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AND SOUTHERN WATCHMAN.

DEVOTED TO RELIGION, MORALITY, LITERATURE, AND GENERAL INTELLIGENCE. T. Meredith, Editor.

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WHOLE No. 174.

TERMS.

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For the Recorder and Watchman.

Dear Brother Meredith,
The following Report to the Chowan Association from their Committee, was read and received with great satisfaction. In obedience to a subjoined resolution, the Association paused awhile and allowed the agent, our esteemed Br. H. Wilcox, to take subscriptions in aid of the Institute, which amounted to about \$800.

Committee on the Wake Forest Institute, beg leave to report, That after taking the subject into as full consideration as time and circumstances would admit, they can but deem it one of vast importance; strongly claiming the most serious consideration and the deepest interest of this body, and of all the real friends of improvement throughout the State. It is very desirable that correct information should be generally diffused. But we can now refer only to a few considerations to show its claims upon us. The Wake Forest Institute has been in successful operation more than four years. It was established and thus far sustained almost exclusively by Baptists. It is properly the child of the Convention of the Baptist denomination in this State—as such, the reputation and honor of the denomination are ultimately connected with its prosperity and success—besides, is not the parent under strong obligation on account of the relationship which exists between them, to foster and support the child? Aid on the success of the Wake F. Institute depends very much the prosperity of the Baptist cause, and of the cause of knowledge, improvement, and correct principles among us. Indeed it may be said to be the hope of these causes in this State. Let the Institute fall and they will languish and droop and die. How important then that it should be sustained.

The present condition of the Wake F. Institute is not so flourishing as it has been, though it is by no means disheartening. The present number of students is not so large as it once was; for which fact, several satisfactory reasons, such as change of times, &c., might be assigned—indeed all this might naturally have been expected from the circumstances of the case. Every other institution has suffered similar reverses, and why should this be expected to be exempt? It is proper to say here that some groundless prejudices have been excited against the Institute by false reports—such, however, an acquaintance with it would destroy. We hope therefore that all will take measures to ascertain the real facts, before they suffer themselves to admit any prejudice against the Institution. We should be exceedingly cautious how we give credence or publicity to anything we may hear against it, until we know the facts. It is the determination of the Trustees and Faculty of the Institute to remove every real cause of dissatisfaction with the Institute as soon as it is discovered.—In this work they candidly ask their brethren and friends to lend them their counsels and aid—some important improvements in their plan of operations, have recently been made and others will doubtless soon be effected. Indeed they are determined if their brethren will give the necessary support, that as good advantages for education shall be afforded here as at any other institution in our country. And it should not be forgotten that the expenses of students here are not less than at any similar Institution in the land.

The pecuniary affairs of the Institution were at the beginning of the present year, nearly as follows: The subscriptions taken some years since for the purpose of erecting buildings amounted to about \$21000, of this sum, about \$13000 have now been collected, leaving about \$8000 yet unpaid. Of the money collected part had been paid out for improvements before the college building was erected. This building cost about \$15,000 of which about \$8000 is paid, leaving yet unpaid about 7000. It will be seen therefore that the amount of subscriptions yet unpaid exceeds the debt now owing for the buildings by about \$1000. But it is probable there will be a loss on the subscriptions of at least \$3000. It will then fall short of paying the debt by about \$2000. Besides this there is a debt on the Institute, separate from the building department of about \$1800, making the whole debt of the Institute, which has not the probably available means of paying about \$3800. Besides this, \$3000 or \$7,000 are to be advanced by brethren C. W. Skinner, and A. J. Battle, for the erection of two dwelling houses, which are now nearly completed, and for which they are to receive interest until the trustees are able to refund the principal—such are the important and present condition of this institution, so far as it can now be stated. Permit your committee to suggest some things, which we think, must be done in order that the institution may be sustained—it must be relieved of pecuniary embarrassment.—This money is now due to the creditors of the Institute. It must be paid and that soon, as the credit of the Institute, of the denomination to which it belongs, will materially suffer and surely the small sum required can easily be raised

by the Baptists of North Carolina. Again, the Baptists in the State must manifest their confidence and interest in the Institute by discounting false reports in regard to it, and by sending their own sons to it for education. Like all other institutions, that at Wake Forest cannot be sustained without students. It has no funds with which to pay its teachers and defray its other annual expenses. It is thought that with eighty students it would sustain itself; and surely more than this number of the sons of Baptists living in this State, are at school somewhere—why are they not at the Wake Forest Institute? The Institute now possesses good accommodations for more than the above named number of students. And should the Institute be well sustained, there can be no doubt that it would speedily meet all the wishes and expectations of its patrons, and rise to distinction and great usefulness. That this may be the case, your committee would recommend the adoption of the following resolutions:

Resolved, That the Wake Forest Institute is the hope of sound learning in the Baptist denomination and community of North Carolina.

Resolved, That as such, every possible exertion should be made by the friends of knowledge and improvement, to sustain this Institution.

Resolved, That since the Wake F. Institute is the child of the Baptist Convention and denomination in this State—the reputation and honor of Baptists as individuals and as a people are intimately connected with its success.

Resolved, That this Institution requires for its advancement the friendly co-operation and prompt and general patronage of the Baptist denomination, and the friends of improvement, learning, and liberality in the State, to destroy the ungrounded prejudices which may exist against it, and to furnish it with students to yield it a support.

Resolved, That the W. F. Institute, with its present accommodations and board of instruction, presents superior advantages for education, and is a school highly worthy of the patronage of an enlightened public.

Resolved, That as the W. F. Institute does not possess, at present, the available means of cancelling all its debts, and since those debts must soon be paid or the character of the Institution must suffer—a few thousand dollars ought immediately to be raised for the purpose; and this object is earnestly recommended to the consideration of the liberal, as one well worthy of their generous contributions.

Resolved, That in order that the character and condition of the Institute may be more fully known, the churches comprising this body, are respectfully requested to send a delegation to be present at the next meeting of the Board of Trustees which will occur about the last week in June next, where investigations will be made and important measures must be adopted for its support and advancement.

Resolved, That it is expedient to open a subscription at this meeting for the relief of the W. F. Institute and that the agent be requested to do it immediately. All which is respectfully submitted.

CHAS. W. SKINNER, Ch.

Report of the Board of the Am. and Foreign Bible Society for the year 1837.

The Board of Managers in presenting their Annual Report, are grateful to God for the favors which have continued to advance the prosperity of the American and Foreign Bible Society, during the past year.

In performing the duties assigned them, they have experienced great pleasure in the reflection, that this is an enterprise in which, not only Baptists, but Christians of all denominations may meet on consecrated ground, and unite in promoting the kingdom of their Redeemer.

The volume which they distribute contains nothing but the truth, flowing from a sacred fountain, the streams whereof shall make glad the nations of the earth. The simple majesty of such a cause should at once disarm opposition, silence every objection, and quicken the most tardy.

Your Board of Managers hope, that the minds of brethren now connected with other denominations, will be drawn to a prayerful consideration of the circumstances which led to the formation of the American and Foreign Bible Society.

The necessity for such an Institution in addition to previously existing Bible Societies, admits not of a reasonable doubt. If the population of the globe be estimated at 900,000,000, then, the rate at which Bibles have been circulated during the past twenty-six years, would require upwards of four thousand years before every member of the human family could be furnished with a copy of the sacred writings. A view of facts like this, induced a few pious ministers in Paris to form the French and Foreign Bible Society, several years after the formation of the Paris Bible Society. The same opinion, and a strong desire to circulate the most faithful versions of the scriptures, gave rise to the separate action of the Edinburgh Bible Society, although the British and Foreign Bible Society had been about fourteen years engaged in the work of Bible distribution.

Since that event, the labours and usefulness of the Edinburgh Society have been greatly increased. As a denomination, therefore, we deserve no censure, by the formation of the American and Foreign Bible Society, which does not equally apply to the Edinburgh, and to the French and Foreign Bible Society.

It has been frequently insinuated, that our chief concern was to contend for the translation of the word baptizo; but, this certainly is not our main design. Although we believe that this, like every other word in the Bible, ought to be translated; yet, as Baptists, we are contending for a great principle, viz. that the whole of God's word should be faithfully translated, and given to all mankind.

Against this important principle, the resolution of the American Bible Society is particularly directed; and that is the reason why we have, as a denomination, protested against their proceedings, and formed a separate organization to meet the exigency.

That it is the determination of the Baptists, faithfully to translate the whole Bible; and on the other hand, that the American Bible Society has passed a resolution which veils a part of that Bible in the obscurity of a language unknown to the heathen, will be apparent to every impartial reader of the following resolutions:

Resolution of the Board of Managers of the American Bible Society, passed 17th February, 1836.

Resolved, That in appropriating money for the translating, printing or distributing of the Sacred Scriptures, in foreign languages, the Managers feel at liberty to encourage only such versions as conform in the principles of their translation to the common English version, at least so far as that all religious denominations represented in this Society, can consistently use and circulate said versions in their several schools and communities.

Resolution of the American Baptist Board of Foreign Missions, passed in April, 1833.

Resolved, That all the Missionaries of the Board, who are, or who shall be, engaged in translating the Scriptures, be instructed to endeavor, by earnest prayer, and diligent study, to ascertain the exact meaning of the original text; to express that meaning as exactly as the nature of the languages into which they shall translate the Bible will permit; and to transfer no words which are capable of being literally translated.

The first, is a resolution passed by the American Bible Society, virtually concealing a part of the Holy Scriptures. The second, a resolution passed by the Baptists, on the contrary, gives special instructions to their Missionaries to pray for the direction of the Holy Spirit, and to give to the heathen, a faithful translation of every word in the Bible. With these facts before them, let Christians of every denomination prayerfully inquire: Which of these societies is entitled to our patronage?

No Christian would be willing to strike out one word of the divine revelation. But so far as the heathen are concerned, is there any difference between striking out that one word, or printing it in a language which the reader does not understand?

Upon this point, your board of Managers can most cordially adopt the language of the Hon. Jas. Cotton Smith, President of the American Bible Society, in the annual address before that society in May, 1837. "He who is employed in transferring the messages of Heaven from their originals to another language, is bound to exercise the same accuracy and fidelity in rendering, that the inspired penmen were in recording the communications of the Most High." To this may be added the equally scriptural opinions of the Rev. Mr. Calhoun, Agent of the American Bible Society, now in Greece. Speaking of the Greek Church, he remarks:—"They hear the Scriptures, indeed, occasionally, in their churches, but they hear them in an unknown tongue.—What a cunning device of the great adversary has this been, to shut out the light of truth by locking up God's holy word in a dead language. Never could these churches have become what they have become, had the scriptures been read in a tongue that could be understood." In another place Mr. Calhoun says, "In order to true devotion, there must be a distinct perception of the truth; the language in which it is uttered, must be intelligible." This is all the Baptists have ever demanded!

More than forty years have elapsed since Baptist Missionaries in the East, commenced the great work of publishing the sacred writings. At a single station, on the banks of the Hoogly, translations into several languages were completed about ten years before the British and Foreign Bible Society came into existence; and the same important work is at present carried forward with great success in regions beyond the Ganges. Yes, Hindus, Burmans, Talings, Karens, and Chinamen, are now reading, "in their own tongues, the wonderful works of God." In regard to the Chinese, we have the united testimony of the learned, that there has not been given to them a better version of the Bible than that which was commenced in 1806, and has since been completed by Dr. Marshman, the celebrated author of *Clavis Sinica*.

With the exception of the Persian, and a few others, all the first translations of the Scriptures into Eastern languages, were made by Baptist Missionaries; comprehending the languages of more than half the population of the world. It is particularly gratifying that the whole of this work has been executed upon a principle which commends itself to the heart of every Christian. They prayed and labored to find out the true meaning of every word in the Bible. How could conscientious men proceed upon any other principle? In what other way could the Missionaries be faithful to the heathen, to their own consciences, to posterity, to God? Surely no Christian will say, that they were wrong in praying to be taught the meaning of every part of the living Oracles; nor, that when they were satisfied beyond all reasonable doubt, they ought not to have expressed that meaning in the appropriate words of the language into which their versions were made.

UNION IS STRENGTH.

At no former period has the truth of this axiom demanded a more careful consideration in its application to the Baptist denomination. Engaged as we are in an enterprise which will affect the moral interests of the whole world; duty to

*See American Encyclopedia—Article, Missions.

God, and the destitute condition of millions, impel us to undivided exertion in sending the inspired pages to every tribe and people under the whole heaven, until "like a flood of glory," the knowledge of Christ shall cover the earth as the waters cover the sea. With this as the only object of our society, the Board earnestly solicit the cooperation of their brethren.

Since the last Anniversary, your Board of Managers have been greatly encouraged by the UNANIMITY OF THE BAPTISTS IN THE BIBLE CAUSE.

Communications received by the Corresponding Secretary, from Baptist State Conventions, and from numerous Associations, Churches and individuals in each state, satisfactorily demonstrate the correctness of this opinion. Universally independent in principle, we rejoice in the belief, that Baptists ever will be united in action, when called to defend or to distribute the Bible; the charter of their common salvation.

HUMAN RESPONSIBILITY. OF THE PROPAGATION OF TRUTH.

(Continued)

If this be the fact, it will be evident, that in the effort to persuade men to believe our opinions, we are bound to present such arguments as God himself has presented; that is, to use no argument which we do not believe to be logically sound, and to assert nothing as fact, which we do not believe to be strictly and literally true. If we exaggerate, or conceal, or mystify, for the purpose of advancing what we believe to be true, we insult the God of truth whose ministers we profess to be. If we attempt to make men feel that a course of conduct is wrong, we must present it in the moral relations which it holds in the sight of God. I have no right, for the sake of carrying a measure, or stirring up an excitement, or swaying the popular opinion, to urge, as a matter of universal obligation, what God has left as a matter to be decided by every man's conscience; to make that out to be a crime, in every instance, which God has made a crime only under special circumstances; or to urge as a duty by command, what can only be made out to be a duty by inference. In a word, I am to take the law of God just as I find it, with all the distinctness and with all the obscurity in which he has left it. We are to "commend" this, just as it is, without increase or diminution, "to men's consciences, in the sight of God." We are to tell men what is the will of God, as he has revealed it, just as though God himself were present, hearing every word that we speak, while we profess to be his representatives. To act otherwise, is, clearly, to assume to be ourselves the lawgivers; it is to claim for ourselves authority over the consciences of our brethren; it is to insult the most High himself, by our own most insufferable arrogance.

If God have commanded me to announce his will to my fellow men, it is my duty to announce his will. But this gives me no authority to announce, as his will, any thing which he has not commanded. And I must announce it, precisely as he has revealed it. I have no discretion whatever in the matter. If he have plainly commanded or forbidden any thing, I may say plainly that he has commanded or forbidden it; and, in doing so, I must point to the enactment, and urge it on the authority of "thus saith the Lord." If he have prescribed one duty, and I infer another duty from it, I must announce this second duty, not as his command, but as my inference. I have no right to urge it as a general command of God. This inference may bind my conscience, but it can, as my inference, bind the conscience of no one else. Every one must in such a case be left to his own judgment; and I have no right to accuse another of disobedience to God, unless he admit that he is for himself convinced of the duty, and then disregard it. Thus, God has commanded all men to repent. This is an universal duty, and I may urge it upon all men. God commands all men to use the things of this world as not abusing them. This I may also urge on the same authority. Infer that a particular kind of meat or drink is forbidden. Then this inference will bind me, but I have no right to demand that the conscience of my neighbor be bound by my inference. Mahomet forbade wine, under all circumstances. A Mahomedan may therefore in the same manner forbid it, on the authority of his master. A disciple of Christ cannot so forbid it, on the authority of his master, unless he can show that Christ himself or his apostles thus forbade it. If he infer from some other precept, that it is to be abstained from, then the moral obligation is contingent, or accidental; that is, it binds, in those cases, where the use of wine would conflict with obedience to that precept, and it binds in no other; and of such case, every individual is to be the judge for himself.

It may be said that we cannot carry forward the temperance reformation if we adopt this principle. To this I have very little to reply. If we cannot carry forward the temperance, or any other reformation, without making God say what he has not said, and assuming a different moral standard from that which he has established, I think the cause must, at the outset, be desperate. And, after all, how is the thing to be helped? I may wish that God had said differently; I may seem to see that I could do much more good if he had given a different command. But, if he have not given it, there the matter rests, and I am not responsible for the result. But, before I find fault with the laxity of the moral law of my Creator, would it not be wise to begin by distrusting myself? Have I not reason to fear, that there is an error somewhere, when I seem to be more zealous for righteousness, than he "who is of purer eyes than to look upon iniquity?"

Again: We are restricted as to the motives

which we may urge, for the purpose of inducing men to obey the commands of God. The facts in the case I suppose to be these. God has appointed for his moral creatures certain courses of conduct. To obedience and to disobedience to his will, he has affixed such consequences as seemed meet unto himself. What these consequences should, in each case, be, he is the only competent judge, and no one has a right to question his decision, much less to alter, to modify, or to reverse it. Now in urging men to obey his will, we are bound to set before them precisely the consequences which he has attached both to obedience and to disobedience. We have no right either to create these consequences or to represent them to be any other than he has ordained. If we do this; we usurp his authority. We, then, not only "judge," but usurp the right to punish "another man's servant." We assume to know better than the universal lawgiver, what is the desert of crime; and to be more holy than the Holy One of Israel.

That I have no right to add to, or diminish the motives which God has presented to men, is evident. If the motives which he has presented will not influence them, I cannot help it. It will never do for me to make a lie about it. I am not responsible for the result. I need not, surely, affect to love the souls of men better than the Savior himself. If the motives which he has presented, are all that he saw fit to present, I may reasonably conclude that no love of mine to the souls of men can ever improve upon them.

But still more. I have no right to affix to any action, any other consequences than those which God himself has affixed to it. To some actions he has affixed certain and inevitable results. To others the results are contingent; they may occur in one case and not in another, and I am unable to tell in what case they will and will not occur. I have no right to assign, as certain, a consequence to an action, when that consequence is merely accidental; that is, when it may, or may not occur. God has declared, that unless a man repent he will never be saved. This is a certain result: I may always and everywhere so declare it. If a man do not repent now, under my particular sermon, he may never be saved. This may be his last offer of mercy. I may so state it. But I have no right to state that if he do not now, at this time, repent, his soul will certainly be lost. He may be lost if he come not forward to the "anxious seats," and he may be saved if he do. But God has not commanded him to come forward to the "anxious seats," and though I may, if I think it will be useful to him, advise him, (as my advice merely,) to come forward, I have no right to urge it as the command of God; much less have I a right to assure him, that his salvation actually depends upon his doing or not doing this particular thing.

Against all this, it may be objected that these, and similar measures, have frequently been attended with good results. Were it not that I respect the motive from which such an objection proceeds, I would not think it worthy of a reply. It manifestly admits the principle, that I have a right to impose upon the consciences of men, as a duty commanded by God, any act whatever, provided I have reason to believe that, in particular instances, such act has been attended with a good result. I have known swearing and Sabbath breaking, made the means of men's conversion; but have I, therefore, a right to command men to swear or to break the Sabbath? Besides, if such be the case, where shall liberty of conscience find a resting place? This principle involves the very essence of Romanism, in the darkest periods of its sad existence. I affirm it, as historical fact, that the most odious additions which the Romish Church has ever made to the commands of God, were, at the beginning, made upon this very principle. On this very ground were monasteries, religious orders, and auricular confession established. In fact, we may easily see, if we will take the trouble to observe, that the abuses of that church, germinate, not in the bosoms of men of a particular order, but in the soil of human nature itself. Every man is liable to desire to wield the authority of God, for the accomplishment of his own purposes. In so far as any man carries this desire into action, in so far as that man a Catholic.

In the last place I remark, that, whilst we have a right to inform men of the consequences which will follow from disobedience to the laws of God, individuals have no right to create these consequences themselves. If God declare that he will inflict a particular punishment upon a transgressor of his law, we may be assured that he will do it. If he bids us forewarn the offender, we are obliged to forewarn him. But this gives us no right to punish him ourselves. This latter act God reserves for himself. We cannot assume it without usurping his authority. He foretold that the children of Ham should be servants of servants; but this is a very sorry reason for enslaving the Africans. The prophets foretold that the children of Abraham should be "a people scattered and feeble," a hissing and a by-word;" but this is a very poor excuse for persecuting the Jews. So, it is a fact, that a drunkard comes to poverty and contempt; but this is no reason why we should take it upon ourselves to render him poor and contemptible. He who is engaged in any immoral traffic, will, in a healthy state of the community, lose the estimation in which he would otherwise be held by his fellow citizens. We may do all in our power to elevate the standard of the public morals; but we have no right, by our direct act, to destroy the estimation in which this or any other man is held. We may tell a man that such consequences will follow, and thus urge him to act virtuously; but we have no right to bring in our own efforts in aid of the authority of God, and tell the man, that, if he do not obey God, we will ruin his reputation.