BIBLICAL RECORDER.

From the Baptist Magazine. BURMAH.

AVA

An arrival, a day or two ago, brings us fresh intelligence from Barmah. It is, on the whole, cheering; but our joy is mingled with sorrow. One of our beloved missionaries, Miss Cumin the letter of Mr. Brown, which is inserted be-5th to June 9th,) we make the following extracts, omitting such parts as have appeared in his letters before.

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 sen- life. timent. The universe has no creator or governor-the earth, air, fire, and water, are four elements, which have eternally existed, and are selves-a misapprehension of these laws has led men to the adoption of sentiments contradictory nated from a misunderstanding of ancient lethus you sunder every bond by which society is er class of society. held together.

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 imto seek a morsel of rice at the hand of charity .-to their minds principles of piety and virtue - who are dead in trespasses and sins. Here, prisoners of all classes are thrown into one common prison, as completely horrible as any place can be, and perhaps exceeded by no other, unless it be the dangeons of the Inquisition. The keepers appear to be monsters in the form of men, divested of all the common properties of humanity.

Interesting Visiters 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, mings, is no more. Particulars will be found hearing that there was a foreigner who taught a new religion, and gave sacred books to the peolow. From Mr. Kincaid's Journal, firom Feb. ple, he called and obtained a book, which, on returning home, was read by all the neighbors .-The husbands of these females were so interested in what they read, that they had sent their wives in search for more books. I read passages from the View, and explained on the character of that God who made all things, and on the nature of that atonement which saves the soul from hell, and secures the blessings of endless

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 continually undergoing new and constant trans- visit neighboring towns, and preach Christ and formations, dependent on laws inherent in them- 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 in themselves, and destructive to human happi- the government of the empire. If there is no abness-the idea of a Supreme Being has origi- solute interdict laid, I shall rejoice; for, in a quiet way, much may be done towards undergends, which only designed to extol the glory mining the foundations of idolatry. Public opiand virtues of kings and heroes !- these are the nion is evidently setting in against idol worship sentiments which he advanced and defended with Its folly, its downright stupidity is so much felt place, and gave us a particular account of the apno small degree of skill. I admitted that all re- that intelligent Burmans, who have read our ligions in which visible objects were worshipped, books, will not undertake its defence. Illustrahad originated in the ignorance and depravity tive of this fact, I will mention a circumstance of mankind; and, on the other hand, I contend- which occurred a few days ago. The chief Seed, that the existence and universality of religion cretary of the Mekera prince hearing meremark was a strong argument in favour of a Supreme on the blindness and folly of mankind, in making Being, and of man's accountability to that Be- idols and worshipping them, while the God who ing; if not, why is it that these sentiments form made all things, was forgotten, quickly replied, the basis of all religions that exist? If there is no that he did not worship idols, and that such wor-God, there is no law; and, if there is no law, ship was only fit for stupid people. Such rethere is no difference between vice and virtue; marks are often made by persons among the high-

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 pression. At evening, took a walk near the pa- and, at the close, asked many questions, which lace enclosure, and was affected at the sight of indicates a desire to know clearly the way of many poor wretches in chains, wandering about life. 1 am more than ever convinced that the simple exhibition of the Gospel of Christ, how-How widely different the situation of prisoners ever foolish and inefficient in the eyes of the in America; furnished with food and raiment, world, is the sure way to the heart of man, and ready fainting church in Rangoon. Persecution kindly treated, and every effort made to instil in- the all-powerful weapon which awakens those has indeed already commenced among the Karens

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." Bro. Webb, also writes from Rangoon, "Send me round a good supply of the Catechism and View : for new inquirers they are almost indispensable :" by which I infer that he has some new ingirers.

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. The success among the Karens is not to be forgetten .-When in America, I supposed, and I believe it is stand Mr. P. is to start in a few days, and will an opinion generally entertained, that the majority of the Karen nation are confined to Tavoy and its vicinity. But there are one or two small churches of Karens about 50 miles north of us: the principal of which is at Chummerah where Miss Cummings labored : and in the vicinity of Rangoon, there are vast numbers of this interesting people. A spirit of inquiry has been lately excited among the Karens in Burmah Proper; and some three or four of their fellow countrymen, belonging to the church at Chummerah, felt a strong desire to go among them, and communicate to them the Gospel; and they accordingly left their families, schools, and preached to them Jesus. The consequence is, that inquiry increased, and in the judgment of charity, many have passed from death unto life. After laboring 5 or 6 months among them, parent work of God among them : they wanted a Teacher to come and baptize them, and teach them the way of life more perfectly. He said there were two hundred and ten who gave good may be supposed to make, there is evidently a profession of religion !- Am. Bap. glorious work going on among them.

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. Were it known in Rangoon, under whose juresdiction the Karen villages are subject, that a white Teacher was among them, the consequences might be fatal, themselves, and three individuals have been obliged to pay 117 Rupees, or \$50. The work seems to be progressing in its own strength, without the assistance of a foreigner; and until reli-gion is tolerated, or at least until it is far tolerated, that they will cease to lay viol at hands on heretics, the present is thought to be the most prudent course. They are hopefully converted by the instrumentality of their own countrymen, and all is gained that we could desire under present circumstances. Thirty three have been baptized in Rangoon

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 Gallatin \$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 selfdenying and truly benevolent enterprise as a Missionary in the new and interesting field to which he is destined. We undergo by the way of New York .- Amer. Pres.

FROM AFRICA.

We have received the Liberia Herald, of Feb. 28, 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. This school is established on the Junk River about midway between this place and that. The account Mr. went and spent several months with them, set up Titler gave of the extreme anxiety evinced by the natives for the instruction of their children is truly gratifying.

We are pleased to state that a fifth Baptist church in Liberia was constituted at Caldwell on 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 Moungevidence of grace, and wished to be baptized. This Swa-Moung, the Burman convert, who returned man, (Pah Lah) is considered one of the most ju- to his native country in the ship Cashmere, last Judicious assistants. Since his return to this place, ly, he was greeted by the pleasing intelligence that many have visited Rangoon, and have been bap-tized by Bro. Webb. Making all necessary al-was an idol worshipper when he left, had become lowance for error in judgement, which a native a convert to Christianity and had made a public

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 .- equivalent for all this, what advantages are pro-And what has been done in Missouri may be done posed ? It is said it will be more convenient for in other states. Let the friends of God offer the prayer of faith ; let them cultivate a spirit of kindness towards these people ; and let them be prepared for special pecuniary sacrifices, and we shall hope the best respecting them .- American Baptist.

THE RECORDER.

cold with the same breath. If our southern breth. ren are christians, they are certainly not wilfn! 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 ma. king 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 request. ing our opinion on the expediency of introducing a "long table," at which the disciples may a

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 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 he any thing 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.

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

Sabbaths in Burmah.

* 16. The dawning of another Sabbath reminds us, most forcibly, that we are in a land under the Safe arrival of the Cashmere, at Amherst-Misdominion of the prince of darkness. The driving of carts, the trampling of horses, the incessant chattering of men, women, and children, are deafening through the whole day. When, oh when will the sublimity of the Christian Sabbath be understood and felt in idolatrous Burmah! Several of our heathen neighbors underthe Lord's day, unless it be to sit down and listen to the preaching. The Burman week is divided into seven days. The first day of the week is the Christian Sabbath. The Burman worship days are governed by the moon, and they occur every eight days. The day of the full moon is the most sacred among them; yet it is observed as the Papists observe the Christian Sabbath than on all others.

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. He said an infint child of his had taken the small pox, and could not live many hours. He wished, therefore, I would go to his house, without delay, and baptize his child. I said, "Why do you wish your November, when a letter was received in town child to be baptized?" "That it may not go to from Rangoon, informing us of her sad fate. hell." "Did not Christ come into the world to save men ?" "Yes." "How, then, do you expect that baptism will save your child?" "Does not the world say, 'He that believeth and is baptized, shall be saved ?" "It truly does; and, if your child believes, I will baptize it immediately." "The child cannot believe, but I wish you to make the Captain prisoner, and take him to Calwould come. I will give any thing to have my child baptized." "I cannot do it, and it will do vour child no good." "My church baptizes all children, and so does the English church." " I know they do. They took it from the Papists and it is hard for them to give up the tradition, just as it is hard for the Burmans to give up the traditions of their fathers." " I shall feel better to have my child baptized before it dies." "Why would you feel better ? Not because you find it in the word of God, but because your fathers practised it." "But I wish you would come. It will do no hurt, if it will do no good." "I am sorry you are so distressed, but I can help you no other way, than to commend you to the word goon, where they were again apprehended, exof God." This man, with all his anxiety about amined by the English Resident there, and sent these heathen shores, until the whole length and the salvation of his child, lives, in all respects, like the heathen. Greeks, Portuguese, and Armenians, are grossly immoral in their lives, and are more treacherous in their dealings than the heathen. Here in Ava, intelligent Burmans are often alluding to this fact, when they feel the foundations of heathenism crumbling beneath their feet. Views of the World to come. 23. Lord's day morning, had nineteen at worship, and eighteen in the evening; Three inquirers staid some time after worship, and repeated much of the discourse, which was founded on the parable of the rich man and Lazarus. They appeared much struck with the idea that the joys of heaven and the miseries of hell will be eternal. In the mythology of the Burmans ransmigration, is a prominent feature. Change is inseparably connected with existence; and he who enjoys the most perfect happiness to-day, is tiable to be plunged into the lowest abyss of mis-ery to-morrow; therefore, annihilation is the only supreme good.

"Pity the nations, O our God; Constrain the earth to come ! Send thy victorious truth abroad, And bring the stranger home."

'My word shall not return unto me void," is cheering promise in this land of trial.

GOOD NEWS.

sionaries 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 stand us so well that they never call upon us on pleasure : but perhaps they will make the same complaint of us, and they think, with as much propriety. Our hearts are encouraged and our hands are strengthened in our labors by testimonies of the remembrance of our friends. We hope, however, they do not neglect to pray for us, though they do neglect to write. A circumstance has lately occurred in this part of the world, which will deprive them of many letters and of much news: and there may be a thousand circumstances panied by Bro. Brown, in order to remove his expurgated Bible to ask such a question." -by committing more wickedness on that day on the other side of the globe, which are good and goods. They have taken with them a large supsufficient reasons why we do not receive commu-

nications oftener.

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. Nothing was heard from her until about the 1st of

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 cuita. They probably, however, had no such intention ; for they soon ran the vessel ashore, stabbed and threw. overboard those who would not favor their designs, plundered and set fire to the vessel ;- the unhappy Captain and boy perished in the flames.

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 Ranto Calcutta, where they will receive condign pun-ishment. The vessel had about 60,000 rupees, or 27,000 dollars in silver, belonging to individuals in this place and Rangoon.

Summary of lost letters.

As I did not keep a copy of the letters I then

Death of a Native Preacher.

We have just heard, also, that Ko Ing, the native pastor at Mergui, is no more. He died on the 20th of October, and was buried in English form by a detachment of artillery stationed there. He is said to have been one of the Church's brightest ornaments in this heathen land. The past year has been distinguished also, by other, changes,

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. The heat of Ava was too much for her slender constitution to endure. Bro. Cutter has returned to Ava, accomply of Tracts which they intend to distribute on

the way to the thousands of villagers scattered along the river Irrawaddy.

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 superintendence of Mrs. Cutter and Mrs. Hancock, purely native. These last that if he would convince his slave-holding brethare not much in appearance ; the children are instructed in reading, writing and spelling their own languages; some of the boys have attempted to write composition ; and although they make but their productions. Great attention is paid to their not the advocate of slavery; nor have we said, instruction in the principles of religion.

Joy on the Arrival of Missionares.

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 Maulof giving the hand of welcome to our dear missionary friends. You may be assured our hearts were filled with gratitude to God, for this accession to the cause. They are all apparently much any form expressed, which proves it to be immor- anxious to return to our homes. After this letter engage; and my prayer is that they may all be useful in winning souls to Christ. We are all busy in getting their baggage and the freight on shore, and I cannot write much more. We should be happy to see many such ship loads coming to more closely to the spirit and the letter of the scripbreadth of the land shall be filled with the light of life. I have received many letters from my friends, and must here ask their patience until conduct much more becoming the gospel, and much I have time to notice them as their kindness demands.

Yours in the bonds of the Gospel,

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. They shall appear as soon as practicable.

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

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 Petersburg, Virginia; and that they were induced to courtesy, and his frivolous and unseasonable attempt to substitute ridicule for evidence, that he is not a minister of the gospel. It would be well, different bearing. however, for this gentleman abolitionist to know, ren that they are living in the practice of obvious sin, in the manifest violation of a moral precept, he must employ something more cogent than poor work of it, there is a marked improvement in sneers, or scoffs, or misrepresentation. We are

as we have been incorrectly reported, that " sluvery is no sin ;" but we do say that if there be a precept in the christian code plainly prohibiting slavery, it has thus far escaped our attention. And as this editor has thought proper gratuitously to mein and came in sight of the American flag on interfere in a matter in which he had no personal Sabbath morning. We soon had the happiness concern, we now put the case plainly to himself, and demand of him, not sneers, nor evasions, but the inspired precept, or the divine prohibition in

We have often thought that if those who make so calling Mr. J. C. Dockery to the Chair, and ap-pointing Mr. R. M. Noxon, Secretary. much noise about slavery, would take more pains It was then Resolved, That a committee of five to inform themselves on the subject, would adhere be appointed, whose duty it shall be to draw up resolutions in reference to these reports, and pretures, and would labor more to extract the beam sent them for the decision of the meeting. from their own eye, they would exhibit a course of The following gentlemen constituted the com-nittee, viz: H. K. Person, J. W. Hoskins, T.J. Rayner, G. Washington, and E. Burns. more conducive to the general good, than what we The meeting was then adjourned till two o'clock are often compelled to witness. As it respects ourselves, we wish to know the truth on this as on Two o'clock The students sgain assembled according to adevery other point of similar importance; and having journment, when the committee made the follow known it, we wish to set it plainly and faithfully ing report: Whereas, there being certain reports touching us as students of the Institute, it is therefore press my gratitude for this testimony of your re- before our readers. If our slave-holding brethren membrance of me. I am sure I do not deserve it. are living in the habitual violation of any precept particularly respecting the religious state of the Mission; being almost entirely confined to the Weith better idea of my feelings. Mrs. Hancock also heartily joins with me in the above.—Christian being apprized of it, that they should be apprised of it; and being apprized of it, that they should be apprised of it; and Resolved, That we are perfectly satisfied with our present situation, and that we are happy as students of the Institute. importance that they should be apprised of it; and being apprized of it, that they should repent and reform. The idea that a man may be an approved circumstances will admit. of Tracts which have been issued, I may be al-lowed 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 the same letter he says, "there never was a greater call for Tracts than at the present time. How many of these applicants inquire from mere curiosi-ty, is known only to Him who knows all hearts. The Rev. Mr. Pitts, accompanied by the Rev. Ms. Ott. 16, 1833, saying indicator defray the expense of the contemplated many of these applicants inquire from mere curiosi-ty, is known only to Him who knows all hearts.

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 seriousconsideration. 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. The following seasonable and dignified proceedings on the part of the students, will not only be egarded as an unanswerable refutation of the ridiculous charges against the concern, but will be very ap to prevent a recurrence of similar conduct in future. We state the above from personal knowledge, having been incidentally present at the time when the proceedings referred to took place.

It ought to be known that the persons who originated the slander alluded to, assconded from the institute; that they went not immediately to their homes, but to desert the school not for the sake of better fare, but with a view to carry into effect a project having altogether a

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.

WARE 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 situaion-that our food is coarse and not good-that was read, the meeting was regularly organized by

, 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. My situation does not qualify me to write very

Spreading of light. From all I hear and see, and from the amount of Tracts which have been issued, I may be al-

R. B. HANCOCK. .P. S. Dec. 13. I have just received a bundle. of books from you ; and I cannot find words to ex-

METHODIST MISSION TO BUENOS AVRES.