

From the Baptist Magazine. BURMAH.

An arrival, a day or two ago, brings us fresh intelligence from Burmah. It is, on the whole, cheering, but our joy is mingled with sorrow.

MR. KINCAID'S JOURNAL.

Ava, Feb. 5, 1834.

Dispute with an Atheist.

Had a long dispute with a man who has abandoned heathenism, and became an atheist in sentiment. The universe has no creator or governor—the earth, air, fire, and water, are four elements, which have eternally existed, and are continually undergoing new and constant transformations.

Burman Prisoners.

13. The verandah has been well filled, nearly the whole day, with an assembly of listeners; some of whom appeared to receive a good impression.

Sabbaths in Burmah.

16. The dawning of another Sabbath reminds us, most forcibly, that we are in a land under the dominion of the prince of darkness.

Errors about Infant Baptism.

19. About 12 o'clock, to-day, an Armenian merchant called, and inquired for me. I came into the room; and, perceiving he was much distressed, inquired the cause.

Views of the World to come.

23. Lord's day morning, had nineteen at worship, and eighteen in the evening. Thirteen inquirers staid some time after worship, and repeated much of the discourse, which was founded on the parable of the rich man and Lazarus.

Interesting Visitors from End-da-ma.

27. It is surprising that a knowledge of our books and of our residence in Ava, has become so widely diffused in this populous district.

Two females from Mud-da-ma, a city forty miles northeast of Ava, called, and made the following statement:—About two or three months ago, one of their neighbours was in Ava; and, hearing that there was a foreigner who taught a new religion, and gave sacred books to the people, he called and obtained a book, which, on returning home, was read by all the neighbors.

Nothing could exceed the interest which they appeared to take in these truths, all new and wonderful to their dark minds. I should be glad to visit neighboring towns, and preach Christ and him crucified to the people; but this timid, jealous Government would be alarmed at once, and infer that some plot was being laid to overthrow the government of the empire.

Encouragements.

March 2. Twenty-one Burmans at worship this morning, besides several children. Among them were three of our best inquirers. They were attentive in every stage of the discourse; and, at the close, asked many questions, which indicate a desire to know clearly the way of life.

GOOD NEWS.

Safe arrival of the Cashmere, at Amherst—Missionaries well.

Maulmein, Dec. 1, 1834.

Brother L.—It is now a very long time since we heard from any of our American friends, and we sometimes feel as though we were quite forsaken by them, while they withhold from us what costs them so little, and will afford us so much pleasure; but perhaps they will make the same complaint of us, and they think, with as much propriety.

Letters lost.

About two months since, a large Mail, of perhaps not less than 50 letters, was made up by the Missionaries at this station, for America; I myself wrote ten or twelve. They were put on board the Young Rover, a schooner, bound for Calcutta, which left Maulmein about the 30th of September.

Piracy and Murder.

Three days after leaving this port, a part of the crew, (Malays, who are notorious for their piracies and murders,) rose, stabbed the Mate, forced the Captain and cabin boy into the cabin, where they were confined, the pirates declaring their intention to make the Captain prisoner, and take him to Calcutta.

Providential detection.

While they were carrying on their work of stabbing, &c. the Cook jumped overboard, swam ashore and communicated the circumstances to the authorities of the place, where they were seized on their arrival, but subsequently released in consideration of the payment of a paltry sum of money—(one of the beautiful features of a heathen government.) They proceeded to Rangoon, where they were again apprehended, examined by the English Resident there, and sent to Calcutta, where they will receive condign punishment.

Summary of lost letters.

As I did not keep a copy of the letters I then wrote, I will embody the substance of them in this, which, hoping that all those who are expecting letters from me, under whose eye it may pass, will receive it as though written to them individually.

Spreading of light.

From all I hear and see, and from the amount of Tracts which have been issued, I may be allowed to judge, however, that light and truth are spreading. A letter has just been received from Bro. Kincaid, dated Ava, Oct. 16, 1833, saying that he wants 25,000 Tracts immediately.

In many places people will not take Tracts, though carried to their doors, and we therefore rejoice if they are willing to take them, though some take them from wrong motives."

Additions to the Church.

In Maulmein some have been added almost every communion: and besides the stated preaching in the chapel every evening, and twice on Lord's day, one or two natives are employed in preaching and distributing Tracts through the streets.

Serious Impediments.

The reader of this will naturally ask, Why does not a Missionary go among them? It is well known to all, that religion is not tolerated in the empire. It is but a short time since the little church in Rangoon, were openly persecuted by government, and the native pastor was imprisoned and forced to pay about \$25.

Health of Mrs. Cutter.

Mr. and Mrs. Cutter have returned from Ava, on account of the ill health of Mrs. Cutter, of whom, however, I am happy to say, there are flattering prospects of returning health.

Progress of Education.

Much is done in the way of schools. Bro. Simons and Bennett are both engaged in this department. Bro. Simons' school is wholly English, while in Bro. Bennett's school both English and Burman are taught. Besides these there are two schools, under the superintendance of Mrs. Cutter and Mrs. Hancock, purely native.

Joy on the Arrival of Missionaries.

Dec. 10. Last Saturday evening we received a note from the Master Attendant at Amherst, saying there was an American ship at that place.—Bro. Bennett and myself immediately left Maulmein and came in sight of the American flag on Sabbath morning.

Yours in the bonds of the Gospel.

P. S. Dec. 13. I have just received a bundle of books from you; and I cannot find words to express my gratitude for this testimony of your remembrance of me.

METHODIST MISSION TO BUENOS AYRES.

The Rev. Mr. Pitts, accompanied by the Rev. Messrs. Green and Hanner, have visited, as we learn from the last Methodist, several of the neighboring towns, for the purpose of procuring funds to defray the expense of the contemplated Mission to Buenos Ayres.

they met with very encouraging and gratifying success. The collections in behalf of the mission, were: at Murfresboro \$31 37 1-2—at Lebanon \$25—at Carthage \$127 50—at Galatin \$50.

We inadvertently omitted to notice in our last the Missionary meeting held in the Methodist church in Nashville.

We with other christian friends of the Rev. Mr. Pitts, do cordially tender him our ardent wishes, for his good health, and abundant success in his self-denying and truly benevolent enterprise as a Missionary in the new and interesting field to which he is destined.

FROM AFRICA.

We have received the Liberia Herald, of Feb. 23, 1835, from which we copy the following extracts:—

New School.—We feel proud to notice the commencement of a school for the tuition of the natives, by Mr. Titler, under the patronage of the Western Board of Foreign Missions.

We are pleased to state that a fifth Baptist church in Liberia was constituted at Caldwell on the 20th of this month, to which the Rev. Dr. Skinner attached himself.

Interesting Fact.—It was stated at the Monthly Concert on Monday evening, held at the Charles St. Church, that on the arrival of Moug-Swa-Moug, the Burman convert, who returned to his native country in the ship Cashmere, last July, he was greeted by the pleasing intelligence that during his absence to this country, his wife, who was an idol worshipper when he left, had become a convert to Christianity and had made a public profession of religion!

REVIVALS.

Encouraging Facts.—The Missionaries of the A. B. H. M. Society, have reported the conversion of forty-three Roman Catholics, and their baptisms, during the last year, in the state of Missouri.

THE RECORDER.

NEWBERN:

WEDNESDAY, MAY 27, 1835.

Those who make remittances should mention not only the names of the persons for whom they remit, but also those of the post offices at which their papers are received.

Our correspondents will please have a little patience. We have yet several communications on hand which we have been compelled to defer for want of room.

SLAVERY.

We take the following item from a paper published in Boston, called the New England Spectator.

"Slavery no sin.—The editor of the Biblical Recorder, a baptist paper printed in Newbern, N. C. wishes some one to refer him to the precept in the christian code, that forbids slavery. We think our brother of the Recorder must have an expurgated Bible to ask such a question."

Of the editor of the above named journal we have no knowledge more than what may be gathered from a few newspaper paragraphs. We presume, however, from his manifest inattention to truth, his evident want of candour and christian courtesy, and his frivolous and unseasonable attempt to substitute ridicule for evidence, that he is not a minister of the gospel.

We have often thought that if those who make so much noise about slavery, would take more pains to inform themselves on the subject, would adhere more closely to the spirit and the letter of the scriptures, and would labor more to extract the beam from their own eye, they would exhibit a course of conduct much more becoming the gospel, and much more conducive to the general good, than what we are often compelled to witness.

As it respects ourselves, we wish to know the truth on this as on every other point of similar importance; and having known it, we wish to set it plainly and faithfully before our readers. If our slave-holding brethren are living in the habitual violation of any precept of the moral code, it is a matter of the very first importance that they should be apprised of it; and being apprized of it, that they should repent and reform.

gold with the same breath. If our southern brethren are christians, they are certainly not wilful transgressors of the moral law; and if, on the contrary, they are wilful and habitual violators of the moral law, it is obviously an abuse of language to call them christians.

All we ask of the editor is, that he will publish our remarks. But against the unfairness of making remarks, and, at the same time, withholding the article remarked on, we do, we shall ever protest.

ADVICE REQUESTED.

A worthy correspondent has written us requesting our opinion on the expediency of introducing a "long table," at which the disciples may sit down while partaking of the Lord's supper; stating at the same time, that an attempt to introduce the practice had already produced a considerable amount of unpleasantness in the church of which he is a member.

In compliance with the above request we would simply state the following:—No alteration can be made in long established usages, how important so ever it may be, without having to contend with some opposition, and without giving rise to a corresponding degree of discontent. On this account no such innovations should be attempted, unless the proposed advantages should afford at least a full and certain equivalent for all the evils to which they would be likely to give occasion.—With these principles in view it is proper to ask—What evils and what advantages might be anticipated from an attempt to introduce the practice in question? On the one hand, would in all probability follow discontent, opposition, controversy, diversity of practice; and possibly, division of churches, alienation of friends, and general discord. If we understand our correspondent correctly, these results have partially ensued already; and no one needs to be told "how great a fire a little matter kindleth." On the other hand, as an equivalent for all this, what advantages are proposed? It is said it will be more convenient for the deacons. Allowing this to be the fact, which by the way we very much question, we would inquire—can a little convenience on the part of the deacons be anything like a compensation for even the smallest dissatisfaction in the body of Christ? To us it appears that to this question there can be but one answer. Under these circumstances of the case, were we to give advice, we should certainly recommend our brethren to attempt no innovation; but to continue in this respect the same usage which we believe to be universal among our churches, and which by them has been observed, so far as we know, time out of mind.

MEETING OF STUDENTS AT WAKE FOREST.

When the reports alluded to below first became known at the institute, they were regarded as a childish and ephemeral slander, wholly unworthy of serious consideration. But repeated communications from respectable sources, gave assurance that these reports were eagerly seized upon and zealously propagated by the enemies of the school and in too many instances credited by the wavering and suspicious. These facts convinced the young men in the institute, that it was due to themselves, to the institution, to the professors, and to all concerned, to take prompt and effectual measures to stop all misrepresentation and misgiving on the subject.

It ought to be known that the persons who originated the slander alluded to, ascended from the institute, that they went not immediately to their homes, but to Petersburg, Virginia; and that they were induced to desert the school not for the sake of better fare, but with a view to carry into effect a project having altogether a different bearing.

It ought to be known also, that the table at the institute is furnished, not at the expense of the professors or the steward, but at that of the institution; that the professors uniformly partake with the students; and that those who provide and superintend the fare, have an interest in common with the students in relation to both its quantity and its kind.

WAKE FOREST INSTITUTE, May 13, 1835.

A general meeting of the students of the Institute was called this morning in the chapel. The object of the meeting was to take into consideration the contents of a letter received from the eastern part of the State. This letter stated that there were reports in circulation prejudicial to the interests of the Institute: viz. It is said that we, the students, are dissatisfied with our present situation—that our food is coarse and not good—that we do not get enough to eat—and that we are anxious to return to our homes. After this letter was read, the meeting was regularly organized by calling Mr. J. C. Dockery to the Chair, and appointing Mr. R. M. Noxon, Secretary.

It was then Resolved, That a committee of five be appointed, whose duty it shall be to draw up resolutions in reference to these reports, and present them for the decision of the meeting.

The following gentlemen constituted the committee, viz: H. K. Person, J. W. Hoskins, T. J. Rayner, G. Washington, and E. Burns.

The meeting was then adjourned till two o'clock. Two o'clock.

The students again assembled according to adjournment, when the committee made the following report:—

Resolved, That our food though plain is healthful and good, with such occasional delicacies as circumstances will admit.

Resolved, That our food is in the greatest abundance, that our wants are well supplied, and that there is always an evidence of this remaining when we rise from the tables.

Resolved, That though we should be pleased to see our parents, &c., yet we are not anxious to leave the Institute—that we have come here for an education, and here we wish to stay until this object be accomplished,—in a word we are a happy family, all reports to the contrary notwithstanding.