



Note:

The following extracts from the journal of Mr. Lovell Ingalls, a member of the American Baptist Mission to Burma are compiled from various entries in different numbers of the *Baptist Missionary Magazine* (earlier entitled the *American Baptist Missionary Magazine*). These numbers include issues 19.10 (October 1839), 20.1 (January 1840), and 20.4 (April 1840). The initial entry provides an introduction to Ingalls' residence:

In the autumn of 1838, Mr. Kincaid being desirous to return to his labors at Ava at the earliest favorable period, his place at Mergui was supplied by Mr. Ingalls, who had been designated as a permanent occupant of that station. Mr. Ingalls arrived at Mergui on the 29th of October, accompanied by three assistants.

M. W. C.

The Journal of Lovell Ingalls, 1838-1839

Lovell Ingalls

This station embraces two departments of labor, Karen and Burman. In the Karen department a good beginning has been made. There are two Karen churches, one at Kabin, numbering fifty members, another at Thingboug, numbering between fifteen and twenty. Besides the above, there are several Christians scattered over the jungle—germs of future churches—and a number of good inquirers. This department affords every prospect of success.

The Burman department is still lying waste. Though much preaching has been performed, the people, with few exceptions, are wedded to idols. Still grace triumphs, and converts are won. We have one Burman applicant for baptism, who gives good evidence of a change of heart, and some are evidently under the influences of the Holy Spirit.



November 11th, 1838.

This is the second Sabbath spent in Mergui. We have met and have had our season of worship. Our numbers were few, none of the inhabitants present. We have commenced Burman worship every evening and on the Sabbath. After evening service, the assistants give an account of the labors of the day.



November 15th, 1838

Went this morning to see a lunatic (?) who had listened to the preaching of the assistants, and taken books, and who, it was stated, had expressed faith in our religion. When we entered his apartment, we found a number of our tracts nicely adjusted on a little frame work, and the man in a very serious frame of mind. He stated that he had believed our religion from the first, and had rejected the religion of his fathers. Time will show whether he is serious or not in his statements.



November 18th, 1839

To-day at the zayat had a long debate with a Mussulman; his parents were from Arabia. He reasoned with candor, and seemed gratified at hearing of a religion which has a Savior in it. He took a gospel in Hindustani, and promised to read it attentively. He has charge of the Siamese who live in this province. Many Burmans who collected, had also the privilege of hearing of the only Savior from death and hell.



November 22nd, 1838

Went to the zayat as usual. Among those who called, was a man intoxicated. When told of the guilt of intemperance, he threw the blame at once upon the rulers of the land, who farm out the arrack shops. 'If the government,' said he, 'would forbid the use of arrack, no one would dare to drink.' Drunkenness is one of the principal sins of this city.

**November 24th, 1838**

Early this morning I started for Kabin, to see the native Christians, who had long been waiting for a visit from a teacher. About sundown, landed from our boat, and started for the village, distant about two hours' walk. I found the zayat located in the jungle, with no house in sight.

**November 25th, 1838**

Early this morning the Karens began to assemble, and in a short time nearly sixty had seated themselves before me, about forty of whom were Christians. To see such an assembly collecting in the forest was truly affecting. Who could refrain from weeping? At seven, before breakfast, I preached to them through an interpreter, from Eph. 1: 18—'The eyes of your understanding being enlightened,' &c. At 10, met again for the examination of candidates for baptism. Five gave good evidence of a change of heart; the church was unanimous in receiving them; they were baptized; and the 'wilderness and solitary place was made glad,' while songs of praise ascended to the Most High. In the evening the church assembled to commemorate the sufferings of the crucified Savior.



November 26th, 1838

Early in the morning, left for Mergui, as it was not safe to protract my stay in the Jungle at this season of the year. Reached home about eight in the evening.

**November 30th, 1838**

To-day, at the Zayat. Many assembled and opposed with great bitterness. They charged me with coming to their country to destroy their religion. I told them not to be angry, for if their religion was true, it could not be destroyed, but if it was falser the sooner it fell the better. 'Shew-us your God, and we will believe on him' is a continual declaration of the Burmans, reminding me of the Psalm, 'Wherefore should the heathen say, where is thy God.'

**December 1st, 1838**

At the zayat to-day, our assembly consisted for some time mostly of women. One, a Mohammedan in sentiment who took the lead in debate, said, 'that if all her ancestors had gone to hell, she could not think of going to heaven alone.' This feeling obtains among most of the heathen. They have great veneration for their ancestors, and little regard for the undying soul.

**December 3rd, 1838**

An unusual number at the zayats to-day, and the assistants seem much encouraged; they have been praying much for a few days past.

**December 8th, 1838**

For a number of days past the assistants have given encouraging accounts of their labors. I am now preparing for the jungle; it cost much time to procure a boat and fit it up; also to prepare medicine. The poor natives have no physician, for soul or body.

When taken with disease, they suppose some evil spirit has entered into them, and instead of attempting to remove the disease, they make offerings to the supposed demon.



December 9th, 1838. Sabbath.

A number of Karen Christians have come to spend the Sabbath with us; among them the Karen chief baptized by brother Kincaid.



Tour on the Tenasserim

December 21st, 1838

Just as I had prepared my boat for the jungle, brother Mason arrived from Tavoy. He has come to show me the location of the various villages scattered over this wilderness, and introduce me to the native brethren whom he has been the means of gathering. I feel most grateful for this act of kindness, especially as it will cost him some time.



January 4th, 1839

Have made an excursion with brother Mason up the Tenasserim; was absent ten days; visited quite a number of villages; performed considerable preaching, and found some hopeful inquirers. One Karen chief, who has about twenty houses under him, promised to serve God, and build a zayat for a school the next rains. He is a man of a good mind, and talks Burman as well as Karen.



January 7th, 1839

To-day started with brethren Mason and Hancock to visit the Karen villages, lying between here and Tavoy, connected with this station. On the eighth reached Kabin, and spent the day with those interesting disciples.



January 9th, 1839

Started early in the morning for Thing-boung. Having three mountains to cross, made our day's walk very wearisome. In the evening, reached the village in time to have a season of worship with the Christians.

**January 10th, 1839**

To-day met for the examination of candidates for baptism. Three out of five were received, and baptized in the name of the Holy Trinity.

**January 11th, 1839**

After a hard day's walk through briars and jungle, reached Kata, a Christian village, about eight in the evening.

**January 12th, 1839**

This morning parted with br[ethre]n Mason and Hancock, who proceed to Tavoy, and commenced my return. I took a new route, to visit some Burman villages that lie near the coast. We found several small villages, to the inhabitants of which we preached the gospel. In the evening reached a village called Meing-mah-myo; here we spent the Sabbath. Many of the people listened with interest to the message of mercy. The head man publicly reviled the priesthood and religion of Gaudama. Whether it was to please me, or from a knowledge of the hypocrisy of the Burman priest, I know not. His remarks were true, and gave me a very good opportunity of preaching Christ crucified.

**January 14th, 1839**

Reached Mergui.



January 19th, 1839

This evening Moungh Tha Zau, a Burman, of this place, asked for baptism. I found this man in Maulmain about two months before I left; his family was then here. At first he opposed stoutly the Christian religion, but day after day continued to listen and investigate. At length he professed belief in its truth. Since his coming here, he has constantly attended meeting, and gives good evidence of being a new man.

(In February Mr. Ingalls made a short excursion to several Karen villages, partly with a view to induce a fuller attendance at schools during the approaching rains)

**Beginning of February**

We first visited Kabin. The inhabitants (Christians), having concluded to build their village nearer town, were desirous that I should assist them in fixing upon a location. I was happy to find them feeling so much interest in the subject. The Karens have such a propensity for roving, that they cannot stay more than a year or two in a place. This presents the greatest obstacle to their improvement I have encouraged them to set out fruit trees and purchase buffaloes. Their location is only one tide from Mergui, and is most inviting. Several Christian families have moved to it within a short time, and it has every prospect of becoming a large village. They number more than a hundred, with nearly sixty members of the church. We spent the blessed Sabbath here. Three times we met for the worship of the living God, and almost forgot, amid songs and praises of these affectionate disciples, that we were in a pagan land.

**February 4th, 1839**

On the fourth, we reached Mek-zau. The head man is a Christian. Here we found no zayat; pitched a tent in the skirts of the jungle near the river. In the evening about twenty assembled to hear the word of God, some of whom are not far from the kingdom of Heaven, having abandoned the worship of devils—others

manifested a strong determination to continue demon worship. Preached to them from James 4: 7, from the fact that they worship demons through fear. There is a prospect of a church being raised up here: we regret that we have no assistant to station among them.

February 9th, 1839

Last night slept on a sand bank two tides above Tenasserim. This morning very early, saw a boat crossing with a Karen dressed in a fantastic manner; the identical man who brought the book to brother Boardman. He is the same man that he was then, full of pride and self-righteousness.



February 11th, 1839

Spent the Sabbath at Tomla, a village where there are two Christians. They had built us a small zayat, and a number listened with interest to the gospel.



February 13th, 1839

On the 13th, reached Mergui.



February 17th, 1839 Sabbath evening.

Mergui. At our morning service Moungh-tha-zau, the Burman alluded to in my last as having asked baptism, was received as a candidate, and at 4 P. M. was baptized in presence of a large assembly. He is a native of Mergui, and his renouncement of paganism has caused much excitement. His wife has threatened to leave him, and his former friends are his enemies. May the Lord keep him! I am now building a house, to answer the two fold purpose of school-room and chapel. I have the prospect of getting a Burman day-school. I engaged a teacher this morning, the school to be opened in a week or ten days.



March 24th, 1839

Mergui. At our native service this morning, we received a man from Madras, as a candidate for baptism, and a soldier in the afternoon. This man, who has been pious for a number of years, gave an interesting account of his conversion. These individuals were baptized at 3 P. M., in the presence of a large assembly of Burmans.

**April 7th, 1839**

Assembled for the first time in our new chapel, where I preached to a congregation of eighteen persons, from Isa. iv. 1. We have been employed in erecting this building for a month past, and now offer praise to Almighty God, for having been permitted to establish in this idolatrous city, a place for his name. May many in this house learn of Christ, and may it soon be filled with devout worshippers.

**May 6th, 1839**

This evening we dispensed with our usual exercise, to unite with our fellow laborers and distant brethren in the concert of prayer. How consoling to our hearts to know that so many of the church militant are bowing around the mercy seat, offering fervent prayer for the coming of Messiah's reign in this dark land.

**May 30th, 1839**

Nearly thirty Karens have entered our school, and are making good progress in their studies. Our meetings are quite interesting. About fifty attend on the Sabbath. We feel a strong desire that the glory of God may be revealed in the salvation of sinners.



June 3rd, 1839

To-day a Bunnan made application for baptism. He gave some evidence of being born again, but he was put off for a time, that we may obtain clearer proofs of his conversion.

**June 16th, 1839**

The man alluded to above has been received for baptism, but having been very wicked, his baptism was deferred until he has confessed his guilt before those who were his associates in sin.

**June 21st, 1839**

Appearances are more favorable. Two Burmans have come out in favor of the Christian religion, and testify amidst reproach and scorn, that Jesus Christ is the only Savior! They are examining the subject of baptism. Many more listen with apparent interest to the news of salvation. In addition to our Karen school, we have about ten Burman children under instruction. Brother Brayton is now here, and has charge of part of the Karens. My time is wholly occupied in the supervision of the schools, visiting the zayats with the assistants, and in preparations for public labors.

**September 7th, 1839** [in a communication]

Our brightest prospects are among the Karens. The Burmans of this province glory in rejecting the gospel. Our assistants continue to preach to them, and warn them of the consequences of rejecting Christ. At times individuals have given us hopes that they were near the kingdom of heaven, but I regret to say, they have returned to their sins. The Burmans, Chinese, and Mussulmans of this place, are a most abandoned people, addicted to smoking opium, and drinking arrack, sins which blind the mind, and stupify the conscience. I have spent a part of my time in preaching to the Burmans, and part in the Karen school. The school numbers between thirty and forty pupils, principally of that tribe among

whom the gospel has triumphed so gloriously, with a few Pghos, under the instruction of brother Brayton. God is painting out the Karens, as the people whose day of salvation has come; to them the gospel is indeed good tidings, while to most of the Burmans it is foolishness. Among those now in this school, are a number of young men of good minds, and fair promise for usefulness. The Karen chief to whom I have had occasion to allude in former communications, is also studying, having determined to spend the remainder of his life in preaching the gospel. We hope from his piety, standing, and talents, that he will be the means of winning many souls to Christ. We have a Burman school consisting of fifteen pupils, mostly girls, who manifest much interest in their studies. We cannot anticipate a great increase of our present number of Burman scholars until the violent opposition to the gospel now experienced, has abated. In addition to our other labors we have a meeting for religious worship every evening, which our scholars attend. Some of them, who give evidence of piety, are desiring baptism, but as it is thought best to baptize them in their native villages, their request is deferred for the present. We have been pleased with the progress of these pupils, in reading, writing, and arithmetic. The latter study, especially, has interested them much. The Karens having no physicians, make offerings to nats for the removal of their diseases before their conversion, but afterwards, they look to their teachers for medicines, and their demands for them are not a few. I have given from my private store till nearly exhausted—and am now obliged to turn them away with the remark that my medicine is gone, but that I have written to the American teachers for a new supply, and hope ere long to receive it. It is impossible to state the amount of suffering we are permitted to relieve by the most simple prescriptions. We are frequently permitted to prescribe for the wild Karens, who, from experiencing the good effects of our medicines, give up their nat worship, and listen to the gospel.

