# The Sabbath Recoroder. 



## THE SABBATH RECORDER

## (Tl) $\mathfrak{S a b b a t l}$ ) $\mathfrak{R e c o r d e r}$

## tue burman misson.

We love to think of the Burman Mission, be-
cuase. it is marked with the hand of the tord
Like other great events of Providence that have wrought he most important revolutions and re-
formations of nations, it was commenced under a combination of circumstances which no man or
body of men could have devised or brought about. It was the working of that hand which "makelh
the wrath of man to praise Him, and the remain-
 ful, and heir wings full of eyes., Whithersoever
the spirit was olo go they went:" In the month of June, 1806, a most tragical
meeting took place among the native troops in the employ of the British Government at Velore, in produced by an order from the officers of the caste while on duty. The family of the dethron ed Sultan, Tippoo, took advantage of this order
and represented to these ignorant Hindoos, "tha it was but a prelude to compelling them altogether
to obliterate them-nay, to renounce caste and embrace the religion of Eesa." The general alarm which this event awakened throughout the Britis
East India possessions, although it occurred thousand miles from the Sera
ed a favorable opportunity fo
"Those brainless wiss! the baptized infidels!
The worse for mending, washed to fouler stains, who at that time swarmed throughout the Eas
India military and civil service-who hate and dread the spread of evangelical religion, not only
in India, but in all other parts of the world where they are-to represent that "the introduction of
Christianity among the natives was dangerous it the Indian Empire.". Accordingly, on the 23d
of August, 1806, when James Chater and Will iam Rofinson, with their wives, Baptist Mission-
aries from England, arrived at Calcutta in th American ship Benjamin Franklin, Capt. Wickes, police office, some demur was made to their being permitted to proceed to Serampore. Althoug
this was overruled by the interference of $D$ Carey, yet subsequently an order in council wa
issued commanding Messrs. Chater and Robinson to return home, and refusing to give Capt. Wickes
a clearance unless he would take then back with him. This arbitrary order was afterwards withresenting that it was an interference with the Tights of the Danish Government ; and Captai the American nation. "As Government, how-
verr, appeared to be dissatisfied with the continu ance of the Lwo missionaries, to remove every sub-
ject of complaint as far as they could, a new mis pated"
On the evening of Nov. 7,1806 , a'meeting wa held in the mission rooms at Serampore, on
subject of the obstruections to the progress of th gospel in the presidency of Bengal. Two of the
brethren engaged in prayer that God would give his word free course, that it might be glorified,
Dr. Carey made a short aldress ; then the ques tion respecting a mission at Rangoon was reviv-
ed; and brethren Riciard Mardon and James
Chater declared in a manner that melted all their hearts, that they were willing to undertake the
work. Brother Mardon spoke much of his insufficency, and brother Chater of his being willing
be offered up at Rangoon for the name of that these two brethren should go without their turn, when farther steps should be taken. Thei tain of which was a Portuguese, a very kind The weekly prayer meeting at Serampore, on the
13th of January, 1807, was particularly directed erful in prayer. The brethren could not help a peculiar manner. January 24th, these firs evangelical missionaries to Burmah sailed from port me ; and grant that II mayy noithor- olriut
back from thy service, nor faint under it! an brethren, cease not to pour out your hearts be fore God for the mission at Rangoon, and those
who are engaged in it." Hitherto the missiona ries, although in a heathen land, had been und ernments. They were now venturing into the territories of a despotic and sanguin
Who can wonder at their solicitude? After a passage of eighteen days, they arrive
safely at Rangoon, in the affernoon of February 10th, 1807. On the 11th they called on Shawin a friendly manner. After collecting all the in its productions, government, laws, religiountry, and the facilities for establishing a mission, they relurned to Serampore in the Helen, where they
arrived May 23d. On that day they sung with
their brethren and their wives,

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Their?report was that "all things seemed to say we shall have a mission at Rangoon ;" and it was
determined to renew it as soon as the rainy sea-

## to return. Mr. Chater felt like Caleb when he said, "Give me this mountain, Hebren, in which the children of Anak dwell!". The very gbject which made the other ten spies draw back, put fresh vigor into him, and constrained him to per-

 Mr. Mardon declining the undertaking, it waagreed to make it a matter of prayer for fifteen Hypothetrical Baprism.-A correspondent of
he Christian Watchman tells of aninteresting cas the Christian Watchman tellsof an interesting case
of hypothetical baptism which occurred some
months ago in a town of Massachuselts. It seems hat a man who had been educated a Roman Cathotic was converted to Christ, and made ap
plication for admission to a pedo-baptist church not whether he had been christened, he having neither remembrance nor record to prove it. How
ever, when the time arrived for his admission
the church, the clergyman adopted a novel pla to insure the baptism of the candidate, and ye baptist. Leading him up to the basin of water applize thee," \&c.; then he sprinkled upon him
the usual quantity of water, and so ended the
the american sabbath tract societt. It was the intention of the American Sabbalh
Tract Society, in connection wih the Seventh-day Baptist Missionary Association, to have kept a ice of the two Societies during the most part whol of the yoar past. They were, however, di
appoluted in oovainin. ....h sired. Bro. Alexander Campbell finally accepted a joint agency for the Eastern Churches; Bro
Samuel Davison likewise for the New Jersey Churches; and Bro. Varnum Hull for the Churches
in the State of New York. The two forme in the Slate of New York. The two forme
brethren have confined thirir attention almost ex clusively to the advancement of the object of the
Missionary Association-the establishment of the Foreign Mission. The later brother did not com-
mence his tour until the 5 th ult. His first monthly report to the Board of the Tract Society is just sub-
mitted, and from it two or three extracts are made, partly to show the utility of such labors, and partly
to show what is the effect of the presentation o truth among the simple-hearted inquirers after to greater diligence, and to greater sacrifices fo Board would most gladly continue him or anothe person in the field, agitaing their funds for the en
the neessity of husbanding the largement of the series of Sabbath publications
They contemplate issuing, at an early period, new and revised edition of George Carlow's work entitled, "Truth Defended." They wish also, a
soon as practicable, to re-publish a work written b Edward Stennett, (the father of the Stennett fami ly,) in 1664 . In order to publish without embar rassment these works, together with some smalle which it is hoped will be forthcoming.-But I will no longer detain the reader from a few extracis.
from Eld. Hull's report. $\quad$ Paul Stilaman.
"Second-day evening, Feb. 10, by request,
preached on the Sabbath question, at wher preached on the Sabanh keeperss reside, the Meth
twa families of Sabal
odists giving us the use of their house for the oc. casion. Notwithstanding there was another meet
ing in the village, and two town caucuses - and
religion stands a poor chance with politics in thes times-There was a respectable number present,
good attention paid, and a good degree of interes good attention paid, and a good degree of interes
manifested I I preached until 9 oclock, and hen
asked pardon for detaining them so long. Some said that no apology was called for, and that in
would proceed, they would stay another hour would proceed, they would stay another hour.
After the congregation was dimisssed, sone of our
first day friends were heard to say, that few such Arst day friends were heard to say, trata few such
sermons would bring hem over. It may b
thought to be egotistical to o ive these statements thought to be egotistical to give these statements,
but the truth of the matter is, that such is the sim
plicity of the subject, that a man of moderate abili ties can place the question in a most ndisputable
light. A number of our firs-day friends were free
to say, that the arguments brought were unanswer light. A number of our first-day friends were free
to say, that the arguments brought were unanswer
able, and amongst this number was one in high
"Fifth-day, Feb. 12 , leff for - . Stopped at

- twelve miles distant, in time to obtain th


## use of the school-housse fort the evening, nad gave notice through the school that I would lecture there

## that evening on the Sabbath question, announcing myself as a Seventh-day Baptist. Considering mesposs








 other time to suit his convenience, and then ca
vass the whole question as we might be able, he
des dasclined, saying that he was not prepared-whie
dy the way, he need not have said, as I had al
ready become well convinced of it. The peopl
seemed anxious to hear and I was invited to sta and lecture in that vicinity by different individuals.
When it was known that $I$ had tracts, some looked

## A Grand Dress and Masked Quarteroon Ball <br> Doors open at eight o'clock Weapons are prohibited.

Internal Slave Trape.-An important move ment, losilie to the internal slave trade, has lately red to a committee of the Assembly of that State ing too numerous for the interest and comfort of the cilizens; that non-resident planters send thei
slaves among them and withdraw the proceeds o
their labor to be expended in other States ; that as popular opinion is setting against the continuanc of slavery in Kentucky, Virginia, and other States this class of population; and that, therefore, it it niecessary to prohibit, under seve

| and there is scarcely any form of death regarded as more terrible, or any class ans who are regarded as more guilty than oo kindle the fire. But a case of burning recently occurred at Albany in the State York, which seems to have excited but mathy for the sufferer; or indignation toe fire-kindlers. The mournful story is told in the following extract from the Citizen. It is only necessary to add, that subject of it was most effectually 'put out;' geen placed in the watch-house to rave the night, he died early next morning, a the fell destroyer who has sent his mill. premature and loathsome grave. Here ry: <br> uardians of the night were not a little surhear from a lowly gutter, a few nights sharp earnest cry-"Put me out!" "Put !" On drawing near, they found a lusty tting upon the curb, with his feet in the nd leaning against the iron post of one of lamps. It was poor Tim Lightbody, and rs of the delirium tremens had overtaken ge gutter. His brain was on fire, and his rning up with rum. And now, as he ack against the post, so that the full glare illiant gas-light shone into his wild and it inos an imp of the distillery whispered in a condition to listen to the gnd por g sprite, and as it disappeared down the a bottle, he lified up his voice and cried |
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|  |  |
|  |  |

"Put me out! Put me out! Fire! Spon.ta-ne
ous combustion has, has, took place! I'm in light blaze, sir 1 A way, away ! - ye, wiry goblins
I know yeall! Ye are matches; Lucifer matches Ye set me in a blaze! Put me out! Water! Wi
ter! Blow in my my, ears, if they ain't burnt out
Blow down my ihroat-quick! I's s red-hot! Oh
somebody put me out! Put me out! ! Encouraging from Sottiern India.-Bisho Wilson, in reply to inquiries, from an English So-
ciety for the Propagation of the Gospel, gives the
following encouraging aco following encouraging account of the progress
Christianity in India:"I am much confirmed in my hopes of the in.
finitel important consequences of this awakening
of souls at Tinnevelly, because it appears precise. ly to resemble that at Krishnaghur, under the
Church Missionary Society, which began six o
seven years since. The work is one ; but in Tinnevelly " the word of the Lord runs" as
were, and is "glorified" more rapidly and to a fa
wider extent; wider extent ; the inquirers and converts of thi
and he Church Missionary Society, amountin owabout thirty.five thousand altogether. Such
awaenings have not ofien been surpassed sinc the days of the Apostles ; and there seems every
prospect of all the south of India, containing mil
lions of souls, becoming ere long the Lord's."

Religion in Florida.-A Baptist clergyma
in Florida has written to a benevolent society for books and tracts to circulate among the people in
his neighborhood. If he gives a true picture of their spiritual condition, they cerlainly need assis
ance. He writes as follows :"There is not"a single church of any order
within 50 miles, and no post office within 60 miles. of the people who have come to years of maturity,
never heard a sermon or saw a sacrament admin
net never heard a sermon or saw a sacrament admin-
istered. They have a few Testaments, and Bi
bles ar. bes are still more scarce. Many have grown to
manhood, who have never heard the scriptures
read, and what is worse, they cannot be persuad-

Northern Apologists for Southern SLA
verr.-The following paragraph from Clay's
$\square$
ern neighbors. It is in answer to a corresponden
of the Louisville Journal, who had volunteere an assault upon the opponents of the domestio

## "It is this miserable duplicity of northern me

 Which lowers them in southern opinion, and makethem ofien so powerless when they might com Religion, education, habil, the in induences of cen
turies-all make them loathe it. Why ffect, then, to be its apologists? Why stand up apect, ithen de
fenders? The south does not ask it. Her intel
ligent met ligent men know what the north is-how its hear
feels, and its mind thinks, on the subject, and they can only despise those of their people who
cater to their prejudices, or defend their ultraisms
Silencel Silence! Silence! is always safe, and ler us have
that a housand times, rather han the oold.bloo-
ed, caloulating villainy which sells or sacrifices
a birth-right gained and or placen through toil an
blood, for a popular name which tramples
right


Sunday in New.Orienns.-A corresponden of the N. Y. Tribune, under date of Feb. 231 sary of the birth of Washinglon, was celebrated and proceeded out of town, where they engaged
in a sham fight, and concluded with a off the proceeds of the slaughter by the butcher the day previous. The day was most mild an
serene. In town, the streets looked as thoug events drawn off the floating population.'

## stated some weeks ago, that the Common Counci

 of the City of Cincinnati, Ohio, had passed aordinance prohibiting the Jews from enending wares on Sunday. A case has been tried in Cour on an alledged violation of the ordinance, which
resulted in a decision that the ordinance itself was unconstitutional. This is right, and we tru
it will serve as a warning to others against tramp ling upon the Constiution in their zeal to subserv


The Legislature of New- Jerisey and thiz Venth-day BaptisTs.- The following extract
from the proceedings in Assembly, on Tues. Sabbath Legislation is not yet dispesject We doubt whether it will be so disposed of llowed their reasonable request, to enpppy ete equal
ivileges with those who observe the first The revision of the bill for the suppression of
and immorality, the consideration of which
postponed in the early part of the sesion was taken
"Mr. Ca

## MMr. Cannon reminded the House that a large number of peititions had been sent from the Seventh-day Baptists for a modification of the

 aw respecting the observance of the Sabbuth,nd in accordance with their wishes, a motion had been made to strike from the provision in
 at they can do their work any where.. Hert; felt assured that if this amendment could now be
nade they woutisfed.
MM. Scudder said that he had found by look. "Mr. Scudder said that he had found by look-
at at the laws of other States on this subject gat we were much in adrance of them: our
hw was much more liberal and favorable to hese people than any other. The petitions istent with their rights. A majority of the peo.
le had deterrined upon one day as the Sab. ath, but these people seemed to be disposed,
a minority, to override the majority and less we design to break down the designation
ny day for the Sabbath, we had better let the yocated by Messrs. Cory and Phillips, opposed
by Messrs. Townend, Bilerifack, and Pruden,
and finally losts, and the bill ordered to a third
readiug." CAPTURE OF AN AMERICAN SLAVER The following is too dreadful for the contem-
ation of humanity; but when we reflect tha the infliction is not only upon humanity, but crime, it fills one with horror, and causes him to
feel as though it would be an improvement of associations, could he sever the ties that bind him
his race, and affliate limself with the legion. at once made their abode with the man among he tombs. No language can express the
pitude and guilt and horror of such conduct to call it wicked, diabolical, devilish, is too tame
and to describe it in language proportioned to lowing from the deepest hell and in the speech glowing from the deepest hell and in the speed
of the mostskilful forked tongue demon of whicl
perdition can boast. But this was an " American Slaver! Nol
nly an American Slaver, but she was " of Phil. delphia !" yes, she appears to have been fitted Who owned her? Which of the Philadelphil
merchants owned her ? Who among Phidad. hia gentlemen designed to have put the fruit
that voyage, the price of the tears, sighs groms of that voyage, the price of the tears, sighs gronns,
misery, blood and death into his pocket, and to have feasted and made himself happy upon the hame of that Philadelphia floating hell.

communicated
We since lea
rested and ba
"The hous
Supervisor of Lake, about ff
by some one
Van Ness, hi
cilain and are
No farther part
assigned for the
ran about sixi
and she fell d and she fell d
go up stairs for
about two yea sucueded inik Foreion Ne
erpool brings
however, of any Sir. Robert
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