

"And the Desert shall Rejoice and Blossom as the Rose.

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Foreign Missions

AFRICA

The Board have felt a peculiar interest in their mission in Africa. It has not been in their power to obtain a sufficient number of right-minded men to occupy all the inviting positions to which their attention has been called. Thus far all their stations upon the coast have been filled by colored persons. A brief reference to the results of the past year will be expected.

CASE PALMAR

Missineries.—B. J. DRAYTON; Mrs. DRAYTON.

Cape Palmer is the most southern of our stations. It is within the jurisdiction of the Maryland Colonization Society. The opportunity for exercising an influence among the surrounding tribes is extending itself in every direction, and our only missionary at this point is beseeching the Board to hasten relief by sending additional laborers. On this subject he says:

"The soldiers are still calling for the god man to bring his hands back to teach them. Native faith is spreading to our command every month, so we sit at 100 miles. Prospects of doing good work there are shining. O that we could occupy all the places which are open unto us! I realize that we cannot now, but must wait until we shall enter into the hearts and homes of his people. Be assured, dear brother, that we are trying to do business in a faithful and constant manner. You know that I am alone here, having all the duties to fill myself. In this I am not discouraged, but feel the power in the work." The program of the churches I need much."

The school department is aided by him as follows:

The school is still progressing as usual, with new children. The native department is doing very well, but I cannot take any more as boarders, unless you should see fit to increase the appropriation. I would suggest the propriety of building a school house near the native settlements, and open it to the reception of native youths. The children have not increased; you might count them by tens. Davis, a very intelligent native, requested me to open a school, and be assured that I shall always have from seventy to a hundred children, I believe it. If you establish it, it will be the greatest native school among 5,000 natives. The children that I have are from Yabbeo—one of the tribes."

During the past year, the church at Cape Palmas represented as having been in a flourishing condition, the Lord having poured out his spirit upon them, in the sanctifying of the work of grace in the hearts of believers and the conversion of sinners. Several have been baptized.

MARRIAGE.—R. E. MURRAY; Mr. and Mrs. LAW
 H. GILLES.

It is the best station upon the coast. The students on this point from the United States have been during the past year. It is hoped that a very position will have been secured, from which diverse opinions may go forth to help the state's great advocacy. The school has increased very nice, and all are improving. The nation's men are taking a deep interest in the daily routine exercises. I am particularly concerned on behalf of one of the boys," says Mr. Murray, "who being the son of the principle chief of the tribe."

The lack of any missionary is preventing the work here from continuing during the dry season and as far as possible in the rains. The summer—often frequently happens that persons belonging to other sects or eighty follow in the interior attend my meetings. These hear the gospel, and I hope through the Lord to exert an influence for good over a wide extent of country. Our meetings at Wai-pawaia had under a large Indian, Kahukoo, whose disciples attend. The month is beginning to be rainy.

The church's share has increased in numbers during the past year, by baptism and letter, and it now numbers more than 200.

EDINA

Missionaries.—J. H. CHEERMAN; SAMUEL G. DAY, assistant, and one teacher.

By last autumn this station was improving in its prospects. Brother Cheesman has been engaged with activity in the discharge of his missionary duties. He has taken tours, visiting the more destitute fields, beside attending to the more immediate labors incident to his own position. In one of his reports he says: "I have held two protracted meetings, preaching twenty-five times, attended two prayer meetings, delivered one temperance lecture, organized an evening school for adults, visited and preached to all the churches in Muswaro county, except one, constituted a church at Caldwell, examined the schools, preached in two native villages, and the ordinary duties of my station, such as exercising a superintendence over the day school, and teaching the senior class, teaching a Bible class, and conducting the Sunday school, &c., &c., as far as practicable. To the above, allow me to add, baptized four native Africans."

In another communication he observes: "Our little church is much revived, five have been received and united to our church recently. Great hopes are entertained for Africa. Our most sanguine expectations a few years ago, are now than realized. The natives baptized give very intelligent views of the work of grace wrought in the heart. I regard it as a matter of the highest importance that in the great doctrine of regeneration they be correctly taught, lest they mistake the shadow for the substance."

The school at Edina, consisting of about sixty pupils, is represented to be in a very good condition

WILEY

Academics.—JOHN DAY, JOSEPH HARDIN, with
two assistant teachers.

The church at Berkeley is reported to be in a flourishing condition. Accidents by lightning have been stopped. The school also, containing mainly of native boys, is regarded as still exerting a happy influence. "The intelligent and easy demonstrator of these youths," says our missionary, "would readily make them, men for colonists. I have three in advance of the rest. John Barro Day, the son of a great king among the Bomas, is rather an extraordinary boy of sixteen years of age. He is a studious, industrious and dignified youth. William Harris, the third of that class, is the son of a head man whom I baptized in the year 1846." The first sermon the old man ever heard was from Rev. Mr. Finney; the second from myself. He now lies in my grave yard, having died in the month of October. The young head man, Benjamin Happon, of Dyaks, is now in my employment, illustrating in that country, reading and expounding the word of God, preaching, exhorting, &c., among the natives."

During the past year brother Day was interrupted in his labors by an attack of fever, which confined him to the bed nearly a month. In health, "I am now," says he, "enjoying all the luxury of doing good." I am preparing mothers to raise their children in the nurture and admonition of the Lord, younglings to rule in righteousness, and a large company to carry the word of the Lord abroad. The joyful anticipations of this brother we trust may be realized.

Joseph Harlin, a young colored brother of Baltimore, was in December last appointed to labor on the coast as a missionary of the Board. under the direction of brothers Day and Cheeverman. His name has been placed in connection with this mission, as he will probably remain a while at Buxley.

JUNE

SOLOMAN PASS, teacher.
The information received from this station, in reference to the school, gives evidence of increasing interest. It is said to be well attended, and the scholars are improving fairly. The small church at this settlement have been without a place of worship, but last fall they were engaged in the erection of a new house.

God and love are everywhere; in light, in color, in flowers, in the beauty of man, in the happiness of animals, in the human mind, in the entire universe, on the sun, shine on all, alike yet differently, and is imprinted on the moon, sparkling in a dewdrop, riding on the ripe fruit, silver on the stream, many-colored in the rainbow, and pale and translucent in the mist.

Missions to South America

We insert an article from the CHRISTIAN TIMES because it is intrinsically valuable. But we have another reason. At the recent meeting of the Southern Baptist Convention, it was determined to make a more direct attempt for the evangelization of certain portions of our Southern hemisphere. Much interest was awakened by able addresses, and the valuable report of the committee appointed to consider the subject. Whether the Board will find suitable men to enter this field remains to be seen. It is our duty to seek such, and we trust the Head of the church will call and thrust them out into this great harvest.

The importance of the work is referred to in the article below:—

It has often occurred to us as a singular fact, that one of the missionary societies in the United States have attempted to establish missions in South America. The proximity of that portion of the Western continent to our own, the numerous and intimate commercial relations which exist between them, and our comparative acquaintance with the Spanish language, which is generally spoken there, would seem to point it out as one of the fields which would very early attract the attention of directors of our foreign missionary operations. And, strange as may seem, there are, we believe, not more than two or three protestant missionaries in all the vast regions south of the Isthmus of Panama. Perhaps it may be said, that South America is one of the strongholds of Popery, and that therefore, it is a field which is most unpropitious for favorable results. But where is the country in either hemisphere, in which protestant missionaries have not been obliged to encounter this omnipresent enemy of the truth? They have found it at the Sandwich Islands, among the mountains of Persia, upon the plains of Hindostan, and the coast of China. There is "no speech or language" which popery has not mastered, that it might control the popular mind, and no country which it has not pre-occupied and entrenched, that it might depose the entrance of the humble missionary of the cross. South America, therefore, presents no unusual obstacles to the labors of Christian missionaries; and if it did, the positive command of Christ—"Go ye into all the world, and preach to every creature," would not be repealed. This imperative injunction requires us to send the gospel to Brazil, to Central America, and to Patagonia, as well as to the Choctaws, the Burmese, and the Hottentots. In this commission of the SAVIOUR to evangelize the world, we do not find that any of the territories of popery in South America are excepted. The souls of men are equally important in every part of the globe, and they equally need the recovering power of the gospel. Our missionaries are lifting up their voices on the heights of Lebanon and Carmel, but when shall be heard the song, "How beautiful upon the earth" Andes and the faith of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, and saith unto Zion, "Thy God reigneth?"—*Continued.*

THE SABBATH IN FRANCE.—Look at the picture of "G. de V." "The public conveyances assemble for their ordinary rounds. The workshops are open at least the first half of the day; the peasants sell their produce in the markets and in the streets; the merchants are seated in their counting-houses; the shopkeepers retail their goods; the laborers go to their factories; at night the liquor-shops are full; the theatres and other places of amusement are crowded, and the Sabbath, largely with business, ends in scenes of tumult and debauchery. Whence comes it? From Romanism. The priests inculcate no respect for the Sabbath; they aim only to promote the observance of *four days and saints' days*, and therefore explain obedience to the commandments of man, more than to the ordinances of God. What are the consequences? France sinks deeper and deeper in idolatry and licentiousness, the foundations of society are out of order, and she trembles on the brink of a precipice. Where are we going? what will be done?—are questions in every one's mouth, and which none dare to answer."

A gentleman who had listened attentively to a long, diffuse and highly ornamental prayer, was asked by one of the members, "if he did not think he minister was very stiff in prayer?"

"Yes," he replied, "I think it is as good a prayer as ever offered to a congregation."

Monday 7th in N. W. Mexico
Journal of Rev. H. W. Reed. (continued)

Wednesday, 22d. This morning the military officers and several other gentlemen called. During the day I visited the priest and several other prominent persons, to all of whom I made known the object of my visit, and all seemed highly gratified, and promised to aid in establishing an Academy that will be both creditable and beneficial.

Thursday, 9th. To-day I rode through the valley south of the town, and truly it is beautiful and productive beyond any other part of New Mexico that I have yet seen. Visited two Americans, who have lived in this country for nearly twenty years; they are wealthy, and will patronize the school liberally. Visited a new flouring mill, also a saw mill, objects of great interest, and sources of great wealth in this country.

Friday, 10th. This morning, in company with Judge Houghton, Esq. Cory, and Dr. McIndoe, started to visit Arroyo Hondo, 12 miles north of Taos. On our way called to see the abandoned Indian Pueblo of Taos. Boile up to the house of the Governor, alighted, ascended our horse, and ascended a ladder to the second story, where we were warmly greeted by his Excellency. He formerly belonged to the tribe of Kowaas, and when a child was taken prisoner by the Pueblo, with whom he has lived ever since. For many years he was their chief, but since he has become old, his people have very much changed his constitution, and made him their Governor. He has a few intelligent constituents, and is popular with his people. By my request he took us to visit one of the *Kofas*, of which there are seven in the place. These are rooms under ground, used for Council chambers. The entrance is by a small trap door down a perpendicular ladder. The chamber is about seven feet deep, circular, and some twenty feet in diameter. Here, for the first time, I saw the fire of Monte raso, which, the Guadiana says, he required his people to keep constantly burning until he returns again. It is a slow, smouldering fire, covered with ashes, kept in a small pit three feet square, curbed with flat stones. I asked the Governor how long it had been burning in this place, to which he replied, that he did not know, but long, long before he was born. I observed a quantity of pure water, as under, which is kept on hand, so that in case the fire should chance to get low it can be readily revived. The greatest advantage that could befall the Pueblo, would be to have the saved fire extinguished. The men watch and tend it alternately, selecting each other daily. I am informed that whenever this fire, at any Pueblo, by any means becomes extinguished, the place is at once and forever deserted.

This village contains four hundred or five hundred souls, nearly all of whom live in two commonly large houses. They are seven stories high, running back the terraces. Some of the people, on a former occasion, solicited me to establish a school among them. At this time I said nothing to them on the subject, neither did I make myself known to them. In the revolution of 1905, a severe battle was fought here. The warrior chief, in a large adobe church, whence they could not be expelled, until our troops entered in getting a shell among them, the effect of which was as anticipated. One tower and one wall of the church still remain as a memorial of the dreadful massacre of the Lamented Governor, Bent, and fourteen of his associates. These Indians are considerable and, and appear to be well supplied with the necessities of life. Proceeded to Arroyo Honda, passing over some good cultivated lands, and through a small new village, the name of which I do not know. Arroyo Honda, which is a small river, is aptly named. It is a small rapid stream, running through a narrow valley, several hundred feet below the table land and other streams in the vicinity. Two miles below the outlet of the stream from the mountain, resides a Mr. Quinn, an Englishman and enterprising American. Our destination was to this place. He has a huge pile of Adobes, comprising an extensive facility, a floating mill. Mechanism, ship, dwelling houses, store, &c. He thinks he can secure a large school for the Academy, from his neighborhood. Returned to Yaso in the evening.

More Mexican Road

There is no grief without some transient provision to soften its intensity.

INDIAN ADVOCATE.

from one to the other with *flurry and effect*. We have a brother here who cannot preach, and yet all will bear me witness, that he has a peculiar "gift" for interpreting. I allude to brother Catch. And if he or his master could receive enough to justify him in spending his time (or at least two days in the week) with me, it would be a great help to the cause. His master is not a member of the church, but I have no doubt he would take a reasonable compensation for his services. I cannot ask this of the Board, for they have enough of claims already; but I appeal to the churches, to the brethren. Will not some of you sit down and write, say \$1000, and authorize the treasurer of the Board to draw on you for that amount, and for that purpose? There is nothing here nor there to hinder, so that his master is compensated, and you have a willing mind. As for our church here, we have a large meeting-house to build, 60 by 30; and lumber is very costly, besides this, we must be ready to entertain our brethren who come to our Association in Sept. (by the way, let me say in brackets come on, Cherokees and Cherokees, come on, brother Pons and all,) which will render us unable to employ an interpreter. If I had an interpreter employed, I could teach the Indians when I sit in my home, and when I walk by the way; when I go down, and when I rise up. As it is, I have to go where my interpreter does, instead of his going with me. In this way it is often the case that two or three preachers meet at one place, for the benefit of one interpreter, for on some occasions, even those who can preach in Creek will get brother Catch, if possible, to interpret. I believe they all prefer to preach in English, except brother Yatsah, who, though he understands 6 Indian dialects, cannot speak English. I must not omit to mention a circumstance which has had a very beneficial influence upon the cause of Christianity here. I allude to the sudden conversion and baptism of Johnathan Congrove, a carpenter from the vicinity of Louisville, Ky. His mother is a Baptist, and I believe, in Jefferson county. Brother Congrove has been an honest hard-working carpenter, and for the last year has been employed by brother D. N. McIntosh. But, like too many white men in Indian country, he was not noted for his indifference to the claims of Christianity as far as anything else. About a week ago, however, he was doing in the porch of a new building, thinking of home, of his widowed mother, who had often prayed for his conversion, of his past life, his day among the Indians, and the approaching prospect of even leaving, suddenly he felt a powerful sense of guilt before God. He could not sleep, but prayed all that night. In the morning he went to the barn where brother McIntosh and some hands were at work, and with speaking eyes, begged brother M. to pray for him. They all knelt in prayer. It was a solemn scene. He who had been in a "Monger," and called the "Carpenter's son," was not ashamed to visit such a place, that he might comfort those who mourned, and brother Congrove was enabled to trust in Jesus as his Saviour. As he wished to leave the Nation in a few days, he requested baptism immediately. Brother McIntosh sent a messenger for me to "come in haste, as Congrove is praying." When I came to these words, I dropped the letter for joy, and made all haste to come to the place, and the first thing, my Christian brother. The next day I baptized him in the presence of 200 witnesses, and brother M. and I gave him a certificate to that effect, recommending him "to my church of our faith and order." The day following he started to Fort Smith, with a view of leaving there. They be in useful building up on Indians in that city, and to God be all the praise. Yours affectionately and truly,

MINNIE ANN ANN, C. WILLIAMS.

Fort Smith, Ark. June 26th 1851.

Twenty-one baptisms—Baptism—Baptism of the Indians.

During my absence in Kentucky, brother C. McIntosh baptized eight persons at the North Fork church, and five at the Lake church at Hocking Creek. In May, at our regular meeting at this place, I baptized three persons, and at our monthly meeting yesterday afternoon, which will number one in all, baptized one who had just repented.

There has been some talking about the boat and at the mouth of the North Fork river, for several months past, but our brethren have generally remained satisfied, and our meetings which they attend interest. I might speak of many things according to our hearts, but I leave them to the future. The Lord is doing great things among this people, for which we are glad.

I received a letter from brother Buckner three days ago, giving information that several persons of influence were lately baptized at the Methodist church.

LETTER FROM D. N. MCINTOSH, NATIVE PREACHER.

Dated, Apple Town, June 26th 1851.

Missionary tour—Interesting meetings—Baptisms.

It has been a long time since I have furnished my white brethren in the States with a report. Not that I have any good excuse for the delay, more than this, Brother Buckner lives in my neighborhood and we are the most of our time together and witness all the changes that take place, and I know he is punctual in furnishing the Board with all the particulars. Should I write I would only state the same facts. But in a letter that I received from you some time ago, in which my draft was enclosed, you desire that I should write more, which I will endeavor to do in future.

In this report I will not go further back than four weeks. Three weeks ago last Sabbath, brother Gartinchoe, a native preacher, and myself preached about forty miles above here; we left our place on Saturday morning at 8 o'clock, and after a laborious ride, reached the place of destination about the same time in the evening, where we found a large congregation were waiting our arrival. The owners of the place, although not members of any church, kindly received us; so soon as we could make fast our horses meeting was opened, which continued until 12 o'clock at night. The meeting was dismissed with the understanding that we would meet at ten the next day. The most of the persons slept on the ground; about daylight, they all met, at the house where meeting was held the night previous, and sang and prayed, after which we all retired. At the appointed hour the congregation met after the usual manner of proceeding. Brother Gartinchoe preached; on concluding his discourse he invited all who desired an interest in the prayers of the church; five came forward and bowed themselves before the pulpit; after which I addressed them in a few words, when our meeting closed. Although very few came up to be prayed for, yet there appeared to have been a good impression made upon the minds of the congregation, for there was weeping throughout the house.

We made an appointment to preach that evening about ten miles below there, on our way home, where the Baptists have a church house. Almost the entire congregation followed us to the appointed place, which place we reached about one hour before sunset, but divine service did not commence until about sunset; the congregation was large and attentive. After singing and praying, I preached, and in the conclusion the brother, of whom mention has been made before, followed with an exhortation, and there was a general weeping throughout the house; the souls of the brethren seemed to overflow with joy, and I know that I never had such a feast for my soul since I professed religion.

The door was then opened for mourners, about twenty came forward, with eyes running over with tears, and asked an interest in the prayers of the church; among the number was Samuel Miller one of the leading men of the nation, his lady and three nephews were in the number; the Saturday morning was the time for our church meeting, at which time Miller and his wife came down, related their Christian experience, and were baptized on Sabbath following by brother Buckner. There were four others baptized at the same time; one was a daughter of the present principal chief, the other was Mrs. Williams, a niece of the head chief.

Last Sabbath a week ago, I preached at the same place where we had the interesting meeting I have mentioned on the opposite page accompanied by the same brother, at which time I baptized three, and two of them were Miller's nephews who were baptized at the same time that he did. I feel that the hand of God is with us, consequently who can be against us. May the Lord bless my Christian brethren in the States, and the Missionaries throughout the world.

ADVANCE IN CIVILIZATION.—A camp meeting was held, some months since, among the Cherokees, by Mr. Jones, a Baptist missionary, united by Mr. Buttrick of the American Board, and several Cherokee preachers. In this settlement, which has been quite lately formed, they have a good meeting house, built of hewn logs and a well constructed mill with water. None but Indians live in this part of the country; no white person, excepting Mr. Jones and Mr. Buttrick, was present at the meeting; but all useful provisions had been made for it, and the tables were furnished with every kind of food necessary in any country. About four hundred were present, some of whom "came down from the distance of thirty and forty miles, and a few times as far." Pious order was observed day and night throughout. At the close of the meeting but few were found to be in the same state of mind as when they were first gathered of mind. A few were talking the language of parties.—Journal of Mission.

From the South Western Baptist.

The following communication, addressed by Miss S. A. Osgood, to the Ladies of the Salem Baptist Church, will be read with interest. Sister Osgood is one of the oldest Female Missionaries of the Indian Territory, and one of the most tenderly beloved. It will be remembered that little more than a year ago, she was adopted by the Ladies of the Baptist church in this place, as the means through whom they might bestow charities on the Indians of the West. Her letter is a reply to theirs on that subject, and will speak for itself.

The Ladies of the Salem Baptist Church.

DEAR SISTERS.—With sincere pleasure I received your kind and truly sympathizing letter; to which during the weary months that have since elapsed, I have had no time to reply. If, as I suppose, you read the Indian Advocate, you are already acquainted with what were our destitute and afflicted circumstances for some time past. Sister Lykins has recovered so far as to be able to take the principal care of her little family; and since the last of October, we have had domestic help, so that Miss Simmerwell and I have devoted most of our time to the care of the school. Since the decline of my health two or three years since, I have not been able to endure constant confinement in the school room; yet I retain the general supervision of the school, and am constantly and perhaps profitably employed in the clothing department. So soon as the children are comfortably clothed for winter, I shall re-enter the school, and spend a portion of each day in imparting instruction, so long as my health, which is now quite good, will permit.

In a school of from thirty to forty children, several of which have been given to us as young as at four or five years, there is sufficient employment to occupy all the time of two teachers. One of us must be with them out of school to watch their deportment, and to instruct them to do their work rightly; and the facility with which they learn every thing we attempt to teach them is encouraging in the highest degree. Would that you could see our little girls, from six to twelve years, seated at their work, and mark the rapidity with which they ply their needles; and the uniform neatness of their stitches. You would be both surprised and delighted.

Our little girl just six, who has been with us less than a year, was at first the most unteachable child of our number; and so frequently did she elude our vigilance and escape from us sometimes to the prairie on her way home, that we thought the task of training her almost as hopeless as that of domesticating the fowls which flit over the plains.

She is now a quiet, industrious and affectionate child; often she asks for sewing as early as the dawn of day. She learns our language rapidly, and will if she lives, as I hope, grow up for usefulness.

I know that those whose hearts are opened to read the gospel to this poor people, are anxiously awaiting tidings of "a nation born in a day." But as the former looks not for the harvest during the period of seed-time, so we must not expect many conversions until the now rising generation shall have become well taught in the doctrines of the Gospel.

Pleasant indeed would be the work if we could weekly see and hear evidences that precious souls were being adopted into the kingdom of our blessed Redeemer. Few Christians would I think, shrink from the privations and trials of so glorious a work.

But so gradual is our work of improvement, that often, to keep me from discouragement, I review and contrast the past and present condition of both children and parent; and the pleasing change in both, invites me to continued perseverance. Often, as I have felt, in view of entire prostration of health, and various trying circumstances, that I must retire and leave my place to be supplied by others; separation from these children would have been a bitter trial. And now in prospect of suspension or abandonment of our school by the Board, for want of means to sustain it, I feel that I cannot see these affectionate ones dispersed to their homes to follow their former habits, and to be exposed to the vices of their people.

If I knew in what manner to write, or where I might seek the sympathy, prayers and aid of a benevolent public, I would sit long at my table, and every mail should bear a cry for help, until means were granted to relieve our pressing necessities.

Most purely do I thank the dear donors of \$5000 for their benevolent remembrance of us. You are perhaps aware that our banding dollars, per annum, is all that is appropriated to us for my support. From female contributions, excepting from clothing, etc. this allowance would have been barely adequate to meet my wants. For Brother Lykins' endorsement, prudently,

I feel much regret, and trust that he will share largely the Christian sympathy of his brethren abroad. His accounts against the Board for the Mission, amount to near \$9000, and they have neither money nor encouragement to afford, and all this is standing against him in the hands of creditors. He has labored to conduct the affairs of this station with the strictest economy; and it is hard that he should be pressed by the demands which he cannot meet. The failure of crops of every kind will increase the year's expenses beyond any former year, and including salaries, provision and clothing for the school and all the outlays, it will not exceed \$10,000, for the year. Our average will be from thirty five to forty pupils. Compare the number and expenses with any other Indian school, and you can appreciate his efforts. Pray for us, dear sisters, and that many spiritual blessings may be poured upon you, your pastor and church, is the earnest prayer of

Yours sincerely and gratefully,

SARAH A. OSGOOD.

Harvey Institute, 1st Ter, 1850.

From the Macdonald.

Indian Conjurers.

Mr. Barker, of the Shawnee Mission, gives the following account of Indian conjurers and their arts:—

Among the various methods used for the recovery of the sick, is a resort to the conjurers. These are usually among the shrewdest men of the nation. Their professions partake strongly of the marvellous. They can make it rain, they say, if paid for it, and can stop the rain if it comes in too great abundance. They can look a man to death if he happens to incur their displeasure. But their most common service is with the sick. They have a process of blowing upon the person diseased, after which they pretend to see through him and find out what is the matter with him. Then they can always effect a cure unless prevented by some evil power, such as that of some revengeful person. A fatal case of this kind has lately occurred among the principal men of the pagan party. The sick man, with the aid of his friends, has given fifteen horses to the conjurers. When he had nothing left to pay them, they pronounced that some person had blown a stone into his side, and that the case could not be cured unless they could find the man who did it, and by some means induce him to blow it out. We understand that suspicious rest upon a certain individual, and that the relatives of the sick man say they suppose they must kill him if the disease is not healed. Not long since in a neighboring tribe, one of those conjurers, an aged man, was converted to the Christian faith. His limbs were tremulous from emotion, and the tears rolled fast down his furrowed cheeks, as he related to the church the exercises of his mind. He said he knew he was deserving himself to poverty in renouncing his former life and embracing the Christian faith, but that he had long enough practised deception, and dared not enter the spirit world without exposing the delusions of his life.

In an address at the late anniversary in Boston, the Rev. Mr. Howard, of the Maulmain and Burman Missions, said:

"He was happy to be able to bear testimony as to what the Lord had done for the heathen. He left this city for Burmah, seventeen years ago. In December 1834, he arrived at Rangoon. His first efforts were among the Karens. In a week after his arrival, he had a school of twenty Karen children. He superintended this school, and also the Burman school in the same place. At this time circumstances occurred which tried the Mission severely. The authorities arrested the principal native teacher, and removed all the children from the school. They endeavored to obtain the liberation of the native teacher; but, at his suggestion, they discontinued their efforts, lest it should bring them into conflict with the authorities, which might seriously affect the interests of the Mission. The native teacher continued to bear patiently the sufferings inflicted upon him. He was sentenced to be crucified; and after being subjected to torture, was asked to renounce his religion; but he steadfastly refused to do so. After inflicting various tortures upon him, under which his life was endangered, he was at last liberated, with the injunction not to preach any more. The authorities did all in their power to intimidate the missionaries; and their proceedings for some time checked the preaching of the gospel. The missionaries, however, circulated books in various parts of the country. During this time, the Karens had the Gospel preached to them by native preachers; and many were converted and baptized. Nearly 2,000 were probably converted by the instrumentalities that the missionaries were able to use."

