

THE BAPTIST.

would recall the Mexican squadron from the blockade of Texas, and order it to Vera Cruz and Camanche, for the protection of the Mexican trade. It is said that the priests were generally opposed to the system of measures proposed to be adopted by Bustamante, but that a majority of the army and nearly all the people were in his favor.

A majority of the members of the Congress lately chosen, were supposed to be against him—but his party comprehended a vast majority of the talent, and no doubt was entertained that his friends would prevail.

Santa Anna was still at his Hacienda of Manga de Clavo, in the neighborhood of Vera Cruz. He had asked passports from the government to go to the republic of Colombia—the passports had not been granted, and it was thought he was not an earnest requester. He was accused of attempting to excite tumults in the country, and in fact, letters from him had been intercepted, addressed to persons whom he was striving to excite to insurrection.

The officer commanding the French squadron that had appeared off Vera Cruz, was in the city of Mexico, to seek redress for injuries inflicted upon French citizens in Mexico—the letter, from which we derive our information, says that Bustamante had informed him that the moment the government should be organized under his auspices, he would repair the wrongs complained of by the French government, to the fullest extent—not only those, but the complaints of all the foreign governments, and the French commodore had determined to remain in the city of Mexico until Bustamante was placed in office.

Colonel Alonzo, formerly Aid-de-Camp to Santa Anna, was daily in close consultation with the officers of the government, and it was believed he had betrayed the secrets of his ancient patron.

From the Boston Courier, May 3.
THE TIMES.

Within the last two days we have had some failures, but none of such large amounts as we were obliged to notice last week; and it is probable that the houses which have stopped are able to pay every dollar they owe, as soon as they can have time to arrange their affairs.

HOME.

As—"The meeting of the waters."

There is not to the fond heart a pleasure so sweet,
As is found where the kindred endearments all meet;
Round each other our purest affections entwined,
Like the tendrils and leaves of the clustering vine.

O but leave me the unbroken circle I love,
And I'll never again from its charms wish to rove;
For there's bliss in this refuge of hallowed repose,
That none but the home rescued wanderer knows.

But here, even here, may my gladness be hushed,
And my bosom bleed from o'er my hopes that are crushed;

While I mourn for the sad lot of genius and worth,
So soon to be snatched from the bright scenes of earth!

Sweetest home of my infancy! thought is a dream,
And years flit like moments when thou art the theme!
Yet the few that I've loved are still nearer my heart
Than all else that this prodigal world can impart.

M. L.

Nashville, April 26, 1837.

THE ORDINANCE OF BAPTISM.

By immersion, was administered on last Sabbath, in the afternoon, by Rev. Mr. French, of the Episcopal church in Portland, Me. This was not from a reluctant compliance with the wishes of a candidate, but we are happy to learn that Mr. French is among that portion of the Episcopal clergy who have a cordial confidence in immersion as the scriptural and most ancient practice, and are desirous to see its use restored in the church.

We had the pleasure of being present on this occasion. The day was fine—the course of people immense, yet an unusual stillness and solemnity prevailed, and this beautiful ordinance was administered with much dignity and propriety.—*Zion's Advocate.*

There will be a Meeting at Concord in Williamson county, to commence the Friday before the Second Lord's day in June. The company of brethren, especially Ministers is most ardently desired. It is hoped the meeting will be protracted.

S. G. MORTON.

May the 12th, 1837.

OBITUARY.

The subject of this notice, is Mrs. JANE L. GOSSETT, wife of the late Judge, the departure of her husband, she was buried by his side, in the grave yard at Mill creek Meeting House. One the first Sunday in November, the other the first Sunday in May. She too obtained a good degree, and great boldness in the faith, being well instructed in the kingdom of Christ, she felt a deep interest in its prosperity. By her death there is one less to grieve for the affliction of Joseph. Her brother in law seeing her fast sinking, asked her if she was willing to die. If it is the Lord's will (said she) I have no objection. She put off her abernacle with as much composure as a man would put off his clothes to sleep. "Let me die the death of the Righteous, let my last end be like his." In her death, two families of children, and her brothers and sisters, neighbors and Church with a large connection mourn their loss.

AGENTS FOR THE BAPTIST.

Tennessee.

- L. B. McConnico—Franklin.
- C. W. Sayle—Springfield, Robertson co.
- Felix J. Perry—Turnersville.
- Harril Carnoy—Clarksville.
- James Dabbs—Gallatin.
- William Moore—Trenton.
- Moses H. Prewett—Jackson.
- Wm. Mallory—Searoy's, Montgomery co.

- Elder Ja's H. Hall—McLemoresville.
- Elder Neville M. Lamplin—Lagrange.
- Elder E. Collins—Lexington.
- Elder P. S. Gayle—Brownsville.
- Elder John Bond—Hudrington's Roads.
- Elder S. Love—Church Grove, Knox co.
- Elder J. C. Martin—Pleasant Exchange.
- Charles Hickey, P. M.—Denmark.
- Elder John Wiseman—Green Garden.
- Elder Richard Taltafarro—Philadelphia.
- H. J. Anderson, P. M.—Toulon.
- Nathan Sparks, P. M.—Sparks'.
- Col. Wm. Martin—Dixon's Spring.
- B. M. McParland—Colton.
- William Wilks—Silver Spring.
- Dr. W. Lea, P. M.—Eaton.
- W. Estell, P. M.—Winchester.
- M. R. Lyon—Jonesborough.
- Elder Edjah Rogers—Sevier C. H.
- Eld. J. A. Leftwich—Mulberry, Lincoln.
- Elder Y. B. Altom—Altom.
- Thos. L. Hale—Warrensburgh, Greene co.
- John W. Record—Lonsburg, Marshall co.
- Elder Duke Kimbrough—Mossy Creek Jefferson co.
- B. Buckner—Cleveland, Bradley co.
- Elder Ja's Kennon—Rutledge, Grainger.
- John Morris—Athens.
- Elder Burrow Buckner—Calhoun, Kentucky.

- James Gholson—Wilson's Creek, Graves.
- Y. C. Blakey—Bowlinggreen.
- Elder Thomas Chilton—Trenton.
- Elder Temple Logue—Franklin.
- Elder D. Alcock—Paducah, Graves co.
- Elder Stephen Ray—Clinton, Alabama.

- Elder Benjamin S. Fant—Huntsville.
- H. H. Rocketts—Jonesborough.
- W. Leigh, P. M.—Leighton, Lawrance co.
- David Meredith, P. M.—Flora, Shelby co.
- Elder H. E. Taltafarro—Talladega Spring.
- Elder D. P. Bestor—Greensborough.
- Elder Wm. J. Larkins—Montgomery.
- Elder E. Gore—Carrollton.
- W. T. Hatchett—Mobile.
- Jas. A. Irvine—Benton, Lowndes co.
- A. Payne—Russelville, Franklin co. Mississippi.

- James M. Buckner—Madisonville.
- Eld. S. S. Latimore—Vernon, Madison co.
- Elder Samuel McGowan—Columbus, Arkansas.

- Jacob Wolf, P. M.—Izard's C. H. Virginia.
- Dr. Tho's D. Toy—Norfolk.
- Rev. Wm. Gossett—Richmond, South Carolina.
- James Powell—Choraw.

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VOL. III.

NASHVILLE, TENNESSEE.-----JUNE 1, 1837.

NO. 11.

EDITORIAL.

THE MEETING AT McMINSVILLE.

We had the pleasure of attending this meeting for several days. It had been for a long time announced, and many were earnestly engaged in prayer for a blessing upon it. The services were opened on Saturday morning, 27th ult., in the court house, (there being no appropriate meeting house in the place or immediate neighborhood,) by Rev. Noah Cate, who preached to a small yet attentive collection from Luke xiv, 1, "Men ought always to pray, and not to faint." He was followed in exhortation by Rev. R. H. Taltafarro. In the afternoon, Elder John Dale delivered a discourse from John 1, 43, "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph"; and was followed by Rev. Bradley Kimbrough in exhortation. In the evening, Elder John Roshing, who arrived in the morning in company with Elder James Sutton, occupied the stand by special request, and preached to a large and deeply interested audience from 1st Cor. iii, 22, "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours." The services of the day were closed after an exhortation from brother Taltafarro.

On Sunday morning, a prayer meeting was held about sunrise, when the blessing of God was earnestly implored upon the ministrations of the day. For greater comfort and convenience, the court house was abandoned for a delightful grove at a short distance, on the declivity of a hill, about the base of which wound the current of a spring celebrated for its coolness and purity. A heavy shower had fallen the night previous, and nature seemed to rejoice in the freshness of the vernal season. The sun's rays were partially intercepted by the floating clouds, and the enlivening breeze was welcomed by the assembling groups, as they gradually concen-

trated upon the "holy ground," from a circuit of many miles. The discourse was first addressed by Elder Cate, from Amos iv, 12, "Prepare to meet thy God." After a few minutes intermission, Rev. B. Kimbrough succeeded, from Matt. v, 23, "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." After an interval of 24 hours, Elder Taltafarro delivered a sermon from 2 Tim. iv, 2, "Preach the word"; and was followed in exhortation by Elder John Bond, who arrived on Sabbath morning, in company with Rev. Willoughby Pickett and Rev. L. Fite. Upon giving an invitation, one or two persons summoned resolution to approach and ask an interest in the prayers of the people of God, while others lingered weeping at their seats. At night, the people having reassembled in the court house, Elder Bond discoursed from John iii, 16, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"; after which brethren Pickett and Kimbrough made animated appeals to the crowded audience.

On Monday morning, the rain prevented the people from collecting, but in the afternoon bro. Cate preached, from Eccl. xii, 1, "Remember now thy Creator in the days of thy youth"; &c. after which bro. Kimbrough exhorted. In the evening, bro. K. delivered a sermon, after which he gave some account of missionary operations in the Baptist denomination, particularly in the United States, and explained the nature and objects of the State Convention.

We reluctantly left the ground on Tuesday morning, fully persuaded that we should hear refreshing news from the meeting before it closed. And we have not been disappointed. A letter, received a few days since, informs us that on Wednesday morning the last of the remaining ministers, except one, were pressed away by their appointments at Sugar Creek. Brother Cate consented to remain another day, if two individuals should present themselves for prayer. When the invitation was extended, six persons came forward; and at an inquiry meeting in the evening no less than eighteen made a similar manifestation; while there was evidence of deep feeling among the people generally. Several,

we know not the exact number, were made to rejoice in converting grace. Notwithstanding his departure was urgently demanded by domestic affairs, brother C. remained two days longer, preaching, exhorting and holding inquiry meetings.

This has this appointment, consecrated by the effectual, fervent prayers of many a pious spirit, already resulted in much good. But surely the efforts of our ministering brethren will not stop here. Will they not often visit the little band in McMinsville, and encourage them in their laudable desire to erect the first meeting house in that town? They have already opened a subscription for that purpose, and would do much for the support of a pastor, should they be formed into a church.

A collection was taken up on Sunday, and apportioned between the travelling ministers. We are requested, on behalf of the ministers and other visiting brethren, to tender this public acknowledgement of their thanks to the citizens of McMinsville, for their polite and hospitable attentions during the meeting.

Extract of a letter from the Postmaster at Centreville, Bibb co. Ala.—"I am a little surprised that so many Postmasters and publishers of papers give them wrong directions. There has been a post office in Marengo county called Centreville, but it has long since been changed to Boston. There has also been one in Monroe county called Centreville, but it is changed to the name of Monroeville. So there is no other post office in this State by the name of Centreville, except the one in Bibb county."

These mistakes are not always owing to inattention, on the part of publishers at least. What with the erection of new counties, the establishment of new offices, changes of names, &c., it has puzzled us to keep pace with the march of improvement. But we promise to do all that a desire to accommodate and unremitted attention to the best arrangement we can devise can effect, and hope to be chargeable with as few delinquencies as any of our cotemporaries. Perfection we cannot expect to attain, mangre a sharp intimation of its practicability from a disappointed subscriber, now and then.

PROTRACTED MEETINGS.

A Protracted Meeting will be held at Hannah's Gap, N. H., on Friday before the 4th Sabbath in July, 1837.

Also, one at the Fork of Mulberry, (or Mulberry Camp Ground) on Friday before the 5th Sabbath in July, 1837.

Elders Kimbrough, Muse, Dora and others will attend. Ministers and other brethren are requested to participate.

NEW AGENTS.

Kentucky.

T. J. Sweeney—Bowlinggreen.

John Roberts—Paducah.

The individual named in the following extract, which we clipped from the Religious Herald, would probably pass himself for an antimissionary man, should he come to this State, for our brethren of that class seem to have been unusually harassed with impostors lately. But the most provoking feature in cases of this description is, that, after confederating against missionaries and money giving, these personifications of primitive orthodoxy generally contrive to denude their own hands and pockets with a share of "filthy lucre" at the expense of their much edified hearers. Endoubtedly, the antimissionary missionaries (to use a paradoxical phrase) are the best paid of any, in proportion to the services rendered; and anti-effort people sometimes make more strenuous exertions against effort than its advocates do in its favor. They are never for earnestness.

MR. JOHN H. SLACK.

An individual of this name has been for the last year travelling throughout the northern and middle States, with the ostensible object of collecting money to build a college or colleges in Canada. In several of our exchange papers we have seen his conduct strongly reprobated, and the public cautioned against contributing to his schemes. He is the agent of no society, and the money collected by him will be entirely under his own control. Presuming that his labors would be confined to the North, we have refrained from advertising to his conduct. During the past week an esteemed brother informs us, that he was then in Washington, D. C., and was about to visit this State. From notices we have seen in the Boston Recorder, Christian Watchman and other papers, we would advise our readers to refrain from encouraging his projects, as we are inclined to believe that their contributions would be thrown away. We think that the editors of papers published in this State would be doing their renders a service in cautioning them against the speculations of this self-constituted agent.

A number of communications and editorial items are postponed to next No.

For The Baptist.
TO DR. JOHN M. WATSON.

LETTER IX.

NASHVILLE, 1st June, 1837.

Dear Brother Watson—An objection against the Baptist State Convention very commonly urged, and, in many instances, with much success, by you, and your associates in the opposition, is, that it is "a monied institution." In this particular, it seems, you consult human nature and bring to you not the Bible, but the avaricious disposition to which our race, even in its best estate, is so prone. Many men love money. Such are more susceptible of feeling in the pocket than in the heart. "Covetousness," Paul says, Col. iii. 5, "is idolatry," but never in that sense you often appeal to its deity, and it serves your purpose most effectively. The class of men, which is but too numerous, so just to this strong impulse, are all attention when you declaim against the Convention as "a money machine," and they "shudder in you" when you tell them that money corrupts and destroys every thing in religion—that it is not to be named in connection with the spread of the Gospel. It would be thought hardly worth while to say any thing upon this point, because those who love their money more than they do the souls of men, can never, by any possible effort, be made effort Baptists. I do not feel anxious that they should be among us unless their principles are changed. But I wish to show a little of your inconsistency in this respect, and therefore claim a moment's indulgence.

If that the Convention is "a monied institution" in some sense, I readily admit—by the bye, however, it is pretty bare of the article just now. I also grant you that money is extremely corrupting. The love of it, whether in church or state, (don't forget this, I entreat you,) is the root of all evil." But you will please to remember that your own churches, Associations, &c., are, in the same sense, "monied institutions," and some of them to a greater extent, because they use more of it, than the Convention. This truth you are obliged to acknowledge. Every one, I presume, of your churches, &c., has its treasurer, and its funds. If on this account you condemn the Convention, you are obliged, in common consistency, for the same reasons to condemn your own churches, Associations and all. Who among you ever think of denouncing a church, or an Association, or refusing to join, or cooperate with either, because it employs money to accomplish some of its purposes? None, sir. But the principle is precisely the same in each. Thus

out of your own mouth do I condemn you.

The point of your sarcasm, however, is mainly directed against our alleged hiring of preachers—Yes, say you, you hire preachers, and make them rich, and your preachers preach for money, without which they would be dumb. Here you become warm with indignation, and in your exuberant declamations find matter to round many a glowing period, and sharpen many a cutting rebuke.

Very well. We shrink not. If we have offended, we bare our bosoms to the weapon. Let not the guilty be shielded. But let us consider this imputation briefly. The charge contains three specifications, in relation to each of which I will say a few words.

1. It is alleged that we hire preachers.

To this charge we plead guilty. Yes, sir, we do hire preachers to preach. Is this, however, an offence? I answer, no. We are justified and sustained in this, by the authority of divine revelation. Does not the word of God say of his true ministers—The laborer is worthy of his hire." (Luke 10, 7.) When Paul preached for the Corinthians he took "wages," (2 Cor. 11, 8,) and we suppose, as he had equal necessity, he did the same at other times. Christ condemns no hirelings but the false Messiahs. On the contrary he protects, and defends them, declaring the withholding of their wages one among the most revolting crimes. Might I hope that your associates would remember this? Yes, my brother, Christ speaks (Luke 10, 7, for example) of his true ministers as "hirelings." Call us all hirelings then if you please, we shall glory in it. What you intend as a reproach, points us out, in the very language of the New Testament, as the true ministers of Christ. In this we see illustrated the truth of the inspired maxim—"The wrath of man shall praise him."

2. The second specification is that we make ministers rich in this way.

The reply to this is brief. I have yet to learn that ministers have not a right, by honest means, to acquire the good things of this life, and to as great an extent as any other class of christians. As to making this a motive for preaching, I shall have a word to say presently. But I should like to be pointed to some instance in which our Convention, or any other Association for benevolent effort has made its missionaries rich. Show me a case, my brother. Sir, you cannot do it; nor can any other man do it; and for the best of reasons; the thing never was done, nor never will be done. No; our plans, unfortunately, never so result.

There is a way, however, to make preachers rich. Let them go to work in their farms, their stores, and their shops, or like some eminent clergyman, Elder Watson, for example, let them practice medicine, and preach only on Lord's days, and at other convenient opportunities when their business concerns will not suffer detriment by their absence, and even then, as they have no inclination to study, and indeed, no time to devote to it, and besides as study is not orthodox, let them preach by inspiration, and they will thrive it

the world. Many in Tennessee, and other parts of the Mississippi Valley, take this course, and become rich. This is the way to make money.

Those conscientious ministers who give themselves, as Christ had commanded, wholly to the work of preaching, will find the salary sums they receive, from whatever source, scarcely enough to purchase daily bread sufficient for their wives and children, and to shelter them from the snows of winter, and the summer's burning heats. They may, indeed, lay up treasures in heaven, but they never will lay up treasures upon earth. No, sir, no minister of our church, who did his duty ever became rich, unless he obtained his wealth by some other means than preaching. The history of the Church affords no instance of the kind.

3. The third specification is, that missionaries preach for money—but for this, some of you assert, they would be dumb.

Now, my brother, admit the worst—that they do preach for money, it is no part of my business or design to defend their motives. If they are influenced by such motives, which you well know they all positively deny, the fact is known only to God, and to him they must account. I said, above, I should have a word more to say on this head. It is due to the friends of benevolent effort to assure you, and the world, that they feel as much abhorrence of such motives as the purest, and most disinterested of the opposers of missions. Point out the guilty minister to us,—the man who preaches for money, and who but for the pay, would not open his mouth—and prove to us that he is governed by such motives, and I pledge myself, confidently, in behalf of all concerned, that that man never shall be employed. I do not pretend to say, that we cannot be deceived in this matter. We set up no such claims to infallibility. The heart of those in whom we confide may be different from any thing that appears; but if a man professes to be honest in his motives and views, and acts as such, are we not bound to receive and treat him as an honest man, and to continue to do so, until he gives us reason to suspect him? Are you not governed by this rule? If not I should like to know by what rule you are governed. You will, if you please, enlighten us on this point.

We may, I again remark, be deceived as to the character of those in whom we confide, but we are, I presume, not more exposed to such an evil than are you, and the brethren who join you in the opposition. Occasionally passes through our neighborhoods a preacher, such as the notorious Biddle, who "flourished whilom" in Teay's Valley Virginia, who was lately in Kentucky, and who, I learn, is now figuring in Mississippi; for whose apprehension, by the way, I perceive, several hundred dollars reward has been lately offered, by some one on the other side of the mountains; occasionally, I say, such a preacher passes through our neighborhoods, and finds himself a special favorite of the antimissionaries. You know, my brother, without my suggesting it, that nearly all that is required to gain confidence, and indeed as to many individuals of your party, to secure unbounded popularity if he is half way decent

in other respects, is for a minister to denounce, as immeasurably wicked, all benevolent institutions, &c. &c.; and your Churches and Pastors, embrace him, at once, and that too, with a warmth proportioned to his violence against us. He vapours in your pulpits, sacred places to which our wicked feet may not ascend, denouncing us all as corrupt, selfish, money-hunters; and anathematizes, all such men, living and dead, as Carey, Boardman, Judson, and others, pronouncing them all hypocrites, and unworthy of respect or sympathy! For his pains the good brethren pour out their purses into his pockets. What, brother Watson, pray tell me, what did that man preach for? In regard to motives, we are no more liable to be imposed on than you are. Indeed, our liability, as I can easily prove, is not so great as yours.

Where is the drivelling hypocritical impostor, who pretends to pass himself off, in Tennessee, as a missionary! Such, notwithstanding all you say about the Convention being calculated to encourage hypocrites or impostors, by holding out to them the prospect of gain, are always our bitterest enemies. They are so because they all know that pretensions of connection with us would be almost immediately detected, their shame exposed, and their craft destroyed. But among your antimissionary associates, they can conceal themselves, vilify, and slander us in security, and be well paid for their trouble. Do you not confess, now, that you may be, as you certainly are, the facts prove it, much more easily deceived than the friends of missions!

The only remaining objection, of any consequence, that I have heard against the Convention and similar bodies, is, that they will ultimately become large and strong, and overthrow our ecclesiastical and civil liberty.

In reply, as to ecclesiastical liberty, I remark, that, if these Associations have corrupted designs, they have acted very strangely; for they have precluded the possibility of their accomplishment, by embodying, changelessly, in all their constitutions and rules of government, perpetual prohibitions from any power, whatever, in ecclesiastical polity. Are not the friends of the Convention as strenuous advocates, to say the least, for church rights, as the opposers of missions! You well know, brother Watson, the facts prove it to every body, that they are much more so. Yes, sir; we hold that each church possesses within itself all the powers necessary to its own government. A church is a voluntary association, and, guided by the Bible, all its decisions in relation to its own members, and over others it has no control, are final. From them there is no appeal.—Love is the bond of union between the people and churches of Christ, and it is a wise provision of grace that all "ecclesiastical courts" are removed, that the motives to love and good works may be as strong as possible. On this part of the subject, I am sure I need not say another word.

As respects the overthrow of our national liberties, I remark, that our brethren of the Presbyterian Church have their General Assembly; our Methodist brethren have their General Conference; and our Episcopal

brethren have their General Convention, each of which includes the whole United States of North America. These are all governing bodies, accustomed, and authorized by their systems of polity, to rule; are large; strong; and of tremendous influence; yet none of these patriotic Baptists who unhesitatingly charge us with a foul conspiracy against the liberties of our country, have the slightest apprehensions that, from any of these organized assemblies our national freedom is in danger! But the moment that Baptists begin to unite their energies, not to govern even a single church, but solely to promote the further preaching of the Gospel, by ministers of our denomination, we hear the cry of alarm; our national liberties are in danger!

Now, either there is reason for alarm, or there is not. If there is, it must be because Baptist principles are radically opposed to political freedom. The Papists did long ago assert this to be a fact. The old English Bishops, in the days of Gothic ignorance, took up the charge, and, by their fiat, many a Baptist expiated the crime of holding our doctrines, in dungeons, on the rack and gibbet, and in the flames. Who now believes this imputation to be true! No men on earth but Antimissionary Baptists! Do you believe it, brother Watson! No; I think not. If Baptist principles be thus dangerous to human liberty, away with them. Down with the Church at once. Let even its remembrance be sunk in perpetual oblivion. But, sir, who that has one spark of intelligence does not see—I know you do, that this objection is a mere device to subvert party purposes, concealed beneath the imposing garb of religions and political patriotism. The whole is a "coup de main" to excite the prejudices of the ignorant, and to drive us from obedience from the commandments of our Lord Jesus Christ.

I have done for the present with the regular discussion of this subject. In the next paper I shall, Providence permitting, ask your attention to a summary of my arguments and conclusions, and close our public correspondence.

I am, sincerely, and, as ever, affectionately, your brother in Christ

RO: HOYTE C. HOWELL.

From the Cross & Journal.

PHILADELPHIA, May 1st, 1837.

BROTHER STEVENS,—I stated in the briefest manner the conclusion to which the Convention arrived on Friday evening. I will now state very briefly some of the thoughts and remarks of the different speakers on the following resolution:

"Resolved, That under existing circumstances the Baptist denomination in the United States, should form a distinct organization for translating, printing, and circulating the Scriptures."

The following addition was proposed as an amendment—"In foreign languages, and for the circulation in the English language, in the version in common use. (I give them from memory.)"

Brother Winslow, of Brooklyn, N. Y., advocated the amendment—said that he sym-

ed version of the Scriptures in the English language. For this he had no fellowship, therefore he bailed the proposed amendment as a peace offering—as a bright star of promise above the thunder-cloud, indicating a clear and cloudless day.

Brother Thresher, of Boston, spoke against the amendment—said, we have before us an important object, viz: the spreading of the Bible throughout the heathen world, and he had hoped that we were going forward to accomplish it; but the resolution, as amended, diverts attention from this grand object. It covers the whole ground of home as well as foreign distribution. Now, said he, I ask why take ground which we cannot occupy, and do not intend to occupy? He was opposed to such an extended plan of operations, because it would conflict with our other institutions, our education societies, colleges and theological institutions. After stating their situation and their present necessities, he said—we want above all things, *unity*; therefore nothing further should be attempted, lest our plans for furnishing men fuel, or become inefficient. We wish to have the Bible circulated, but we want men to engage in its circulation and to preach its saving truths; now make such arrangements for Bible distribution as to absorb resources and employ men unnecessarily?

Brother Jenkyn, of Penn., opposed the amendment, because it would be binding ourselves where we need not, and should not, be bound. He wanted a society unfettered, and free to act as the prudence and piety of the denomination, and the providence of God, may direct. If we bind ourselves, said he, we may do something that we shall repent of. He opposed it, because it appeared to be acting, not from a desire to please Jesus, but to please other denominations: it looks like making *liberality* a ruling principle: now, if it be so, "the world, the flesh," and other *denominations* too, may come up and knock us right down, with the argument, that 500 Baptists met in convention, in Philadelphia, who were more liberal to others than to themselves. He alluded to the inconsistency of translating the Bible for the heathen, and not for our children and fellow-citizens; and said, that if a translated Bible should, by way of reproach, be termed "a Baptist Bible," it was so from the beginning.

(This fact should be distinctly stated here, to prevent misrepresentation, and to correct misinformation, that the idea of forming an amended version *was not entertained* by the Convention. Several of the leading brethren, however, stated that no pledges should be given, no barriers erected, to embarrass those who may follow the present laborers in this cause. They said it would be assuming too much for the wisdom of this Convention, to decide that the churches of the coming generation may not be so situated in providence, and so favored with light, as to render it proper for them to do some things which it was not necessary for the Convention to do.)

S. H. Cone, in his own felicitous manner, advocated the amendment—said that other denominations knew how to employ the word "American," and no member of this Convention can traduce them for it. An exclusion

of the word American, he felt assured, would prejudice the churches against the society, and thus exclude a great means to circulate the word of life.

Baptists love the Bible, and feel an interest in giving it, in its purity, not only to the nations abroad, but to the destitute at home, and feeling this interest, they will *not*, nor will they confine their labors to one department of holy toil; they will sustain those who are employed in circulating the Bible and preaching that Jesus whom it reveals. (Brother Brantly had highly commended our version.)

We hear, continued he, much of the 49 translators of King James, as if they could not err, but the devoted Carey, after 19 years of diligent study, affirmed that he thought his version a good one, but he felt that no work of his was perfect. He assured his brethren that he and his friends had intended to limit the circulation of the Bible in English to the common version.

Mr. B. replied, urging with much earnestness his objections to a new organization—affirmed that it would bring us into collision with Protestants—as much as he loved the name of his denomination, he loved the name of Protestant better, and would not separate from the Protestant ranks.

The proposed measure, continued Mr. B. would be like getting up a new rail road to run in the same direction, when we could go on the old one better than not, or, to use a vulgar simile, it would be "cutting off the nose to spite the face." Shall we be allured into such a measure by the eloquence and poetry of brethren. He had heard poetry which got hold of his imagination (alluding to Dr. Welch) but nothing of reason.

Brother Cushman, of Philad., replied to Dr. B. in the happiest manner, stated that the whole community were, with few exceptions, opposed to the views just expressed; and that paying \$50,000 for about half that amount, was paying a little *too dear* for the railroad.

Brother W. R. Williams, of New York, spoke he said, for no party, but for mutual conciliation. His address began with much solemnity and tenderness, under which there was much feeling. We were in danger of being governed by our previous determinations, rather than by present convictions of truth and duty. The Council of Trent prayed much for inspiration and direction from the Holy Ghost, but their inspiration was received in sealed packages from Rome.

Dr. Kendrick, of Hamilton, N. Y., addressed the meeting with his characteristic good sense and power. He loved the Bible as it is in the English, but he did not esteem any human work as perfect; he had not that reverence for great names which some exhibited; no, he felt his responsibility to God, and would "fear him," and would let him speak out fully to all his creatures on all subjects. The spirit of his remarks is all I recollect. He would have a society unfettered, unfettered and free, therefore he favored the amendment.

Dr. Wayland said—we hear much about our doing this, and our doing the other—much about our denomination; but who are the Baptist denomination! and who can control

them! There is no power on earth that can control the Baptist denomination. The members of our churches are responsible only to God, and to their respective churches, and the churches are amended only to Jesus Christ. This is the Baptist doctrine—this is my doctrine. Every man has a right to form a Bible for himself—alluding to an amended version. We have no presbyters, synods, and general assembly to legislate for us, and, he continued, as I love missionary societies, Bible societies, etc., if they should attempt to legislate for the Baptist denomination, I would sweep them all from my heart. His reflection on S. H. Cone was very severe and was deeply felt.

At the opening of the evening session, Mr. C. rose and said, that he retired from that place with an oppressed and bleeding heart. He went to his lodging to pray, and these words were sweetly and powerfully impressed on his mind, "Let me not fall into the hands of man, but into the hands of God." He received me—and I am happy, I immediately penned these resolutions, 1st, that the new organization to be called the A. and F. Bible Society; 2d, that its operations, during the year, be confined to foreign languages; 3d, that churches, associations, and other bodies of Baptists, be requested to send their opinion to the Friendly Convention in 1848, as to home distribution; 4th, that one delegate from each State be appointed a committee to draft a constitution, and nominate the officers for the ensuing year.

The former resolutions were disposed of, and these came up for consideration. The evening was spent in debate. Rev. Mr. Galusha spoke at length, with great power, in favor of the name and unrestricted effort. "The field is the world;" he would pitch his tent in the world, and then we had a right to begin in Burmah, or any other portion. He alluded to the "railroad," used as an illustration in the morning, and said that he could not ride there, not because he felt unkindly, but because they carried *contraband goods*, and would not suffer him to carry the *full message of his Master*.

Brother Hague introduced an amendment to the first resolution, to strike out the word "and," and substitute "Baptist," making it read American Baptist Foreign Bible Society.

The writer, after several had spoken, stated in few words the views of himself and those whom he represented. Want of room, however, compels me to close. The resolutions were passed with *Am!* that made the house echo. A few, very few, said No, only to the first resolution.

On Saturday the committee reported a constitution, in substance, like the one framed in New York, which was accepted; and the Convention, with much brother feeling, adjourned, *sine die*.

Prayer, by the Rev. Mr. Stowe, and the hymn beginning with,

"Blest be the tie that binds."

was sung standing, and with much feeling. My report is, I believe, correct, but it is principally from memory, and in my own language.

Your's in Christ,

J. B. C.

MISSIONARY INTELLIGENCE.

The following extracts from the last No. of the Missionary Magazine, (Boston) will give those of our readers who do not take that work, some late information, and afford them a faint conception of the great loss they inflict upon themselves by not procuring this messenger of regular missionary intelligence. Every family in the denomination ought to possess it. How can we know what to pray for, with respect to the heathen, if we know nothing of their circumstances and wants? Or what to be thankful for, if we know not what our missionaries have done, and what they are now toiling to accomplish? How can we sympathize with them, unless we learn something of their privations and labors, their perils and sufferings!

The price of the Magazine is only One Dollar per annum, neatly printed, stitched and covered, and sent by mail to any part of the Union. Subscriptions will be taken at this office. Payments must be made in advance. EDITOR.

EXTRACT FROM THE JOURNAL OF MR. MALCOM RANGOON.

The change of the monsoon, which now takes place, is often accompanied with severe squalls, but these coasting vessels have little fear of them, and never lay up on that account. Often the season passes without any that are serious, as it has this year. We had two or three storms, with rain, but they helped us on powerfully, and the 17th (of May) found me at Rangoon, without accident. The entrance of the river, though six miles wide, is difficult to find, the channel very narrow, and the coast very shoal for a great distance above and below; while a perfectly flat shore, scarcely above high tides, gives the mariner no certain landmarks. There are no pilots to be had, but by sending a boat to the city. On one point is a cluster of trees which has been called "the elephant," from a fancied resemblance to that animal; but my imagination was too dull to discern any such shape. The sands have extended some miles to the southward, since the coast was first surveyed.

Having passed the ordeal of the custom-house, without any special vexations, I found Messrs. Webb and Howard, with their wives, in usual health, and received from them a kind and cordial reception.

The name of Rangoon is so conspicuous in the annals of our mission, and occurs so often in the narrations of travellers on this coast, that I naturally entered it with feelings of peculiar interest. Association of ideas of course keeps up some of that interest; but so wretched a looking town, of its size, I have nowhere seen. The city is spread upon part of a vast meadow, but little above high tides, and at this season resembling a neglected swamp. The approach from the sea reveals nothing but a few wooden houses between the city wall and the shore. The fortifications are of no avail against modern modes of attack. They consist of merely a row of tim-

bers set in the ground, rising to the height of about 18 feet, with a narrow platform running round inside for musketeers, and a few cannon, perhaps half a dozen in all, lying at the gateways, in a useless condition. Some considerable streets are back of the town, outside the walls.

The entire population is estimated at 50,000, but that is probably too much. There is no other seaport in the empire, but Bassoon which has little trade, and the city stands next in importance to Ava; yet there is literally nothing in it that can interest a traveller. A dozen foreigners, chiefly Mongols, have brick tenements, very shabby. There are also four or five small brick places of worship, for foreigners, and a miserable custom-house. Besides these it is a city of bamboo huts, perfectly comfortable for this people, considering their habits and climate; but in general appearance as paltry as possible. Maulmein has already many better buildings. The eaves of the houses generally descend to within six or eight feet of the ground; very few being of more than one story, or having any other covering than thatch. Cellars are unknown, and all the houses are raised two or three feet above the ground for coolness and ventilation. As the floors are of split bamboo, all dirt falls through, and what is not picked up by cats, dogs, fowls, &c., is occasionally swept out, and burned. For nearly half the year the city presents a most singular appearance, half sad, half silly. By a standing law, on the setting in of the dry season, all the thatch must be removed, except a particular kind, not common, made partly of split bamboo, which will not easily burn. Were it not for the people in the streets, and the cloths of various kinds put up in the houses to keep off the sun, it would seem like a city deserted.

The streets are narrow, and paved with half burnt bricks, which, as wheel carriages are not allowed within the city, are in tolerable repair. There is neither wharf nor quay in four or five places, are wooden stairs, at which small boats may land passengers, but even these do not extend within twenty feet of low-water mark. Vessels lie in the stream and discharge into boats, from which the packages slung to a bamboo are lugged on men's shoulders to the custom-house.

The commerce of the place is still considerable, though greatly crippled by enormous port-charges and absolute prohibitions against exporting rice or the precious metals. Specie is exported by adroit smuggling. Could rice be exported freely, a most beneficial trade, both to Government and people, might be carried on, the agriculturist receive a better reward for his toil, and the price of and be raised throughout the kingdom. Paddy, (that is, rice uncleaned,) is now selling at five rupees the hundred baskets;—that is, about \$2.50 for a hundred bushels.

The best of cleaned rice is four annas a basket, about 12 cents a bushel! Wheat as good as I have ever seen, is selling at thirty rupees per hundred baskets. Such prices would send here half the vessels in Bengal Bay. How strange that Governments must always be doing damage, by dabbling into matters which, if left to themselves, would

prosper!—However, the policy is certainly more wise than that of Great Britain, which lets some of her subjects annually starve, and thousands of others constantly suffer, by keeping bread-stuff away.

Other necessaries are equally cheap in Rangoon. Fowls about two rupees per dozen, black tea, brought down the Irrawaddy from China, one rupee per viss; that is, nearly 12 cents a pound. Almost every kind of British manufactures may be had in the bazaar, at rates not higher than they cost in Boston. Medicines are not easily procured, and many kinds are excessively dear.

During the long wars of Europe, in the days of Napoleon, many vessels were built here, chiefly by the English, amounting, on an average, from 1790 to 1802, to three or four thousand tons per annum. At the time of Col. Symes' visit in 1795 there were several ships on the stocks, of from 600 to 1000 tons burden. This branch of business is now almost annihilated.

Two miles from Rangoon is the celebrated pagoda, called Shoo-la-gon. It stands on a small hill, surrounded by many smaller pagodas, some fine zayats and kyoungs, and many noble trees. The hill has been graduated into successive terraces, sustained by brick walls, and the summit, which is completely leveled, contains about two acres.

The two principal approaches from the city, are lined on each side for a mile, with fine pagodas, some almost vying for size with Shoo-la-gon itself. These are in every state of repair; from beautiful white new ones, to mere grass-grown heaps. In most of them the apertures still remain, through which the English sailors penetrated, to take the treasure always deposited in them. Even the great pagoda did not escape; but it is so perfectly repaired, as to show no signs of the indignity.

Passing these on your way from the city, you come to a flight of time worn steps, covered by a curious arcade of little houses of various forms and sizes, one above another, some in partial decay, others truly beautiful. After crossing some terraces, covered in the same manner, you reach the top, and, passing a great gate, enter at once this sad but imposing theatre of Gandama's glory. One's first impressions are, what *terrible grandeur*—what *sickening magnificence*—what *absurd imagery*—what *extravagant expenditure*—what long successions of devotees to procure this throng of buildings of such various dates—what a poor religion that makes such labors its chief meritoriousness. Before you stands the huge Shoo-la-gon, its top among the clouds, and its golden sides blazing in the glories of an eastern sun. Around are pompous zayats, noble pavements, gothic mansoleums, uncouth colossal lions, curious stone umbrellas, gracefully cylindrical banners of gold-embroidered muslin hanging from lofty pillars, enormous stone jars in rows to receive offerings, tapers burning before the images, exquisite flowers displayed on every side, filling the air with fragrance, and a multitude of carved figures which cannot be portrayed without the pencil.

Always in the morning, men and women are seen in every direction kneeling behind

their gift, and with uplifted hands reciting their devotions, often with a string of beads counting over each repetition. Aged persons are sweeping out every place, or picking the grass from the crevices.—Dogs and crows straggle around the altars, and devour the recent offerings;—the great bells utter their frequent tones.—and the matter of praying voices, makes a hum like the buzzing of an exchange. The whole scene is so strange, so distressing, that one is relieved to stroll away among the huge trees, and gaze from the parapet on the unlimited scene around. It is one wide, flat plain, without a single hill, but that of Nyam in the distance, but it is nature. It is the temple of the true God—the only representation he has given of his natural perfections, as the Bible is of his moral ones. All the rest is distortion, absurdity, and crime. Of inferior pagodas, (the highest some surpass in size any I have seen elsewhere) there are, in Rangoon, more than five hundred, occupying as much space as the city itself, probably more. Most of them stand a little out of the city interspersed with groves, embowering costly kyongs and commodious zayats. The latter are particularly numerous, to accommodate the hosts of worshippers who resort thither at certain seasons of the year.

In the vicinity of the hill are 150 families or "slaves of the pagoda," containing about two hundred men, and, as their chief told me, "plenty of women." They do not appear to be poor or dejected, and their quarter of the city is not distinguished by any particular feature. They become so, not always because of crime, but often by merely incurring the displeasure of a great man, who spares his life and gives him to the pagoda. Most of them are so by birth, for the children of such persons are forever in the same condition. They are not allowed to marry except among themselves.

I visited the pagoda frequently, about sunrise, as it is the only direction in which one can ride. There were always twenty-five or thirty worshippers scattered up and down, and on the regular worship days, one or two hundred. They come and go during the end of the morning, remaining about fifteen minutes, and amounting, I was told, in the whole, to two or three thousand. A few remain all day in the cool zayats, often performing their worship, and spending the intervals of the time in friendly chat. Some, as an act of particular merit, stay all night. No priests are in official attendance, nor, indeed, did I ever see any three performing their own worship.

Every one brings a present, often a bunch of flowers, or only a few green twigs, plucked on the way; but generally nice eatables, done up tastefully in fresh leaves, or articles of raiment, &c. The act of worship is called *shee-ko*, though the name is often given to the mere act of prostration which accompanies it. The amount of offerings here is very great. Stone vases, some of which will hold fifty or sixty gallons, stand round the pagoda, into which the devotees carefully lay their leafy plates of rice, plantains, cakes, &c. As these are successively filled, appointing persons from among the pagoda slaves empty

them in their vessels, assorting the various kinds. The beautiful flowers remain all night, and are swept out in the morning. No one ever objected however to my gathering them at pleasure. A gift once deposited is no more regarded.

The rainy season has been considered fairly set in, since the 10th of May, but it rains as yet generally only toward night, and the weather is every way delicious—every tree being evergreen, a few showers bring forth all the beauties of midsummer—though the sun is nearly vertical, the clouds and showers so cool the air, that the thermometer seldom rises above 67° or 67° at noon, and goes down to 50° before morning. I have now passed the trial of the entire hot season, and of nothing am I more convinced, both from experience and observation, and especially from the testimony of very many intelligent foreign residents, that the climate is as salubrious, and as pleasant as any other in the world. I have suffered from heat greatly more, in Italy, and even in Philadelphia, than I have ever done here, and have never found a moment, when I could not be perfectly comfortable by sitting still. To go abroad in midday, is, however, more intolerable, and for any but natives, is eminently hazardous.

The mission to this city has had great disadvantages, and the apparent results are at this time very small. The first missionaries, who were English, chose a situation outside the town near the pagoda, and erected a building far too sumptuous. One afterward chose another field, and the other another employment. The station was never effectively occupied till by Mr. Judson, who, being without native assistants, without the language, without tracts, without experience, and living in the same house, was here many years, before he began to make direct evangelical efforts among the people. Part of this time was spent in acquiring the Pali,* or sacred language of the Burmans, on which he was erroneously led to place a high value. At length he was able to preach, and some souls were won, but scarcely had a little church been gathered, before the war broke out, in which he suffered so dreadfully, and which suspended all missionary effort, and scattered all the converts. At the close of it he did not resume his place in Rangoon, but proceeded to the provinces ceded to England, where he has remained. The flower of the church followed him to Maulmein.

Mr. Wade was at the station, a few months, in so had health as to be thought near his end, and sailed for America.

Mr. and Mrs. Kincaid stopt there a short time, but had not acquired the language. Mr. and Mrs. Bennett then took charge under the same disability, and, on attempting to establish a school, an excitement was created which immediately scattered it. The master was publicly whipped, and the old pastor, Ko Thah-a, was imprisoned and put into the stocks, and released only by paying sixty rupees. Mr. and Mrs. Webb took the station two years ago, on the removal of Mr. Bennett to take charge of the government free-school at Maulmein. Though he had only

made a good beginning in the language, yet with the aid of the old pastor, and a native assistant from Maulmein, he began to look out and draw forth the very few disciples who were now left, and to meet and act without concealment. After a few months, and before any new conversions occurred in the city, persecution was recommenced, which put a stop not only to the meetings, but all missionary effort. Mr. Webb and wife had gone to Maulmein for their health, and Mr. Howard, who had been in the country but a few months, was left in charge of the station, when the troubles began. Ko San'loné,† the preacher, (the old pastor had been deterred from public labors since his sufferings,) was first seized while preaching on the verandah, and though Mrs. H. procured from the wong-gee, who had been friendly, an order for his release, the inferior rulers all rose up, and refused to execute it, and at last succeeded in incensing his mind also. They demanded San'loné's death, and possibly might have procured it, had he not been a Maulmein man, and of course a British subject. Six or eight Karens, who formed Mrs. H.'s school, and as many more who had at that time visited Rangoon to receive baptism, were seized, punished in the stocks, and, after a week, sent back into the jungle. Search was made for disciples throughout the city, but none were detected. Various tortures were inflicted on San'loné, to make him renounce his faith, and the impression throughout the city, was, that he would be put to death, but after several sums of money had been paid by his wife to the petty rulers, he was at length turned out, with chains on his legs, so work in the wong-gee's yard. After a time, by paying more than two hundred rupees, he was set at liberty, on the express condition that he should not again preach or distribute tracts in the jurisdiction of the wong-gee. From this time none of the disciples durst avow themselves except the old pastor, San'loné's wife, and a few more. No meetings were held—the people durst not come near the missionaries, nor receive a tract, nor even engage as servants in their families—a poor woman who took care of Mrs. Webb's child for a short time, was fined fifteen rupees for so doing. After three or four months, the alarm subsided. The people now in general accept tracts. Assistants from Maulmein preach unmolested, but no Rangoon native Christian dares do it, or give tracts. The church cannot be assembled; but few members can be found at all, and the church may almost be said to be extinct. It is not probable that any native would be allowed openly to confess that he had changed his religion.

In the meantime, God has been carrying on his work among the adjacent Karens, particularly at Mathee, through the instrumentality of Ko Thah-yoo.‡ Many have been converted—the old members, though fined upwards of six hundred rupees, continue steadfastly to avow their faith, and keep up their meeting amid all reproach and injury. Mr. Webb has baptized about forty, who

*Accented on the last syllable.

†Last syllable accented, and pronounced like u in imbue.

have come in for the purpose; some of them since the persecution. Ko Thah-a,* has been out to them and baptized twenty-nine more, and sixty or eighty are now asking baptism. They are greatly oppressed still, and the amount of their fines is very great, considering their deep poverty. Within the past two months, they have again been fined.

The native assistants who accompany me, have labored diligently in Rangoon, and are greatly pleased with appearances so far. The day after arriving, they spread nice mats on the porch under my window, and, laying beside them a pile of tracts, soon had an audience. They have continued thus every day, having almost always one or two, and sometimes twenty or thirty, to listen or dispute. So little labor will support a family in this country, that many are always at leisure to sit thus. So far as I have seen, they have uniformly conducted with decorum and good order. Mr. Webb is generally at hand to watch the course of debate, and to take a part when it seems useful. After eight or ten days, two of them proposed a walk of twelve or fifteen miles, to preach and distribute tracts in the villages round about. They took a goodly quantity, and were absent some days, they returned delighted. In every village they were well received, and whenever they stopt, the best food and lodging were given them with the kindest hospitality. Their tracts were all gone long before they got back, add eighty or ninety persons therefore applied in vain. They met with many interesting cases. One of these was a man, who being on a journey by chance, as we say, stopped at a house where they were resting themselves. The moment he saw the tracts, he fell upon his knees and *shee-kord* to the ground. He received two or three with the greatest reverence and gratitude, offering several rupees in return. He had for years felt burthened with sin, and deeply felt the impotency of the Burman religion to grant him relief. In some of his travels he had met a man who had a little book which disclosed a new religion. On becoming anxious, he offered twenty rupees if any would bring him such an one, but he sought in vain. At length, some one told him, there were foreign teachers in Rangoon, who had such books to give away. He immediately travelled there, but sought them through the city in vain, and returned more sad than ever. His delight at now meeting with books and teachers was great. His mind seemed prepared for instruction. He saw and received the truths disclosed to him, and promised to visit the teachers in Rangoon, at an early period. He was furnished with the "Life of Christ," the "Digest of the New Testament," and one or two smaller tracts, and did not leave the assistants while they remained. May the kind Providence which brought him to that house, make him a monument of mercy, and an instrument of good to benighted Burmah!

VOYAGE TO PEGU.

All travellers accord to Burmans the praise of uncommon energy, and in this respect they doubtless stand very far above their neighbors.

*Accented on last syllable, which is pronounced like a in fate.

But though possessed of much muscular power, and ready at times to exert it all, their activity will not compare with that of northern men. In negotiations of all sorts, they are particularly slow, crafty, and suspicious. From the day of my arrival, I looked out for a boat to convey me to Pegu, Ava, &c. and several times thought I had succeeded in hiring a suitable one; but have been finally compelled to purchase one. Being a mere boat, it has been necessary to build upon it the various customary appurtenances, and I have found it impossible to expedite the business. Through the kind offices of Mr. Larocque, I have an excellent and experienced old *Peau*, or head boatman, who with six men engages to take me to Pegu, and Ava, for a given sum.

On the first of June, Mr. Webb and myself set forward to visit Pegu and adjacent towns, accompanied by two of the native assistants and a servant. A clear sky enabled us to get every thing on board without wetting, and we got on nicely for a couple of hours, when a squall came up, which nearly swamped us—but it was soon over, and we baled out the boat, and proceeded with renewed obligations to praise Him who walketh upon the wind and maketh the clouds his chariot.

The comfort and confidence with which, in this region, one may travel for half the year, secure from storm or shower, is now reversed. It rains daily. The atmosphere loaded with moisture, insinuates its dampness into every thing, making musty and mouldy the very clothes in one's trunk. Those who are at home here, can do very well by wrapping things in flannel or waxed cloths, or putting them in tin boxes, &c. But of course the traveller, and the voyager in a small boat, has none of these conveniences.

Entering the Pegu river about an hour's rowing below Rangoon, we ascended to Pegu in three tides. Had we not stopped to look at towns, distribute tracts, &c., two tides would have answered. The distance is perhaps sixty miles. The river empties into the Rangoon by a wide mouth, but soon narrows to two hundred yards, and before we get to the city to as many feet. Only small boats ascend it further. The banks are luxuriant flats covered with a grass ten or twelve feet high, (the *caccharum spontaneum*) much used in thatching. For the first forty miles no habitations are to be seen. Monkeys, alligators, cranes, and vultures, were numerous. Elephants, deer, wild hogs, tigers, &c., are said to be abundant, but we saw none. This fair and fruitful region is almost wholly abandoned, while whole nations struggle to glean from barrenness and frigidly, a hard subsistence.

Within twenty miles of Pegu we found villages, and gave tracts, accompanied with faithful exhortations from Mr. Webb and the assistants. In these towns, no tracts had ever been given—no Christian teacher had ever been seen. Many refused our books, suspecting some snare—but the most received them gladly. Most of the tracts were Extracts from the Old Testament, Mark, Luke, and Life of Christ. The latter is a copious harmony of the four gospels, wholly in scriptural

language. The Lord bless the seed of his own truth! The people are principally Peguans, (or Talings, as the Burmans call them,) and speak that language chiefly, though nearly all of the men understand Burman. There are some Karens also, and further inland they form almost the entire population.

I found the once imperial and magnificent Pegu sunk to a common village. Zangnang, the town opposite, which, with a considerable region adjacent, is ruled by an upright Armenian Christian, is now greater in size and prosperity. In fact, on that side, for many miles, is a constant succession of thriving villages.

While Pegu was the metropolis of an independent kingdom, it had a population of 150,000 souls. But Alompra, aware that its destruction would serve to perpetuate his conquest of the country, destroyed it, leaving only the sacred edifices.

The former extent may still be traced, but I found almost the whole site covered with water a few inches deep, owing probably to a neglect of the drains and sluices. The present town is upon the site of the old, and consists of but two streets—one parallel to the river, and the other leading out to the great pagoda. The late king endeavored to restore the city to consequence, as the Peguans are no longer a distinct people. For this purpose he removed thither in 1790 from Rangoon, the seat of the provincial government. The effort proved abortive. The merchants and majority of the people remained at Rangoon, where all business advantages were so greatly superior, and the government was soon re-seated at Rangoon. The description of the city given by Col. Symes, who visited it in 1793, will not now apply.

Desolate and diminished as is Pegu, its huge Shoo-ma-doo and some of its appendages, are in good preservation, and worthy of all admiration. It stands on a fine hill of gradual ascent, the summit of which has been flattened into a plain of about three acres. The sides are sloped into two terraces, ascended by steps of hewn stone. The top is occupied not only by the great pagoda, but by zayats, kyongs, trees, &c. The pyramid is of the usual form. The base consists of two octagonal stories, much larger than the pagoda itself, and wide enough to sustain each a ring of sixty pagodas, about thirty feet high, similar to each other, though not alike, and many of them much injured by time. The diameter of this octagonal base is four hundred feet, and the entire height of the building three hundred and sixty feet. The country round is that same uniform level which distinguishes the whole of what was the kingdom of Pegu.

Elder James B. Taylor's "Lives of Virginia Baptist Ministers" has been published. It is a volume of 444 pages 12mo, and comprises the biography of eighty Baptist ministers. The work is highly commended by the Editor of the Religious Herald.—Banner.

In Holden, Mass., since the 1st of April, thirty-six have been added to the church by baptism.

Dr. Cullen Rattle, of Geo., has contributed \$1000 towards the Columbian College.

AGENTS FOR THE BAPTIST.

- Tennessee.*
 I. B. McComico—Franklin.
 C. W. Sayle—Springfield, Robertson co.
 Felix J. Perry—Turnersville.
 Harrii Carney—Clarksville.
 James Dabbs—Callatin.
 William Moore—Trenton.
 Moses H. Prewett—Jackson.
 Wm. Mallory—Searcy's, Montgomery co.
 Elder Ja's H. Hall—McLemoresville.
 Elder Neville M. Lumpkin—Lagrange.
 Elder E. Collins—Lexington.
 Elder P. S. Gayle—Brownsville.
 Elder John Bond—Huddleston's Road.
 Elder S. Love—Church Grove, Knox co.
 Elder J. C. Martin—Pleasant Exchange.
 Charles Hickox, P. M.—Denmark.
 Elder John Wiseman—Green Garden.
 Elder Richard Taitano—Philadelphia.
 H. J. Anderson, P. M.—Foulon.
 Nathan Sparks, P. M.—Sparks'.
 Col. Wm. Martin—Dixon's Spring.
 B. M. McFarland—Cullen.
 William Willis—Silver Spring.
 Dr. W. Lea, P. M.—Eaton.
 W. Estell, P. M.—Winchester.
 M. R. Lyon—Jonesborough.
 Elder Elijah Rogers—Sevier C. H.
 Eld. J. A. Leftwich—Mulberry, Lincoln.
 Elder T. B. Altom—Alton.
 Tho's L. Hale—Warrensburgh, Greene co.
 John W. Record—Louisburg, Marshall co.
 Elder Duke Kimbrough—Mossy Creek
 Jefferson co.
 B. Buckner—Cleveland, Bradley co.
 Elder Ja's Kennon—Rutledge, Grainger.
 John Morris—Athens.
 Elder Burrow Buckner—Calloun.
Kentucky.
 James Gholson—Wilson's Creek, Graves.
 Y. C. Blakey—Bowlinggreen.
 Elder Thomas Clifton—Trenton.
 Elder Temple Logue—Franklin.
 Elder D. Alcock—Paducah, Graves co.
 Elder Stephen Ray—Clinton.
Alabama.
 Elder Benjamin S. Fant—Huntsville.
 H. H. Rocketts—Jonesborough.
 W. Leigh, P. M.—Leighton, Lawrence co.
 David Meredith, P. M.—Flora, Shelby co.
 Elder H. E. Taliaferro—Talladega Spring.
 Elder D. P. Bestor—Greensborough.
 Elder Wm. J. Larkins—Montgomery.
 Elder E. Gore—Carrollton.
 W. T. Hatchott—Mobile.
 Jas. A. Irvine—Benton, Lowndes co.
 A. Payne—Russelville, Franklin co.
Mississippi.
 James M. Buckner—Madisonville.
 Eld. S. S. Latimore—Vernon, Madison co.

- Elder Samuel McGowan—Columbus.
Arkansas.
 Jacob Wolf, P. M.—Izard's C. H.
Virginia.
 Dr. Tho's D. Toy—Norfolk.
 Rev. Wm. Gossett—Richmond.
South Carolina.
 James Powell—Cheraw.

LETTERS RECEIVED.

From P. M. Sumterville, Ala., sent \$2—P. M. State Lane, Ten. 1 name dis. and returned papers from April, 1836; says they never have been taken from his office at all he should have returned them just *thirteen months ago*—Rev. Ja's H. Curtis, Tusculmbia, Md. up'd agent—Elder S. Ray, Clinton, Ky., sent a new agent and 5 copies ordered—R'd Anderson, Shelbyville, T—P. M. Wellwood, T—P. M. Izard's C. H. Ark. sent \$5—J. Williams' Dentist, sent draft for \$11—J. Ragland Hartsville—P. M. Clinton, Mi. 4 dis.—P. M. Canton Mt. sent \$5—P. M. Mt. Reserve Ten. 1 dis.—Elder P. S. Gayle, Haywood co. sent \$25, 65 for Christian Review—P. M. Larkin's Fork Ala. ex. Adam M. Self \$5 for 6 names—John Morris, Athens—B. Buckner, Cleveland, sent \$10 and 2 new names—M. Hillsman, Mardisville Ala. sends certain instructions contained in a former letter, which he feared had miscarried. We find on examination that it was received and duly attended to.—P. M. Mt. Vernon sent \$1—Elder B. S. Pant, Hontsville Ala. sent \$5 and 2 new names—Decatur Ala. 1 new name, post. 124.—P. M. Yorkville, paper ch.—Wm. Mallory, Searcy's, Montg., mistake pointed out, back No's forwarded. "To err, is human; to forgive, divine" always thankful for *midblints*.—E. Borden, Woods' Ferry dis.—P. M. Mt. Reserve, 1 dis.—Elder Sam'l McGowan, Columbus Mt. sent \$1 and 1 new names—Rev. Sam'l Halliburton, Troy, sent \$5, 5 new names and 3 agents—Elder S. Collins, Lexington, sent \$10, 9 for subscribers sent by himself—P. M. Mulloy's, paper changed

SEMI-MONTHLY LIST.

The following persons have paid up to lat Jan 1838, viz: B. F. Jones, J. Neal, G. H. Burton, J. I. Worley, T. Jones, Wm. Moore, Jas. Bobbett, W. Ferguson, C. Dowell, C. Watson, Rev. Jas. Sutton, Jno. Anderson, Jno. Young, E. Johnson, Jno. Burk, Jno. Scrugs, Dr. R. F. Cook, Jno. Fine, Rev. Robt. Snead, Mrs. J. B. Metcalfe, Th. D. Leonard, Jno. Fortner, Dr. Jno. R. Evans, Jos. Hoke, Robt. W. Davie, Rev. J. B. Grah. n, Woodson Puckett, Dr. W. H. Montgomery, Elder Jno. Selvidge, Wm. H. Hilton, Wm. Williams, Elder Jesse Bushyhead, Elder R. H. Taliaferro, Rev. John Rushing, Henry Bateman.—And the following to the dates respectively affixed: Wm. Ferguson Alex. Sanders, to March 1, 1838; Wm. Nuckolls to March 15, 1838; D. St. John, McAlister & Giffin, J. C. Reid, H. W. Wright, R. B. Brown, Esq. G. W. Carmichael, Jos. E. Dnpro, Jas. M. Griffin, Terril Savage, M. Knight Jas. Wilson Esq., to April 15, 1838; Thos. Johnson to Jan 16, 1838; N. J. Spillman, Elder E. Hanks, Dr. J. S. Barrett, Jno. McCamish, R. Dodson, Chs. Watson Isaac Smith W. Dodd, J.

C. Canady, to Feb 1, 1838; Rolloy Road to Feb 1, 1837; R. Rawles, John Baker, Rev. C. Johnson, Capt. Jones, F. Baker, Henry Wynn, Needham Green, to May 16, 1838; Mrs. J. Taliaferro to Oct. 1, 1837; Jno. Dearman, Thos. Mooror, Rev. W. Kellett, Col. John Blackwell, to Jan 1, 1837; Rev. Jno. Lea to March 1, 1837; Jno. Willong, Miss N. Webb Mrs. M. B. World, Rev. Hugh Smith, to May 1, 1838; Pettus Phillips to Jan 1, 1836; H. J. Anderson, to Jan. 1839.

ORDINATION.

Rev. Neville M. Lumpkin, son of Elder Lumpkin, of Georgia, and late a student at the Mercer Institute, and for the last twelve months a resident of Fayette county, Tenn., was recently ordained to the sacred office in Sommerville, and is now in charge of the church in that town. Rev. J. Buras delivered a sermon on the occasion, and asked the candidate the necessary questions. Rev. P. S. Gayle read some portions of Scripture, lead in prayer, and presented the charge and the Bible. The right hand of fellowship by the Presbytery. The congregation was large and solemn. A correspondent, who gives us these particulars, adds, "The church in Summerville is increasing, and her prospects are bright. Brother Lumpkin is highly esteemed by all the brethren, not only by the Summerville church but I believe by all who know him. *His labors are being blessed of the great Head of the Church—a proof of his usefulness.*"

The Editors of the Christian Index are requested to copy this item

OBITUARY.

Died, on the 6th instant, at the residence of her son-in-law, William Willis, in Wilson county, of Asthma, Mrs. ELIZABETH DABBS, widow of the late Rev. R. Dabbs, formerly pastor of the Baptist church in Nashville.

The Religious Herald will please insert this notice.

NEW AGENTS.

- Tennessee.*
 Rev. Robt. Snead—Philadelphia.
 Rev. Sam'l Halliburton—northern part of Gibson county.
 Capt. Nathan Jones—northern part of Dyer county.
 Rev. Cornelius Johnson—southern part of Dyer county.
 Elder Jno. Selvidge—Wrightsville, Roano county.
 J. C. Sparkman—Lawrenceburg.
Alabama.
 Rev. Jas. H. Curtis—Tusculmbia.

THE BAPTIST.

"This gospel of the kingdom shall be preached in all the world, for a witness unto all nations."

Published } semi-monthly }

MATHEW LYON, Editor and Proprietor.

One Dollar a Year, paid in advance.

NASHVILLE, TENNESSEE.....JUNE 16, 1837.

NO. 12.

VOL. III.

EDITORIAL.

PROTRACTED MEETING IN BEDFORD COUNTY.

We learn from Rev. Mr. Howell, who attended the meeting at Sugar Creek, that it commenced on Friday 2nd inst., and closed on Monday following. Brethren Taliaferro, Kimbrough, Gilbert, Woods and Davis, (these two are Separates,) Brame, sen. and jun., and Muse, (of the neighborhood,) were present. The result of the meeting was highly favorable to the good cause. Nine persons, whites, were added to the infant church, much increasing its strength and respectability. Our readers are aware that the original church, from which several, if not a majority of the individuals composing this body at its constitution, were thrust out for daring to follow their own views of duty in respect to benevolent action, has her seat in the immediate neighborhood. Still actuated by the same petty disposition to tyrannise, these anti brethren determined to interrupt by puerile annoyance what they could not crush by the force of manly influence. It was, accordingly, quite in character for them to resort to the childishness of affixing new padlocks to the ancient meeting house, (an instance of enterprise, on their part, doubtless as novel as its motive was disgusting,) and declaring that effort men should not preach in their pulpit. Not the least inconvenience, however, was felt on this account, as the building could not have accommodated one fourth of the congregation, and as the weather was remarkably pleasant, a grove of trees was altogether preferable to the confinement of a house.

The new church, and citizens of the neighborhood, have resolved to make preparations immediately to build a respectable meeting house of brick; and have entered upon Sabbath School operations with zeal. These movements, and the deep feeling prevailing in the community, do not depend upon a mo-

mentary excitement. They result from a clear conviction of the truth of the principles which characterize effort-Baptists, and the sinfulness and absurdity of their opposite. In fact, the structures of anti-ism are dissolving at the touch of truth; its champions feel that their strength is departing; that their oracular denunciations, and their Delphic enigmas, are no longer echoed with approbation and awe. The reflecting minds of the people have grasped and are examining the engrossing subject; and we doubt not, from present appearances, that the adage, "*Vox populi vox Dei,*" will ere long be applicable to their decision. The Baptists of Bedford county seem determined to assume that position which their duties to God and their fellow men demand, and which the cultivated spirit of the 19th century will applaud. If we mistake not, they are ready to throw off the restrictions of a few conceited, domineering teachers, who think nothing right that does not take its cast from their own warped tube and dusty glasses. If the anties in every other part of the State wish to make a short work, let them get up such a *to do*, on every similar occasion, as they have just done at Sugar Creek, let them raise contributions, and buy padlocks, and hold an opposition meeting on Sunday, as brother Yates did, the other day, and which we understand consisted of nine persons.—Let the leaders of the opposition take this course, and they will soon find themselves scattered representatives of a party that was deserted demagogues, prominent only for their shame, and remembered but to be pitied.

NOTICE.

All monies for The Baptist are to be remitted at our risk. To lessen the danger of loss, and for the sake of convenience and promptness, subscribers are requested, in all practicable cases, to make payment to our authorized agents, who are desired to enclose not less than five dollars at each remittance,

when this can be done without too much delay; taking care to send Tennessee notes in preference to those of other States, some of which are at a large discount. From these remarks it will be seen that we need a much greater number of agents; we want one in every town and neighborhood.

Will some of our friends in Bedford, and other counties not on our list of Agents, send us their names!

REV. MR. HOWELL'S LETTERS TO DR. WATSON.

Our readers are this week presented with the 10th and last of those highly interesting and instructive letters. We concur in the opinion frequently expressed by others, that it would be an acceptable service to the public to reprint the whole series, in pamphlet form, for a wider circulation, as well as for preservation and reference. We will proceed to do so, by subscription, as soon as the number ordered shall warrant it. The work will comprise 45 pages, 8vo., of the size and type of the Christian Review, will be stitched and covered, and afforded at 25 cents per single copy, and 20 cents per copy when not less than 10 are ordered to one direction. Accompanying the letters will be a few pages of statistical information, appropriate to the general subject and particularly relating to the Baptist denomination. We hope to hear from agents and others without delay. Let one individual write for as many as he thinks can be disposed of in his neighborhood. The money may be forwarded with the orders, at our risk. Great care will be taken in mailing the packages, to prevent injury in the transmission.

Packages will be delivered to order at the office of The Baptist.

Subscribers are requested to send Tennessee notes.

Our exchange papers will oblige us by noticing this article.