, and often tried to pray to God for a new heart. We hope he has experienced the sweets of religion. Of him, together with many more, we have some cheering hope. The call for books is so great, that we often fear the government. But how can we refuse to give the word of God to those who are perishing for the lack of the knowledge of a Saviour, and diffuse among these benighted heathen, the all-redeeming love of Christ. My dear sister, we feel it our duty to obey the commands of Christ, and to preach the gospel to every creature. Oh that the time of Burmah's conversion might be at hand! May that be our daily prayer. Ko Shoon and Ko San-lone spend their time in travelling about the town, preaching in the different *zayats* to those who are anxious to hear. They relate many interesting cases of inquiry.

It is a long time since we heard from Maulmein, except by a small note sent by Mr. Cutter. I hope to hear from them all soon. I am glad to hear that the school is in operation at Maulmein. There

is some prospect of having one here. Many children have offered to come, and we intend erecting a zayat immediately.

I should mention that we have met with one of the oldest disciples. He lives in the jungle, about twenty miles from the city. He has visited us twice since we came here, and we had the pleasure of partaking the Lord's Supper, with him. I must conclude, wishing you the light of God's countenance, and much strength to labor in his vineyard.

Remember me in much love to Mr. Bennet.

Your affectionate sister in the bonds of Christ,

B. Kincaid



**XI**

Letter from Mr. Cutter to Bolles,  
Dated 2 August 1833, Maulmain

Reverend and Dear Sir,

As an opportunity now offers for sending to Bengal, I hasten to acknowledge the reception of yours, of December 1832, by our esteemed missionary friends, Messrs. Brown and Webb, who, with Miss C. J. Harrington, (now Mrs. Simons,) arrived at their station, June sixteenth. We were rejoiced at being allowed the pleasure of welcoming these brethren to their field of missionary labor, feeling confident they were sent by the God of missions, and that He would honor them as the instruments of building up His cause in these benighted regions.

The signs of the times seem to intimate that the period is not far distant, when a rich and bountiful harvest of souls may be gathered into the garner of the Lord, from hundreds of towns and villages throughout the Burman empire. And one of the instruments which it would seem the Lord intends most effectively to use in bringing about these great and important ends, is the *press*. Through the medium of this machine, the gospel is sent out into all parts of the empire, and finds its way into the mansions of the governors and nobles of the land, as well as into the hands and hearts of the peasant and the slave. You will doubtless notice a paragraph in Mr. Kincaid's journal up to Ava, in which he mentions the case of a venerable old man, who would converse freely about the Eternal God, regeneration, justification, &c., "who had no other teacher than John's Gospel, the Catechism and View, and the Holy Spirit." He undoubtedly was daily ripening for heaven, and perhaps "will shine as a star in the kingdom of glory." There are also vast multitudes of Talings and Karens, who have no foreign teacher of religion to point them to the Lamb of God, who taketh away the sins of the world; but, through the medium of the *press*, they are enabled to read in their own language, of the wonderful works of God, and the unparalleled love of a crucified Redeemer, and learn the way of salvation through the merits of his blood.

The spirit of inquiry appears to be constantly increasing throughout this whole region. The system of Boodhism begins apparently to totter to its base, and its adherents are zealously endeavoring to support the crumbling fabric: but all will be in vain. Darkness, error, and superstition will flee away before the rays of the Gospel. I presume, at no former period, have affairs in this mission worn so encouraging an aspect as at the present. The Holy Spirit is evidently operating on the hearts of many individuals here, as well as at many other stations; and we feel encouraged, and, consequently, happy in our work. Pray for us, that we may be made useful as instruments in demolishing the strong holds of the adversary, and of enlarging the kingdom of our Lord.

A grant of about twenty-four reams of paper, was received from the London Religious Tract Society, just before I arrived at this station; and a second grant of seventy-two reams, was received in January last.

Mr. Judson received a letter on, the twentieth instant, from Mr. Jones, of London, stating that this benevolent society had made another grant of seventy-two reams, which is probably now in Calcutta, waiting our order.

We endeavor to live as economical as we can, feeling that luxury and extravagance should never be known to the missionary of the cross.

Your servant in the vineyard of the Lord,

O. T. Cutter



**XII**

Letter from Mrs. C. J. Simons,  
Dated 10 October 1833, Maulmein

[Original editorial note: We have been favored with the following letter for publication. It gives a vivid picture of the fascinating power of Idolatry]

My dear brother,

It is with pleasure that I communicate to you, from this land of darkness, and shall be happy, if I may give you any important information respecting the heathen, and the prospect of doing good among them.

The great obstacle which prevents the rapid spread of the gospel in those places where it is taught, seems to me to be their perverse and unconquerable habits of idolatry. Paganism seems to have wound a spell about them, which it is exceedingly difficult to break. It would seem to us, that it might be very easy to persuade men to break off serving a senseless block. But, let me inform you, that the images of the Pagans are the most dignified objects of art they have among them. Once in a month, all classes of Burmans in Maulmein, leave their low miserable huts, and go to Worship at the great pagoda. This is decorated to their tastes magnificently. Besides their first great illustrious lineage of Gaudama, which is thirty or forty feet in length, they have around him forty or fifty more, some ten, some twenty feet high. These images have, to the eye of a spectator, a most imposing appearance. The first time I saw them, a strange kind of feeling came upon me, as of a trance; and, for some minutes, I could scarcely recognize my identity. I believe it to be so in a manner with them; for, as soon as they come within the pale of the temple, they seem to be in a kind of dreaming ecstasy, especially if the priest is present; and then they fall down on their knees in the profoundest self-absorption, and thus remain for some minutes. I could but imagine, that some evil genius was in their midst, casting' around them the spell of insanity, so different they seemed to be from persons in their sober senses; and, especially, when we take into consideration the fact that their hopes of annihilation, which they deem the greatest

possible good, depend on their devotions to the worship of Gaudama. We may suppose that when this fatal enchantment shall come into disrepute, that the gospel will soon spread in any part of this land. But, we have still to lament that though the harvest is plenteous, yet the laborers are few. O my brother, do you ever hesitate concerning your duty to the heathen ? I think, had you seen what I have, you would not allow any thing, but absolute want of a due preparation, to detain you a moment from the field. When we look upon our beloved homes, and all that binds us to them, our associates, whose kindred spirits, and affectionate kindnesses, have made them, to us, perhaps, more dear than fathers or mothers, we sigh and weep at the thought of parting. But, when we arrive at our station in a heathen country, although, when we think of home, with all its endearing associations, it may still melt the soul for a moment; yet there are considerations at hand, that will ever operate efficiently to subdue, or rather, to absorb the rising emotion, and make us feel that we would rather be here, than elsewhere, even though all our path should be strewed with thorns.

C. J. Simons



**XIII**

Letter from Mrs. Abigail Hancock to Dea. Farwell,  
Dated 1 January 1834, Maulmein  
Subject: Account of the Burman school at Maulmein

I received your truly welcome letter of June 29th, on the 26th of December. Surely it was *refreshing* to receive letters again from our beloved friends at home. We receive letters, and are for a *short* time satisfied, but *soon thirst* again for more.

A bundle of Testaments from you to Harriet have arrived. The Sabbath school books you mention in your letter, we can make use of, although we are not engaged in the English Sabbath school. The books are very much needed, and the European children will be very glad of them, as an addition to their library.

We have been confined entirely to the Burmans, except a short time Mr. Hancock attended to a class in the English Sabbath school. I have, in some way, been doing something with Burman children, since a fortnight after our arrival; at first by teaching them to sew, Harriet one day, and I the next, alternately, two hours a day, (making motions, for I could not speak a word;) afterwards sister Harriet and myself, authorized by the brethren, built a school-house and engaged Mounge Doot as teacher; called together as many scholars as we could, and commenced a school, that they might be taught to *read*, if no more, knowing that if they should be able to read the Scriptures, they would be furnished with a powerful means, whereby their souls might be *saved*. The Lord smiled on our attempts, and we succeeded in getting a school of twenty-five scholars, [seven] women, and [seven] boys, and [eleven] girls. Though some have left for various reasons, (some women having learned to read, &c.) the number of scholars has been gradually increasing.

During the month of July, two of the larger girls, as we trust, became savingly acquainted with the truth as it is in Jesus—Me Sah, and Me Pah. The latter was baptized on the 11th of August, and Me Sah on the 8th of September. On the 1st of September, several of the Karens from Miss Cummings' school at Chummerah, came for the purpose of learning Burman. These increased our number of scholars to upwards of fifty, when it was judged expedient to employ another teacher, and have a boy's department

separate from the girls; accordingly Ko Sah was employed, and commenced his labor on the 1st of October. At the time of the entering of the Karens, sister Cutter, with a view of going to Ava, gave up her part of the charge, and sister Brown entered with me and continued about a fortnight, when it was expected that brother Brown would go to Rangoon, and she gave up the school into my hands. After this, it was concluded that they would not go; but sister Brown, judging it better that she should devote her time exclusively to the study of the Burman language, did not resume her charge. Since that time, the care of the school has devolved entirely on me.

On the 24th of December, the Karens returned to Chummerah, to continue the study of the Burman, under the instruction of Miss Cummings' Burman teacher. This left me with thirty-nine scholars, two women, twenty-two boys, and fifteen girls; seventeen of which are boarded at the expense of the Mission; the others by their parents. The Karens were boarded at the expense of the Mission. I will give you enclosed a list of their names. They are taught reading and writing principally. About eighteen can read in plain reading, though some rather slowly; five more are nearly through the spelling-book. Those who can read, commit a portion of the catechism, or, having committed that perfectly to memory, take a portion of the tract— "View of the Christian Religion," both of which are as good, and precisely the same as the Bible, and easier for them, at present, to commit to memory. These lessons are recited on Lord's days. Sister Brown on Lord's days takes the girls, and I the boys, and give them what religious instruction we can in *their* language. We hope, ere long, to be able to do more; but we now look on what we do, as comparatively nothing, though we hope the effects may be like the fruit of "seed sown in" great "weakness," but "raised by the power" of God, May it ever be said of us, that we "*do what we can.*"

In our school, a small sized globe would be very acceptable, and is very much needed. Will the Board be willing to furnish one? If so, will they send it by the first opportunity? I spend an hour of every day, in teaching the girls sewing; and examine them every Saturday in their lessons, reading and reciting, besides going in and looking at what they are about occasionally. I at all times call the school together, morning and noon. The children are all very

dear to me, and express as much affectionate feeling as children at home.

I must close, after saying that we are in good health, and happy. I have made out a much longer letter than I expected, when I began, but thought an account of the school would be interesting to you. Much love to yourself and dear Mrs. Farwell.

.



**XIV**

Letter from Miss S. Cummings to the Reverend, Dr. L. Bolles,  
Dated 1 January 1834, Chummerah

[Original editorial notes: The following letter gives a lively picture of a first year's residence among the Karens, and of the cheerful patience inspired by Christian principles in the heart of a devoted missionary]

Reverend and dear Sir,

One year has expired since my arrival in Burmah, some account of myself is justly due to those persons, under whose patronage I have been brought hither. No regular journal has been kept of what I have done, or of what I have seen. The former may all be summed up in a single paragraph, and the latter is, for the most part, similar to that which is constantly written for your perusal, in the journals and letters of the missionaries. As to what I have heard, I am yet too great a novice in the language, to attempt recording a single debate.

Shortly after my arrival, I procured a Burman teacher, and commenced studying; and, after mature deliberation and consultation, thought it expedient to retire to this station, and here spend the dry season. The plan having met the approbation of the brethren, I left Maulmein on the 7th of February, and arrived at Chummerah the third day after June 20, was taken ill; and, on the 23d, set out for Maulmein, to which place I arrived the day following. This course had been previously enjoined upon me, in case of sickness. Found my health so well restored by the change of air and diet, that I concluded to return, and attempt spending the remainder of the rainy season in the Karen jungle. Accordingly, I again entered the boat with the natives, who, in all my travels, are my only companions; and, after having been out three stormy nights, reached my lodging place in the wilderness, July 2d. My health continued tolerably good, till September, when the rains began to abate, and the sun to shine upon the earth, now fully saturated with water. The rays of the sun, in many respects, so cheering and beneficial in their influence, bring sickness and death to many of the poor wretches inhabiting these wilds. The

exhalations they occasion from the putrefied substances which cover the whole region, are pestilential in their nature. I soon began to feel, in *some* degree, their effects, but was not satisfied that there was sufficient cause to justify a removal. While I was deliberating, and inquiring what I ought to do, my Burman teacher was suddenly taken with the jungle fever, which shortly increased to such a degree, as to render him unable to help himself. I now saw, that, should I be seized in like manner, we should be in an evil case, there being no one to look to us but Karens, who know as little about nursing, as they do about the fine arts of polished society. All doubt respecting the path of duty being removed, on the morning of September third, I superintended the loading of the mission-boat, the rain descending in torrents; and, assigning to the sick man the best place, started, with ten or eleven other persons on board, about eight o'clock. The current being unusually rapid, and the tide being in our favor, as we drew towards Maulmein, we arrived in that city the same day, at evening. There I remained till the 23d ultimate, when I once more ascended the Salwen, for this place, which I reached on the 27th ultimate. My time has been employed in studying the language, extending a little medical and other aid to the sick, and looking after the school, and other little concerns attending the station. These matters are trifling, as it respects the labor I have bestowed about them. But the natives do much better with one of the mission family with them, even though that one be a *female* and unacquainted with their language, than they do when left to themselves, which' must have been the case here, had I *not* resided among them.

The story of self has been short. I have encountered no great hardships, have achieved no wonders, and have been promoted to no worldly honors. Crosses, self-denials, sufferings, trials,—none have I to mention, worthy of the name. The evils I anticipated, have not yet been realized; and a year, happier than has been the past, have I never seen.

The number baptized belonging here, and many other particulars respecting this station, will probably be recorded and forwarded you by some other person. The whole number who have attended school is twenty-four, nearly all of whom have learned to read. The sum appropriated to the board of these scholars, is 180 sicca rupees, The punctuality and diligence of the children have

been such as might satisfy the most sanguine expectations of their patrons.

At the throne of grace, remember your servant, for Jesus's sake,

S. Cummings



## XV

### **Letter from Mr. Thomas Simons to the Reverend, Dr. L. Bolles, Dated 18 March 1834, Maulmein**

[Original editorial note: "An English school has recently been opened at this station, an account of which is given in this letter. It seems, also, that there is an opening for a Baptist church at Madras. Madras is an important city of India, on the Coromandel coast, south of Calcutta, and is the capital of the British Presidency of the same name."]

Reverend and dear Sir,

I sit down to write by the Steamer *Diana*, which leaves Maulmein, to-day, for Calcutta, to inform you that the English school mentioned in the letter from the Board about a year ago, has been in operation since the 1st of February last, at my house, under the care of Mrs. Simons. The hours that the children are required to be

in school, are from 9 o'clock to 12. There have been from twenty-five to thirty regular attendants, and about one half are children of Burman mothers, and the rest are Indo-Britons, as mentioned in the reports of the Sunday school. As the parents of some are in good circumstances, we shall receive the usual charges of the place for their tuition; and, at the same time, it is known that we receive any poor children who may come, without making any charges. We have long felt the importance of such a school, and that a trial should be made by some of us. Some time in January, an Episcopal clergyman arrived at Maulmein from Calcutta, as chaplain of the army, and curate of Maulmein. He soon commenced his labors, and it was rumored that he designed to have schools established with all possible speed. Knowing the wishes of the Board, and having spoken to different persons connected with the English Baptist church and congregation, respecting their children, intimation was given that Mrs. Simons would instruct them for three hours every day. A part of the regiment left this place for Madras, a fortnight ago, when we had to part with some of the members of the church,—three men, and one woman, and one inquirer. They had a prayer meeting at the chapel, on the morning of the members leaving, and prayer was made on their behalf. Being commended to God, they parted, after singing together—"Blest be the tie that binds Our hearts in Christian love." At Madras, there are churches of every denomination, except of the Baptist. As persons have gone from this station there, and others in time may go, there might be a church established there for our order. The particulars I will give in my next. All the members of the mission are at present in [good] health.

Yours, in the Gospel,  
Thomas Simons



**XVI**

Letter from the Reverend Mr. Nathan Brown to the Reverend Dr.  
Bolles  
Dated 10 April 1834, Maulmein

Rev. and dear Sir,

Although I have nothing special to communicate, yet I improve the opportunity to drop you a line, as I understand a vessel leaves to-day for Bengal.

You are probably aware, before this, of the arrival of brother Webb, at Rangoon, and the removal of brother Bennett to this place. Mr. Judson is now absent on a visit to Tavoy, and expects, when he returns, to go to Rangoon. He has not been in very good health lately, owing to several attacks of fever, to which he is subject. The last we heard from Ava, brother Cutter was quite ill. At this station we are all in good health.

We are going on with our studies, as usual—find ourselves able to converse a little. For several weeks I have been reading a Burman work, containing an abstract of their system of philosophy, geography, &c.

Their systems of geography and astronomy, (if it may be so called,) are very stupendous. The great central mount, and the superior celestial mansions are represented as most magnificent. Their ideas of geography and astronomy are, in nine cases out of ten, exactly the reverse of the truth. Yet their whole religious system is so based upon, and interwoven with their geography and astronomy, that they must inevitably stand or fall together.

Let a Burman only believe that there is such a country as America, at a distance, and of a size corresponding to our description of it, and his faith in Boodhism is annihilated at once, however unwilling he may be to receive the Christian religion in its stead. This makes me think that more attention ought to be paid to schools, and especially to the inculcating of correct ideas on geography, for it will be impossible for the children thus taught, ever to become conscientious believers in the religion of the country.

Your letter to brother Webb and myself, came to hand about a week ago, together with quite a quantity of newspapers, which were a rich treat to us.

With affectionate remembrances to all friends, I am as ever yours,

Nathan Brown



**XVII**

Letter from Reverend Nathan Brown to Messrs. Kincaid and Cutter,  
Dated 9 August 1834, Maulmein  
On the subject of the death of Miss Cummings

Dear Brethren,

I am very much indebted to you for your kind letters, which were received last Thursday. They found us mourning under an afflicting stroke, which will be severely felt by you all. Sister Cummings has ended her labors. She died at our house last Sabbath morning, a little before ten o'clock. She came down from Chummerah the Tuesday previous, very sick with the jungle fever. The next day she appeared to be somewhat revived, but on Thursday night, her fever returned, accompanied with violent delirium, which lasted about 24 hours. Saturday she was free from the fever, but exceedingly weak; and inclined to sleep during the whole day. Some hopes were entertained that her fever would not again return, but about day-break we were suddenly called by the watchers, when it appeared evident that the powers of nature had sunk under the disease, and that death was rapidly stealing on. She lingered till near ten o'clock, when, without a struggle, she quietly surrendered her spirit into the hands of her Maker. Her disease was so violent for the last three or four days, that we had little opportunity to learn her feelings while in the immediate prospect of death. For the last few hours she was unable to speak. But we had a surer evidence that hers was a happy death, than words, however joyous or triumphant, could have furnished,—the evidence of a *godly life*. She was truly a *godly* woman, and amid all her loneliness and trials, amid all her toils amongst the sons of the wilderness—without a friend to assist her or even a white face to look upon, we had seen her uniformly calm and patient, self-denying, and heavenly-minded; and now at the close of her sufferings, though she gave no word, or token to her earthly friends, yet we knew when we saw her lips become motionless in death, that in the regions above angels were welcoming her, as a sister spirit, to their holy company, and the Saviour himself was extending his arms to receive her as his own dear child.

She does not appear to have been in the habit of keeping a private journal. Indeed she did not leave behind her a scrap of her composition on any subject, except a few memoranda set down in a table after the manner of a counting-house almanack, which it seems she prepared and set down in her account book every year. Appended to this table for 1834, is the following striking note:

January 2. Thus have I completed an almanack for 1834, I have written it with the impression, that some of the blank lines *may* be filled up with the record of my own death. If any, which I cannot tell. Lord Jesus, prepare me for thy coming! A vile sinner, I cleave to thy cross, and implore pardon through the merits of thy death. That I have hitherto lived no more to thee, is my pain, my grief. Thou hast by thy good providence led me into this wilderness, and here hast thou often-times spoken comfortably to me. I bless and adore thee for thy great goodness. Who of all thy daughters is more highly favored! And now, Lord, come unto me, and make thine abode with me. Without thee, I am a lonely being indeed; but with thee, no one less so. Thou art my only hope, my only inheritance, my God, my all.

She was down at Maulmein, the latter part of April, and had considerable hesitation whether to return or remain here till after the rains, as prudence would no doubt have dictated. But the Karens were dear to her heart and she thought she might, at least, go for a few weeks, and if attacked with the fever, return soon enough to escape its violence. It appeal that from the time of leaving this place, she enjoyed unusual peace of mind. In a letter to Mrs. Brown, while on her way up, she writes, "I feel myself a pilgrim, and am happy." She reached the scene other labors, and became so engaged in her work that when the rains came on, she felt as though she must stay as long as possible, and so lingered till she found herself attacked with the fever. She called her little flock together and gave them her farewell, expressed her willingness to live or die, just as God should appoint, and hurried away from the pestilential atmosphere. She arrived here in one day, and we had Dr. Richardson immediately called, and every means was tried to break the fever; but it was too late, and her

precious life, like a jewel dropped into the ocean, is gone! I do hope this melancholy event may be a solemn warning to us all, to do everything in our power for the preservation of our health. But she is gone, and she is happy, and we will not mourn as being comfortless; for we know that God is able to carry on all his gracious designs, and will carry them on in converting these Burmans and Karens to himself. I am glad to hear by your last letters that you are all some better than you have been; but I fear that your health and constitutions will not be able to bear up under the hot climate of Ava. Praying that you may be directed in all your steps by Him whose wisdom is perfect, and who knows how to direct all things, I am, my dear brethren and sisters, Yours &c.

Nathan Brown



**XVIII**

Extract of a Letter from Mr. Comstock,  
Dated 3 December 1834, Maulmein

The service which we believe our blessed Master has assigned us, has lost none of its interest in our view. We would not be back in America if we could. No, we feel thankful that we may wear ourselves out in the service of Christ, and for the good of the poor heathen. We have already been in sight of the shores of Burmah, and our language still is,

In those deserts let us labor,  
On those mountains let us tell  
How he died—the blessed Saviour—  
To redeem a world from hell'

Mrs. Comstock and myself are now waiting with not a little anxiety for an opportunity to take our place at Arracan. We rejoice in the providences of God in relation to us, thus far, and are willing to go forth to our work, trusting him for the future.



**XIX**

Extract of a Letter of Mr. Howard,  
Dated 17 January 1835, Rangoon

I left Maulmein on the twenty-second, and, after a passage of four days, arrived at Rangoon the twenty-sixth of December where we had the pleasure of meeting brother and sister Webb, whose hearts and house were open to receive us. We are now in our field of labor, and, looking back on the period that has elapsed since we left our dear friends in America, we can but exclaim, What hath God wrought for us? While travelling several hundred miles by land, and 17,600 miles by water, not a hair has fallen from our heads, nor have we suffered any loss in our temporal effects, not even so much as is often realized by the removal of a few miles in America. The climate here is now delightful, and both myself and Mrs. Howard are enjoying as good health as when we left America.

I very deeply feel that the condition of this place demands the labors of pious, persevering and experienced missionaries. But how can it be thus supplied? If it cannot be otherwise, I am willing to live and labor and die here in Burmah Proper, if the kingdom of the Redeemer may be advanced by it. I know not how a missionary, with the condition of these heathen and his Bible before him, can be discouraged in regard to his labors.



**XX**

Extract of a Letter from Mr. O. T. Cutter to H. Lincoln, Esquire,  
Dated 2 February 1835, River Irrawaddy, off Yat t'haung,  
On the subject of Baptism of Moung Thun-aung

My dear Sir,

Brother Brown and myself left Rangoon for Ava on the seventeenth of November with two assistants to go the whole of the way to Ava, and one to go as far as this place. We took with us a large quantity of books and tracts, and set out with the full intention of making a faithful distribution of them to the multitudes on this river, and which I think we have accomplished.

To-day, brother Brown had the pleasure of baptizing a young man by the name of Moung Thun-aung, a native of this place. He gave good evidence of being a Christian, when we went up, as well as his father,—and they requested we would stop when we returned, in order that they might receive baptism. The old man *seems* to be a real warm-hearted Christian; but, having a good deal of intercourse with Government, he is timid. He evidently wanted very much to receive the holy ordinance, but finally frankly confessed he was afraid. The young man, however, said he *must* be baptized; it was the command of Christ, and he *must* obey it. Feeling perfectly satisfied that he was a proper subject, brother Brown baptized him in the name of the Father, Son, and Holy Ghost,—and having received a copy of the *New Testament*, he went on his way rejoicing.



**XXI**

Extracts of a Letter from Mr. Howard to Dr. Bolles,  
Dated 21 March 1835

Since I mentioned that Ko San-lone had been imprisoned and abused for preaching the Gospel, you will doubtless wish to know how his religion supported him in the hour of trial. I can truly say that I have never seen *the Christian* more perfectly exhibited, than in the character and conduct of this man. He has come to see me since his release. He says that he was very happy during all his imprisonment: that though his feet and neck were hurt with irons, he did not think of his pain, nor was he afraid to be in the hands of his persecutors, since he remembered that the blessed Saviour had said to his disciples, that without the notice of their Heavenly Father not a hair should fall from their heads. The rulers, that they might terrify such as were disposed to examine the Christian religion, and obtain money for his release, had proclaimed abroad every where, that it was their intention to kill Ko Sanlone, so that when Moungh Shwa Thah passed along the streets, the general inquiry was, "When is that Christian to be executed?" Like primitive disciples, he was condemned and imprisoned with the wicked, and like them he also prayed and sang praises to God, and the prisoners heard him. He says, when he considered what a God he had to serve, he could not fear man, and therefore he exhorted all to repent and believe in the Lord Jesus Christ. After Ko Sanlone's imprisonment, we soon found that if I had any personal concern with the officers, in trying to effect his release, a large sum of money would be demanded, and his imprisonment would probably be much protracted. I therefore employed Mr. McCaLder, who had been my interpreter, and who was, doubtless, the best person that it was possible for me to employ for that business, since he was highly esteemed by the Burmans, and also manifested a great interest in our welfare. We can have nothing to do with the officers here, without incurring expense, either in presents or otherwise. A great number of petty officers must have a small fee, and the others a few presents, so that we were obliged to give, in amount, nearly sixty rupees. This we supposed was the whole amount of expenses incurred in this affair, as we had advised his wife to do nothing, and especially to make no presents,

knowing that the rulers would keep their prisoners any length of time, however unjustly, if thereby they could, obtain a single rupee.

When Ko Sanlone was released, I sent Moungh Shwa Thah that I might ascertain all that had been expended, and to my astonishment I learned that his wife had given in presents, an amount nearly equal to two hundred rupees, in addition to the above sixty. This no doubt she did with good intentions, but under the influence of misguided feelings. When Ko Sanlone came to see me, he said he was very happy when in prison, but now he had much trouble when he thought that there was so much expense incurred on his account. He did not know that it was so till he was released. Now he had no money, and no property but his children, and he did not know but he must sell them. He was once in good circumstances as to worldly possessions, and has sacrificed all for Christ. Perhaps what I have said with regard to his wife, may not give a correct impression, as I stated that the expenses which she incurred were for presents. They may not all appear to be strictly such, as I found in the list of expenses sent me, items like the following—"paid to two secretaries, each 20 rupees." These and other similar items, if not considered as presents were, at least to some extent, gratuitous, although she probably did not so regard them.—I believe that every professed disciple that the rulers could find in Rangoon, has been fined. Fifteen rupees is the lowest fine I have heard of. Some of the disciples ran away to the jungle, and have not since been seen. All Rangoon were afraid to come near our house. We have not yet been able to employ a teacher. We have with us three Karen lads and a Burman, who were British subjects, having come from Maulmein. These I can employ as I please, and the people dare not meddle with them. There are two Burman subjects, to whom Mrs. Howard was giving English instruction, who have not forsaken us. Eight Rangoon Karens were taken, imprisoned, fined and sent home to the jungle. They were fined from ten to one hundred rupees. Some of these came for the purpose of receiving religious instruction; others were children, and lived with us as scholars. Two of these Karen lads have remained with us, and we hope are daily receiving instruction, which will be to them a rich treasure, not to be extorted from them by their oppressive rulers.— We have just heard from the Karens in the jungle. The recent flame of persecution has extended its influence to them. A ruler of one of the Karen villages, (a Karen,)

told his Burman lords, as they were endeavoring to establish their own religion by the cruel hand of oppression, that if they wished to kill all of the Karens, they might kill them, but they were resolved that they would no longer worship Nats. We also learn, that the amount of fines paid by the Karens is about six hundred rupees. One of these had been fined sixty rupees once previously, during the present year, for worshipping the true God.

Since I commenced writing this letter, Ko Sanlone has called on me. He says that when in prison, the Seet Keh pressed him hard to renounce his religion, and worship Gaudama, telling him repeatedly that he would kill him if he would not promise to do so. When he refused compliance, the Seet Keh, with very angry tones, would repeat his threats, telling him that he was a fool for refusing to make such a promise, since that would procure his release, and then he could do as he pleased. Ko Sanlone told him, that though it were to save his life, he could not utter a falsehood; that he could not worship a being as God, which he did not believe to be such, and therefore he could not promise to do so.

Yesterday, Mung En, a Maulmein Christian who has been with brother Kincaid during the past year, arrived here from Ava. He is willing to stay with me a while, and as I need a teacher and he has been some accustomed to teaching, I have thought it best that he should tarry, at least till I could obtain the minds of the brethren on the subject. Since he is a British subject, he says he should not fear to preach and give tracts here, should I advise him to do so. The Burmans begin to call on us a little, their orders to the contrary notwithstanding.—I do not expect brother Webb's return short of eight or ten weeks. We are making a little progress in the Karen language, and hope to be in the jungle the next dry season. We are enjoying good health, and rejoice, that through the mercy of our God we are permitted to labor in this field as your missionaries.

P. S. Ko Sanlone has informed us, that while the rulers had promised us that they would release him, they were announcing to his wife, their intentions to kill him, and that her presents would be at least the only means whereby he could be released. I mention this, so that her motives for doing as she did, may more fully appear.

**XXII**

Extracts of a Letter from the Reverend Mr. Nathan Brown  
Dated Calcutta, October 10, 1835

Before we left Maulmein we found two Shans, one from Zenmè in Laos, the other from above Ava, with whom I studied the language for about two months previous to our leaving Maulmein, and made out a vocabulary of two or three thousand words. I find it varies little from the language of the Shans where we are going.

***Application of the Roman Character to the Shan Language***

Finding that the Shans have no regular alphabet, except the very imperfect one which they have borrowed from the Burmese, and that even this is written, very differently in different districts; we have concluded to introduce the Roman character, as far as practicable, among all the northeastern tribes, and especially amongst those who have no written character at all, as the Singphos, &c. The expense of books printed in the native character, considering their greater bulk, cost of type, and extra amount of labor, will be at least four times as great as that of books printed in Roman. We must not, however, dispense with the printing and circulation of tracts and scriptures in the native character where it can be read; and we expect to find a great field for tract distribution throughout the vast territory between Sadiya and Ava. As soon as we have ascertained what particular modification of the Burmese character can be read by the greatest number of Shans, we shall need to have a fount cast in that character, though that expense will probably be considerable. We shall take a small fount of Burmese with us, and a few additional Shan marks; but the forms of many; letters vary so much from the Burman, that we have some doubt whether we shall be able to print, so that our tracts can be ready without having an entirely new fount.

You will learn the method of our applying the Roman character to the Shan from the November number of the *Calcutta Christian Observer*, which will be forwarded to you. There appears to be nothing at present which is doing so much towards breaking

up the old heathen literature of them eastern tribes, and supplanting it by a literature truly Christian, as the recent introduction of the Roman character into India. It is the heathen literature—I am more and more convinced of it every day—it is the *heathen literature* of these nations that props up their religion, and in fact gives it all its charms, binding down the minds of its votaries to an ignorance and stupidity that is truly astonishing.

(In the same communication, after speaking of the kindness of Mr. Pearce, at whose house the missionaries were most hospitably entertained while at Calcutta, and alluding to the purchase of a small fount of pica, with the diacritical marks necessary for the Shan language, from the donation of Captain Jenkins before acknowledged, Mr. Brown subjoins,—)

Several other individuals have interested themselves very much in the Sadiya mission; Major White, of Assam, has subscribed two hundred rupees; Mr. Bruce and Lieutenant Charlton each one hundred; and R. M. Bird, Esquire of Allahabad, has sent brother Pearce an order for 250 rupees to be applied for the assistance of the mission. I have also to mention the donation of a large number of books, partly for the mission library at Sadiya, and partly for the use of schools, from C. E. Trevelyan, Esquire, a distinguished friend of missions and general education, who, in connection with Capt, Jenkins, was the means of introducing Sadiya to us as a missionary field. An orrery and globe for schools, with a missionary map, have also been presented by him.

(In a subsequent letter, Mr. Brown acknowledges a donation of Chinese Scriptures from the Missionaries at Serampore, comprising one hundred copies of each of the Gospels,—one hundred copies of the Acts of the Apostles,—ten copies of the New Testament, and six copies of the Old Testament, from Genesis to Psalms. Also, a copy of Dr. Marshman's Chinese Grammar, for the missions library.)



**XXIII**

Letter from the Reverend Mr. Nathan Brown to the Baptist Board of  
Foreign Missions  
Dated 18 January 1836, Gowahati

I hasten to drop you a line from this place to inform you that we are all in the enjoyment of health, and have thus far had a comfortable journey up the river. We are now four hundred miles or more from Calcutta, and should have been up much farther, had it not been for shallow water in passing from the Hughli to the Ganges, which caused us a detention of a week or more. We have procured a Shyan teacher, and are engaged in studying the Shyan language, which we find to be entirely different from the Burman.



**XXIV**

Extract from a letter of Miss Macomber  
Dated 30 July 1838, Maulmain

I still find much comfort and encouragement in trying to lead Karens in the path of knowledge and salvation. At the same time, I owe constant cause to mourn over their defects and errors, which require not a little watchfulness and anxiety; but even in this I find a pleasure, having the assurance that I am not *alone*.

In regard to the state of things at Dong-yahn, Ko My-at-yaw, whom I left in charge, informs me that about all remain as when I left; the three or four who were rather hopeful, still seem to be inquiring; opposition is about the same. There has been another attempt to burn the house, but unsuccessful. I have very little expectation that it will stand till my return; but this is but a secondary cause of anxiety. Their seeming determination to go down to eternal death, causes me, at times, exquisite pain. O, when will they turn and live!

The native Christians have generally, from the first, appeared remarkably firm and steadfast, and although some cases have required discipline, yet not one has had the appearance of contemplated or wilful sin. One poor old man alone, twelve or fifteen miles off, was overcome, by the long solicitation of a numerous family, and under peculiar circumstances, so as to eat in a feast made to appease evil spirits; but he immediately came down here, confessed, and appeared truly humbled; said he did not forget God any moment, or cease to love him; but to be at peace with friends, he ate. I directed him to return and prove his sincerity by a future upright walk, and when we all returned, at the close of the rains, we would consult together on his case.

There have been some other, similar cases in regard to drinking, an evil which I fear more than all others.

Agreeably to our earnest prayer, there seems to be an opening amongst the Pgwos at Bassein. I have prepared an assistant (Telaw) and family to go over to Rangoon, two or three times; but they have been providentially prevented. We now wait with anxiety to hear from that quarter in regard to political affairs.

Should Providence permit, I trust brother Brayton will be on the ground next dry season, with three or four good helps; and

may we. not hope that great and glorious results will follow, so that we shall adore and rejoice as much as at the unparalleled work now going on *there*, amongst the other division of Karens?

I am happy that, in addition to what I was able to do last year in school, I can now add an exercise in arithmetic, and also in geography. The number of Karens now with me, is about twenty, and I am looking for a few others to-day. I employ a Burman teacher part of each day, as a number wish to learn Burmese.



**XXV**

Letter of Mr. Ingalls  
Dated 5 August 1838, Maulmain

Since my last letter (April 20), I have been engaged in the study of the language, and in preaching in this place. In the latter, I have been connected with brother Comstock, brother Judson having placed the assistants under our supervision. Our plan of labor has been as follows: In the morning we assemble with the assistants, now six in number, and have a season of prayer, after which we send them forth into various parts of the city, and to various zayats, to labor. In addition to the above assistants, we have located three in populous sections of the city the verandahs of whose houses are occupied as zayats, affording, also, places for evening meetings. It cost much effort to procure these houses for the assistants, as the Burmans are greatly averse to having native Christians living among them. Besides preaching in zayats, we have been preaching from house to house; and on evenings, while the weather permitted, not being able to procure such houses as we could wish, we took our stand in the street and collected large assemblies, with whom we discussed the merits and claims of our holy religion, and preached the gospel of peace. These labors have not been without effect, awaking a spirit of inquiry among the people. Many oppose, with a hardness of heart that makes our spirits mourn, while some listen to the gospel message with apparent interest. We have devoted some time to setting up day-schools, with some success. We have been prompted to this, from the fact that but few, who are from childhood educated in the belief of a false religion, give it up. Our hopes must rest upon the rising generation. If Christian teachers can but mould their youthful minds, the charm of idolatry is broken. In one school we have more than 20 children, most of whom have been delivered up to us by their parents, according to Burman custom. This school is in a section where no native Christian lives. The one to which I alluded in my last, in Tavoy-zoo, has failed, on account of the strong opposition of the people.

**XXVI**Extracts from a Letter of Miss Macomber  
Dated 6 November 1838, Maulmain

[original editorial note: The station at Done Yahn has been temporarily in charge of Miss Macomber, aided by native assistants. In December Mr. Brayton proceeded to the station, and having built a small bamboo house, returned to Maulmain for Mrs. Brayton, whose health, for a long time impaired, had been partially restored. While at Done Yahn, Mr. Brayton administered baptism to one individual. In a previous Visit to Bootah, in company with Mr. Vinton, he had also baptized two young and one quite aged female.]

I may have mentioned that there had been attempts to burn the house and zayat at Done Yahn, when we were in it. Since the rains ceased, the attempt has been again repeated, and considerable damage done; but I understand the chief thinks he can repair it for the dry season with but little expense, and I expect to build before another season, as the house was of the kind which usually lasts but two years. I thought it probable that the first attempt was in consequence of the increase of our number—brother and sister Brayton being then there; hut now believe it was owing to a settled enmity to the gospel of Christ.

Should not the power of God be displayed in changing the hearts of the perpetrators, or they be found out, I expect to be annoyed all the coming season, and have but little hope of keeping a house standing. Still the cause is God's; the hearts of men are in his hands; he can subdue them, and I believe he will, and that the gospel will yet triumph at Done Yahn. It has already done wonders, and the time cannot be far distant when the enemy will be put to silence. Two or three of the assistants have just returned from there, and give the most cheering accounts of the attention of numbers to the word. They say that the three or four inquirers appear well, and talk of being baptized. The chief, who remains there constantly, is very much encouraged, and appears truly devoted to the cause of Christ. Ko Myatyau is also there; rather old and feeble, but a faithful laborer.

I am not a little comforted in seeing the zeal and increased efficiency with which the natives go to their work since leaving

school (about six weeks ago.) Ko Chungpaw, Telaw, and Bah-mee, have been out in different directions, and bring pleasing accounts.

They spent three weeks in one town on a branch of the Dah Gyieng. They say they everywhere met with Karens, but they are very much scattered, and very poor, having lately emigrated from the Shyan country, three or four days over the mountains. The Karens, to an individual, listened well, though Boodhists; and many expressed a desire to receive further instruction, so as to become Christians. An aged priest, highly esteemed amongst them, and who does not conform to all the customs of the Burman priests, would not release them short of two days, so anxious was he to hear. They left the Testament and other Burman books, and Ko Chungpaw gave him his eye-glasses. The old priest sent me presents and a request to visit them. I attempted to visit that region last season, but reports of robberies on the rivers prevented. It is not more than four or five tides from here.

The assistants have just been sent to make them another visit, and to tell them that if they wish for instruction they must build a zayat.



**XXVII**

Extracts from a Letter of Mr. Abbot,  
Dated 13 December 1838, Maulmain

[original editor's notes: In consequence of the threatening aspect of political affairs, Mr. Abbott, accompanied by Mr. Simons, left Rangoon for Maulmain on the 24th of November].

During a few weeks after the "young chief" and his associates were released, but few Karens ventured to call on me at Rangoon, yet more than I wished. About the first of October, three men came from Bassein, to ask that question which was to me the precursor of evil—"Teacher! what shall we do?"—"for," said they, "four of our brethren are in the stocks." They informed me that an assistant whom I sent to that region, and three young men who joined him there, were out on a preaching excursion, and stopped at a large Karen village one evening, which was near to the village of a Burman officer, and as their custom was, Called together the people, and preached to them the kingdom *of God*. They were warned that their course would possibly awaken the wrath of the officers. But, as it seems, they deemed it advisable to obey God rather than man, and continued their meeting till a late hour at night. The next morning, before they had time to get away, these four young Karens were apprehended, and beaten, with several who had listened to their story the preceding evening. They were then (the four) cast into the stocks and reserved for threatened torture.

In ten days I heard again: the four had been liberated before the men who came to me reached home. But the officers had extorted a hundred and fifty rupees from the Christians, which sum had been immediately made out by voluntary contribution, some giving one anna, and some two, and some one rupee; yet not a Karen in this whole region has \*been baptized, except the "young chief!"

On the 20th of November, the assistant mentioned above came to me at Rangoon, pale and emaciated from disease. I asked him how he felt while they were beating him? "Prayed for them." But were you not a little angry? "No; I told them they might beat me to death, if they wished, but they would not make me angry,

and that I should live again at the resurrection. When they heard this, they laughed, and after beating me a little, stopped.”

Since that time he has been preaching in villages more remote from the Burmans, and has not been molested. The account he brings relative to the work of the Lord in those regions, surpasses every thing I have known in modern days among heathen nations, and if it be of God it will stand,

“Though earth and hell oppose”

They are all expecting confidently that I will visit them this month, especially the church at Pantanau. At Maubee and the surrounding villages, there are very many who have learned to read within the last year, and many who have embraced the gospel, and are waiting for baptism. The church stands firm amid storms and threatenings, oppressions and persecutions. Before I left Rangoon, I saw several of the Christians, and met all the assistants, and made arrangements for several months to come. I parted with them, under many alarming apprehensions, and with deep anguish of soul. If there be a war, (and there probably will,) the Karens will be great sufferers, as in the reign of anarchy the country is thronged with banditti, and the Karens are considered common prey.



**XXVIII**

Extracts from a Letter from Miss Macomber,  
 [no day provided]<sup>2</sup> December 1838, Maulmain  
 Subject: Summary View of Done Yahn Station—Native assistants  
 and school

I shall ever rejoice in what I have witnessed of the power of divine grace amongst the heathen. A number of precious souls have been rescued from Satan's power, and one, I trust, has gone home to heaven, though not permitted to join the church below.

The native Christians here now number twenty-three, twelve of whom have been baptized the present year. A few are still inquiring, but the multitude are going on the broad way to eternal death.

During the dry season the assistants visited, more than once, all the villages about these mountains, and I think, from what I could judge by spending most of the time with them, the truth was faithfully declared, and the way of life made plain. At Tunpuhtine and Puhaung some have been gathered in; at Tunlopun are some hopeful cases, as well as at Pahleen and Pompeah.

Evening and morning worship has been kept up all the time, and worship on the Sabbath, with Sabbath schools, &c.

Bah-mee, whom I selected for the purpose from amongst the first converts, and who has thus far justified my expectations, has been my principal means of communication with the people. I have taken unwearied pains with him, giving him every means in my power for instruction, and I am daily comforted in seeing that it has not been in vain. He is much engaged about the vicinity we lately visited, on a branch of the Dah Gyieng, and I trust his labors there have been blessed. But experience has often shown that natives, however efficient with teachers, are but children if left alone.

Ko Chungpaw, two years ago, was fast going down the declivity of life, in all the darkness of heathenism; but a ray of heavenly light darted across his path, arrested, his attention, and soon kindled to a flame. Now, I may say, he is a "burning and a

---

<sup>2</sup> The original editorial comments merely mentions that "Miss Macomber, at the close of the year, gives the following."

shining light;" one to whom we often point as a witness of the power and purity of the religion of Jesus Christ. He is wholly devoted to the work of making salvation known to others, and I think lives a life of faith and prayer.

Ko Telaw is now laboring among the Pwos scattered amongst the Sgaus in brother Vinton's region. His son, a *very* promising young man, is brother Brayton's teacher.

The little girl supported in school, and named Elizabeth Stoney, has made pleasing progress both in science and religious knowledge, possesses a very amiable disposition, and in every way promises to justify the expectations of her benefactors. The ten dollars contributed by the Sabbath school in Mt. Holly, New Jersey, I laid out in Burman tracts and books, for the use of those in my school who read Burman. I shall probably want a continued supply, as the people are much more fond of learning Burman than their own language; which, however, I do not generally encourage.



**XXIX**

Letter of Mr. Simons,  
Dated 29 January 1839, Maulmain

*Further notices of MOUNG SHWÉ THING—Relations of Burmah  
and the East India Company*

I cannot say that I have any evidence that the truth has reached the heart of MOUNG SHWÉ THING, but he has always appeared very anxious to hear, and read, and understand all he can, and has said he is pleased with the Christian religion, believes it to be true, and that he will not again worship idols. He is now at Amarapura or Moksobo. Before he left Rangoon, I made him acquainted with MOUNG OO DOUNG, and requested him to call and see the deacon and KO SHWAY NEE. I also wrote a few lines to the deacon, by his son, MOUNG OO DOUNG, concerning him, so that he might know how to instruct him, if he should call.

We have received no information from MOUNG OO DOUNG since he left. This is probably owing to the unsettled state of things between the two governments. No Burman dares be seen near the Residency, and hence there is no safe way for him to send us letters.

My last communication apprized the Board of the arrival of Colonel Benson, the new Resident. He has been now some months at Amarapura, and up to the last communicationa received from him, dated on the first instant, he had had no interview with the king and it, was still somewhat doubtful how the difficulties between the two governments will terminate. The following are extracts from letters which I have received from correspondents at Amarapura and Rangoon:

“October 24, 1838 [Amarapura]. The Burmese court continues to treat the mission with studied neglect up to the present moment. All the king’s protegés (foreigners) are strictly prohibited from coming near us; even the town’s people avoid being seen talking to any of the followers attached to the Resident. Our situation at present is far from being comfortable.

November 18, 1838. Colonel Benson has not, to this day, obtained an interview with any of the ministers, as the king proposes that the Colonel should be considered (according to the treaty) merely as an officer with fifty men, and hesitated to give him the usual reception of a Resident, or even that of a common agent from the Shyán states. Our situation here, just now, is far from being comfortable; not a soul dares come near us.

November 27, 1838. The insolent and contumelious treatment of the present British mission by his majesty and his officers, has forced Colonel Benson to purchase boats and provisions, which have cost upwards of five hundred rupees, for proceeding down to Rangoon, to await the further orders of government. The ministers, perceiving that the Colonel was not an officer that would allow them to trifle with him, have begun to act with a little civility.

November 30, 1838. The Colonel has had an interview with the ministers this day, but nothing satisfactory was elicited from them as regards his representative character and manner of transacting business with them on the same footing as with Colonel Burney. I fear we shall not be able to keep on terms, long with the present king and court.

December 5, 1838. Colonel Benson was in a manner forced by the court, to apply for his departure from the capital, in consequence of their refusing to give him satisfactory replies respecting the different points in dispute between the two governments. Boats and one hundred men were supplied, in accordance with his request, and the whole of our baggage was removed into the boats; but just as we were on the point of quitting our premises, in comes a letter from the ministers, somewhat more satisfactory than those hitherto "received, leaving the Colonel no other alternative, but to remain here until he receives further instructions from the government of India. His majesty has issued orders to the governors of provinces, and to the different military chiefs, to prepare for war, and the notorious Daffa Gam, the Kakhyen chief, has just arrived, no doubt to be employed against the British troops in the expected encounter.

January 1, 1839. Though preparations for war are in progress, both at the capital and in the provinces, yet the court is evidently giving in on the most material points, and it is hoped that the present differences will yet be settled without having recourse to the sword. Colonel Benson has sent in to government a statement of all that has occurred since our departure from Rangoon to the present moment, and on receipt of replies from Bengal, we shall be enabled to come to some determination as regards our future proceedings. Colonel Benson declines applying for an audience of the king, until the receipt of instructions from the governor general of India.

January 13, 1839. Rangoon. News! we have none! Boat after boat comes down, and we eagerly expect that the next, and the next, will bring something final; but no. Time is, however, getting precious, and another month, doubtless, will see 'the deed is done.' The Colonel and suit have suffered enough to entitle them to the glory of half a dozen martyrdoms. The fort has twenty-nine guns mounted on it Barracks are built out at the foot of the great pagoda, and a place also for his highness, the woondouk."

Besides the above, I would also mention that her majesty's ship of war, the *Favorite*, has been lying off the town of Rangoon ever since we left, and the steamer Ganges has been passing to and fro. for the last twelve months, with despatches from Rangoon, Maulmain and Calcutta.

I have been thus particular in stating these facts, because they have an important bearing on our work in Burrnah Proper; for so long as the difficulty between the two governments remains unsettled, the people are kept in constant dread of a war, and there is no knowing what thoughtless, blood-thirsty officers in a moment of rage may be tempted to do.



**XXX**

Extracts from a Letter of Mr. Stevens,  
Undated, circa early 1839, Maulmain

[Original editorial note: In a letter of previous date [to that of 31 July 1839], Mr. Stevens expresses the following views of the progress of truth in British Burmah:]

I was partly prompted to write by the sweet sound of Christian voices, from a neighboring house, which, as they warbled the notes of praise heard only in Zion, reminded me of what once was, in this land of idols, and led me to anticipate what will be. My mind was the more prepared for such anticipation from the fact, that for several days past my attention has been more than usually called to the state of religion in this city. My hopes have received new strength from the evident marks which appear of the onward progress of the gospel in this land. It is perfectly manifest, that Christianity is sapping, unobtrusively, but silently and steadily, the very foundations of the fabric of Budhism. Light has increased, and is daily increasing, and many begin to express their fears, that this religion will ere long supplant their own. The subject is agitated among the people, and not unfrequently the assistants meet with persons who are found advocating the truths of Christianity, although they are not themselves disciples. O that more prayer might abound for the heathen! God is the hearer of prayer.



**XXXI**

Extract of a Letter from Mr. Abbott,  
Dated 2 April 1839, Amherst

[Original editorial note: The last published intelligence from Mr. Abbott was extracted from a letter dated Maulmain, December 13, 1838 ... Rangoon was, for some time previous to its abandonment by Messrs. Abbott and Simons, as stated in a previous number of the [American Baptist Missionary] Magazine, the only station occupied by our missionaries in Burmah Proper, consequently all the churches which have been gathered there, with the many interesting inquirers around them, are now left emphatically as sheep without a shepherd, to be scattered and destroyed, or to be preserved by a gracious and almighty Redeemer, to witness the truth of his declarations and promises to his disciples, of his infinite power and constant presence with them to the end. Their present condition must excite the sympathy of all who love our Lord and the suffering lambs of his flock;—it calls upon them, when they pray “thy kingdom come,” to remember these destitute and afflicted disciples, and to commend them to his grace and protection with earnest importunity. We have confidence that the call will not be unheeded, that these and their oppressed countrymen will often be presented before the throne; and, that by prayer and the truth, there will yet be gathered from among the millions of Burmah, a people for the praise of the true God].

My last communication to you was from Maulmain, dated in January, soon after I had retired from Rangoon, accompanied by Mr. Simons. Subsequent events in Burmah Proper have confirmed the expediency of that measure. The officers of the Burmese government, becoming more and more jealous of foreigners, would of course look upon us with a suspicious eye, as we should unavoidably have had frequent intercourse with the Karens. The country around Rangoon has been in a dreadful state of excitement since we left, arising from a spirit of rebellion which is abroad in the land. The wondrous of Rangoon has slaughtered his fellow country men (whom he calls “rebels”) with a merciless hand; seeking the most inhuman instruments of torture and death, his

imagination could invent. O when will the reign of blood be succeeded by the mild reign of the Prince of Peace!

I received a letter a few days since from one of the Karen assistants at Maubee, saying that the Christians were suffering no more than others. Persecution for the gospel's sake has been succeeded by oppression, and plunder, in which all the Karens suffer alike. He remarked in his letter that he had no hope the country would be quiet for a long time to come--requested me to come and visit them, if possible, and concluded by saying, "Pray for us." My heart bleeds at every recollection of the morrows and wrongs of that ill-fated and long oppressed people. Yet our consolation is, that Christ, the good Shepherd, knoweth his own, and will heal all their sorrows, and guide them safe home to glory.

Since my arrival in these provinces, I have been itinerating in the Karen jungles, endeavoring to do something for the salvation of souls. I spent a few weeks on Balú island, west of Maulmain, where I found a few people who listened to the gospel with attention. I have also travelled over land from Amherst to Yéh, accompanied by brother Haswell, passing through several Karen villages never visited before. We had a friendly reception from some of the villagers, who promised to learn to read if we would send them a teacher, Others scoffed, and poured contempt on the gospel, and on those who published it.



**XXXII**

Extracts from a Letter of Mr. Stevens,  
Dated 31 July 1839, Maulmain

[Original editorial note: It may be recollected by some of our readers, that in 1835 Mr. Wade opened a school in Tavoy for the purpose of giving theological instruction to such converts as were expecting to engage in the work of the gospel industry. The school was continued by Mr. Wade till November 1837, and then closed, in consequence of his ill health. In March, 1839, it was re-opened by Mr. Stevens in Maulmain. In a communication of the above date, Mr. Stevens gives the following account of the institution:]

*Theological School at Maulmain—Labors and success of Native assistants—Baptisms at Maulmain and Done Yahn.*

The Seminary may now be said to be fairly resumed. On the departure of Mr. Judson for Calcutta, early in the spring, as it became necessary that some one should assume the charge of the assistants during his absence, it was agreed among the brethren that this care should devolve on me. I soon made arrangements for forming them into a bible class, which should meet twice during the week. We commenced on the afternoon of March 4th; present, seven assistants, all of whom, with one exception, were preaching assistants. On the 24th of April, the first daily student arrived from Amherst, when I began to call the assistants together three times in the week; but this will not much interfere with their daily preaching, as they do not convene till 3 1-2, P. M. They have appeared to be deeply interested in their studies, but are almost destitute of any helps, with the exception of the sacred text and their teacher. We have been through the Epistle to the Romans once, and are now going over it a second time. This beginning is small, but better than I anticipated. I love the work, and of course am happy in it

There were present in our class today, fourteen persons. Two, who are members of the Seminary, are now absent, but are expected soon to rejoin us. Of the whole number now studying, one is from Amherst, one from Ava (now absent,) two from Tavoy, and

the remainder are connected with the Maulmain station. One is a Tounghoo, the others are Burmans and Talings.

Since assuming the charge of the assistants, I have uniformly assembled with them at 8 1-2 o'clock every morning except the Sabbath. After prayer in which generally all have united in succession, I have listened to the accounts of their labors on the preceding day, and then distributed them into different parts of the city. Three of the number are stationed at such a distance from our place of meeting, as to render it inconvenient for them to assemble daily; consequently, I have required them to meet with us only once in the week. I think I may safely say of our assistants, that, generally speaking, they have thus far been diligent and faithful in their labors. They appear to be deeply interested in their work, and the fruits of their efforts are apparent. While they have met with much violent opposition, they have also had the happiness to witness the bitter opposer become the calm and apparently sincere inquirer after the truth. Some also, who have for years been kept back by shame and fear, have come forward boldly, and have been baptized. This is especially true of the two individuals who last received the ordinance. They are both men of influence, heads of families, and known throughout the city; and their baptism has emboldened others to come forward, who will probably be baptized in the course of a few days or weeks. In view of these circumstances, the assistants are greatly encouraged, and frequently relate accounts of their preaching, with unfeigned joy. May the Lord pour out abundantly upon us the spirit of grace and supplication, and bring many to the acknowledgement of Christ!

In the English department, in which Mr. Simons has been associated with me, our congregations have increased within a few months past, so that now we have on Sabbath evenings an average attendance of fifty. I have also had the pleasure of baptizing six individuals since the beginning of the year, four soldiers and two Eurasians. My other engagements forbid my devoting more than my evenings to the interests of this church. I have uniformly met with them four evenings each week, and two evenings I conduct worship in the Burman chapel.

I have also recently become connected with the Karen department. As the church of Pgho Karens at Done Yahn had not been under the care of any one who was recognized as its pastor, I was requested by the brethren here to take the pastoral charge of it

and the general superintendence of that station. I have consented to act in this new relation to that church and station, in hope that the cause of the Savior might be promoted by such an arrangement. On the 19th of the last month I made my first visit to that place, and found Miss Macomber in the enjoyment of her accustomed health, and the native Christians appeared to be doing well. I remained two days and a half, and had the happiness of baptizing four persons, all heads of families.

[Original editorial note: Mr. Stevens gives the following interesting Account of the candidates—Opposition of their parents, &c.]

The first person examined, was a young mother, of unusually interesting appearance. About two years before, she had seemed much interested in the subject of religion, and the hope was entertained that she would soon come forward to ask for baptism, as some of her companions did, who, together with herself, were then members of the Pgho Karen school. She, however, very unexpectedly, ceased to attend both the school and at worship, without any apparent cause, and subsequently gave no indications of special concern for her soul. Not long after leaving the school and ceasing to attend worship, she was married. Her first child God took from her by death, and when she recently expressed her determination to be baptized, her husband forsook her, and taking the child which she now has, carried it to his father's house, declaring that he would keep it. This trial was extremely severe, but she said she could not give up Christ for her child, and adhered to her determination.

Two of the applicants were husband and wife. The former had been a robber, and had suffered imprisonment for his crime two years. The parents of the latter were exceedingly opposed to her being baptized, urging that it would be the same as forsaking her parents, which would be contrary to the customs of their ancestors. The father, indeed, threatened to bring them both before the government for this crime, and came down to Maulmain for this purpose, but returned, of course, without success.

The remaining individual was also the head of a family, who had for a long time appeared to be halting between two opinions.

On the Sabbath, these four individuals were unanimously received, and accordingly, in the afternoon we assembled again in

the chapel, preparatory to our leaving for the water side. While I was conversing with the candidates in private, we were rudely interrupted by the entrance of the mother of the second woman mentioned above. She seemed very much excited, and violently seizing her daughter's arm, saying, with every breath, "living or dying, I will have my daughter," endeavored to drag her out of the house. We immediately interfered, and prevented her from doing any injury; when she went off in a rage to call her husband. We returned to the room, and I resumed my conversation with the candidates, but soon heard it whispered, that the husband was coming. I went to the door immediately, and stood at the top of the steps. As he approached the bottom of the steps, followed by his wife, and a number of men, with whom he had been drinking, I addressed him in a calm and kind tone, and told him to pause a moment, I wished to say a few words. He ascended the steps, and sat down, trembling like an aspen. Some of us lifted our hearts in secret prayer to God. After a few words intended to lead him to think of what he was doing, he replied, that he wished to have his daughter<sup>3</sup> go to his house awhile, that he might explain to her the customs of their ancestors, and that we were hindering her from so doing. With these words he descended the steps, and returned home. We felt that God had heard our prayer, and calmed the rage of the lion. We all assembled in the chapel and commended ourselves to God, giving thanks for His mercy, and praying for that deluded man. After prayer we went directly to the water side. Our path lay through the jungle. The poor woman expecting to be waylaid, kept close to us, till after a walk of half a mile we arrived at the destined spot. All around was the wildness of nature. One little spot alone was cleared, which overhung a small, but rapid brook, which was now to be consecrated by this holy ordinance. Here I had the happiness of baptizing these four individuals, without molestation, and as I turned to come up out of the water, there stood the mother of one, and the husband of the other woman, who had just arrived with the determination of taking

---

<sup>3</sup> [original note: He had sent for his daughter early in the morning for the same purpose, and she had, of her own accord, together with her husband, sent back a reply, that it was the Lord's day, and she wished to spend it in worshipping Him; therefore she could not go on that day, but would go on the day following.]

them away by force. We returned, thankful to the Hearer of prayer, who had so completely frustrated the designs of His enemies, and the wild jungle heard our song of praise.



**XXXIII**

Extract from a Letter of Mr. Abbott,  
Dated 9 August 1839, Maulmain

[Original editorial note: At the above date Mr. Abbott was still at Maulmain. With Mr. Kincaid, he was waiting the result of the political agitations of Burmah. The question of peace or war with the British was not settled. Later advices from Calcutta state that it is determiner there will be no war this season; and the *Friend of India* expresses the opinion that fear of British power on one side, and hands already sufficiently occupied on the other, will effectually prevent a rupture on the questions at present in dispute. In either event, we may hope, that at no remote period our missionaries will be allowed again to return to the fields where they have formerly labored, and which they are so desirous of re-occupying. Mr. Abbott gives the following account of [the] *Persecution of the Karen Christians.*]

In connection with brother Kincaid I have recently been contemplating a visit to Rangoon, but the unsettled state of the country has, up to this time, rendered such a step imprudent. I have heard from the churches there several times, and have received letters from Ko Thah-a, the pastor of the Rangoon church, and Oung Bau, one of the Karen assistants. Owing to the excited state of the country arising from its disturbed political relations, the disciples of Christ have been permitted to enjoy a season of quiet, which continued till within a few weeks past, when the Burman officers found a pretext for renewing their oppression. De Poh, one of the Karen assistants, living at Karen River village, knowing from his past experience that he would be the first to suffer, in case of persecution, deemed it prudent to retire with his family farther into the interior, where he hoped to enjoy tranquillity, and be permitted to pursue his labors unmolested. But no sooner were the Burman officers aware of his absence, than they fined the Christians who remained at that village, one hundred and seventy rupees; one hundred of which they have paid, and seventy remain to be paid during the present month. But as they will make it out by voluntary contributions, it will be comparatively light, as there are about fifteen families in the village. I say *comparatively light* in reference to some of their former

fines. It will produce positive distress, as they are fined to the very extent of their ability to pay. Still, I hope they will be able to make out the money without selling themselves into slavery, as they have been obliged to do in former instances. Their steadfastness under these trials indicates their strong attachment to the truth, and the genuineness of their Christian character. From the letter received, I learn that though the brethren are desirous I should visit them, they are convinced that at this time such a step would be attended with positive evil to themselves, Oung Bau mentions that the people of Bassein have sent for him to come and live with them, and preach the gospel, which indicates the state of feeling in those parts.



**XXXIV**

Letter from Mr. Howard,  
Dated 1 November 1839, Maulmain

[original editorial note: The importance of efforts for the education of the class of persons alluded to in the following; communication has long been perceived by the missionaries, and such exertions have been made on their behalf as a due attention to other duties would allow. But the circumstances of the Eurasians, mentioned below, and the frequent and urgent applications of parents for the instruction of such children, have suggested the expediency of making it an object of separate and systematic labor.]

I have been exceedingly pressed, by men in this place to take their children, with the assurance that I should have the entire control of their education, and should be paid for it any sum I would demand. When I urged as a reason for not taking them, that I had not suitable buildings for their accommodation, an offer was made to erect such buildings as I might need for them, or to make a donation of one thousand rupees. to the mission, and still defray the expenses of the children, provided I would consent to educate them.

[Original editorial insert: A meeting of the missionaries, for the consideration of the subject, was accordingly held at Maulmain, in January, 1839, which resulted in the establishment of an Eurasian school, and the temporary appointment of Mr. Simons as teacher\* Mr. Howard writes,—]

The term adopted to designate the class of people alluded to, indicates to some extent their condition in society. One of their parents being a European and the other an Asiatic, and many of them being entirely, and others to a great extent, abandoned by the former, to be trained up in the heathenish customs of the latter, they usually inherit from their father a disposition to despise their heathen connexions, while from their mother and the heathen among whom they live, they derive those principles of action which fit them for a pre-eminence in wickedness. Such being their character, and such their relation to the heathen, it is

unnecessary to say that their influence upon these is very great, and unless they are brought under the power of religious principle, the character of this influence will be nearly that of unmingled evil. This already numerous class of population is rapidly increasing, and, it is highly probable, will continue to increase, till in the cities and large villages it shall form a very considerable portion of their inhabitants. Convinced that they are as ready to receive religious instruction as the natives, and looking at their indissoluble connexion with them in society, as well as at their numbers and important influence, we derive from this view of the subject, arguments to satisfy our minds of the importance of directing a part of our labors to the temporal and spiritual benefit of this neglected portion of our race.

It also seems to us important that this and the native population should form two distinct departments of labor. The following are some of the considerations that lead us to this result, viz:

1st. The habits, dress, and manner of living of these two classes, are generally widely different, and as a consequence, their respective prejudices are against their being united. Indeed we think it would be impossible, at present, to unite them without detriment to both parties.

2d. Not only would there be no labor saved by uniting them, but it would tend to degrade the Eurasians, while the others would not derive the least benefit from their loss, the latter not being, at once, capable of that elevation of character of which the former are susceptible.

3d. This department, if kept separate from the native, will furnish pecuniary means for its own support, and thus we may expect, in a few years, to see this class of people taught at their own expense, and by the blessing of God, converted from their sins, so that instead of being a curse to the heathen, they will become important auxiliaries to the missionaries in spreading the gospel among them. It is well known to the Board that their missionaries at this place have not confined their labors entirely to the natives. They have, under God, raised up a church here, whose services are performed in the English language; nor are they till the present time able to escape the responsibility of sustaining its pastoral charge. This department, aside from English soldiers, is mostly composed of persons of the same rank and condition in

society with those for whose benefit we propose to establish a school, and we conceive that both the pastoral charge of this church, and the management of the school, might with propriety be assigned to one missionary. These two departments will unite with great advantage, whereas neither of them can long be sustained by a Burman missionary, without great detriment to his labors in the native department.

The providence of God which brought brother Simons to this place, we could not but regard as an indication that the time had come for us to make an effort in behalf of this people. Notwithstanding brother Simons belongs to the Ava station, yet as the state of affairs in Burmah Proper was such, and for a time was likely to continue such as to prohibit his laboring there, no serious difficulty appeared to his engaging, at least temporarily, in this department.<sup>4</sup> The recent urgent applications made to some of the missionaries to receive and educate children of this class, with a promise to pay the entire expense of their education, induced us to pass the resolutions which were adopted at our meeting in January.

Though we do not expect that the entire expense of a missionary family, together with that of the school, will at once be assumed by those for whose benefit it is undertaken, yet we do think, that with a suitable person to manage this department, in the course of six or eight years the whole expense might be covered, so as to refund to the Board all that they might at first be required to pay. We regard it as quite certain that it would at least soon support itself.

Some time elapsed after passing the above mentioned resolutions before a suitable house, in an eligible part of the town, could be provided to commence our work. Owing to the unsettled state of affairs between the English and Burman governments, it was not deemed advisable at present to incur the expense of erecting buildings. A large house contiguous to the English Baptist chapel was therefore hired in April, and the school was commenced on the fifteenth of the month. With the exception of two weeks suspension, when brother Simons's family was afflicted with sickness and bereavements, it has continued until now, and its prospects are encouraging. The present number of scholars is thirty; males seventeen, females thirteen. Of these five are

---

<sup>4</sup> This last sentence has been pulled up from Howard's note.

boarders. Seventeen are children of Burmese mothers, of whom three are members of the church. The ages of the children are from four to twelve years. All but two are able to read intelligibly. They are taught reading, writing, arithmetic, geography, grammar, composition and singing. The fixed price for the tuition of each scholar is five rupees per month, subject to a reduction in cases where the parents or guardians cannot afford to pay this sum.

The rent paid for the house up to October 31, and other incidental expenses have amounted to 222 rupees; and the amount received for tuition during the same period is four hundred rupees.

Brother Simons preaches alternately with brother Stevens, at the English Baptist chapel; and every Lord's day morning conducts a Sabbath school of about thirty children, at the same place; and when he has leisure, visits the Eurasian families for the purpose of giving religious instruction.



**XXXV**

Extract from a Letter of Mr. Abbott,  
Dated 26 December 1839, Maulmain

[Original editorial notes: The visit of Mr. Abbott and Mr. Kincaid to Rangoon, as mentioned in [one of] Mr. Kincaid's letter[s], will be recollected by our readers, and also the invitation of the viceroy for their families to come and reside in that city. In order to comply with this request, Mr. Abbott left Rangoon December 15, (Mr. Kincaid having previously left,) and returned to Maulmain, intending to go back to Rangoon with his family as soon as the proper arrangements could be made. While at Maulmain Mr. Abbott writes under the above date concerning—*The state of things at Maubee—Pantanau—Bassein.*]

I remained at Rangoon six weeks, where I had an opportunity of seeing all the assistants, and many of the Christians, and of learning more particularly what had passed among them during my absence.

At Maubee and in the surrounding villages, several of the assistants have spent their time in preaching from house to house, attending funerals, and conducting meetings on the Sabbath. They suffered no persecution during my absence, and were as free from oppression as any of their fellow countrymen are under the iron hand of despotism. They could not see why I should leave them; and it was with difficulty I could make them understand that it was for *their sake*--that they were more likely to suffer from their rulers, if it were known that they had any intercourse with foreigners. I had no idea, till my late return, what an effect it had upon them, simply to know that a missionary was in the country, although but very few of them might ever see him. They are well aware of the jealousy of the Burmese government towards foreigners just now, and that even *their* loyalty is suspected; still they would by all means prefer to have me remain there, and risk the consequences. Such affection and confidence towards their teachers, repay them for all their sufferings and toils, a thousand fold.

There have been a few cases of backsliding in the Maubee church, which will require discipline. One, I fear, will need to be

excluded. The others (three) appear penitent, have confessed their faults, and continue in the fellowship of the church. How many have embraced the gospel since I left, it is impossible to tell. A large number are anxious to be baptized, and are willing to suffer whatever may result if I will make them a visit.

Shortly after my arrival at Rangoon, several of the assistants came in to see me, who had just returned from Pantanau, and Bassein, where they had spent several months. The reports they brought from those places were of the most cheering character. The Pantanau church is walking in the fear of the Lord, and in the comforts of the Holy Ghost, and very many in the surrounding villages have turned unto the Lord during the year.

*Success of the gospel at Bassein—Opposition of the Karens.*

At Bassein, the “young chief” continues to be as actively engaged in doing good as ever. His house is a great Bethel—a temple of God, whither the people from the neighboring and distant villages resort, to learn to read, and how to worship God. He is the only baptized individual in that region, and consequently is the only one who can be reckoned a member of the church. How many there are there who would be considered proper subjects of baptism it is impossible to say. The assistants think there are from six hundred to one thousand who are decidedly Christians. Although but one has been baptized there, still the line of demarcation between those who serve God and those who serve him not, is distinctly drawn, and generally, there exists on the part of those who reject the gospel, a most bitter hatred towards the Christians. In fact, the Karen converts fear their own countrymen, who are enemies to the gospel, more than Burman officers. Sometimes, even in families, there exists the most deadly opposition, and not only are “a man’s foes they of his own household,” but they are often his bitterest foes. Notwithstanding, I know of several villages where the people are all decidedly Christian; and although it has been denied by some that there are “whole villages who have turned to God,” yet if they will take a trip with me into the Karen jungles I will show them several such!

*Political aspect of Burmah—Prospects for missionary labor at Rangoon.*

Mr. Kincaid and I intended to go to Rangoon immediately with our families, relying on the promises of the woondouk who was there when we arrived, who invited us to bring our families and promised us protection. But he has come up to the capital in disgrace, and his successor is another man. A few days since, I received letters from the British resident there, Captain McLeod, and from British merchants, which indicate that their stay in the country will be short. Even before I left, affairs wore a gloomy aspect, and, since then, the resident made up his mind to leave the country altogether; but was induced to remain by the woondouk, who told him he would make ample and satisfactory explanations, &c. The resident refused to remain any longer within the stockades, and has secured a more safe residence *without the town*, on the bank of the river, where he has gun boats, and an armed schooner near by, for his protection. All the English gentlemen there consider it would be the height of presumption in us to think of removing our families there at present. I expect letters in a few days which will determine the question. But with the permission of divine providence, I shall go, and shall hope to be allowed to see the Karens who may come into the city, to encourage and direct the assistants, and to afford to all the Karen Christians the satisfaction of knowing that their teacher has not forsaken them.

I believe nothing can be done effectually among the Burmans under the present government. Among the Karens, I should deem it highly imprudent, to say the least, to make any efforts openly myself. Much can be accomplished among them through the assistants, as they can travel and labor quietly without being recognized as teachers of religion, by the ever watchful, jealous Burman officers. And I shall deem it my duty to stop at Rangoon and direct their efforts, if I can do it with safety to them, and with any hope of effecting more good than injury.

