

# THE BIBLICAL RECORDER

## AND SOUTHERN WATCHMAN.

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

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### TERMS.

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For the Recorder and Watchman.

My Dear Brother,

A writer, in your paper of the 23d of June, over the signature of Durus, attempts to prove, in an article whose caption is "Furman Institution," that there is no connection between this Institution and the classical school, both of which are located upon the same site.—If he means that the classical Department is taught in one building and by one body of instructors, and that the Theological Department is taught in another building and by another body of instructors, and each governed by a different code of laws, he says what is true. And what I, with him, wish may be distinctly understood by every body. And further, I wish it to be known as distinctly, that manual labor is only obligatory on the students in the Classical Department, and not in the Theological Department. But in the article under consideration, the subject has received such a cast as to mislead those, who have not the opportunity of "appealing to the records of the Convention." Durus calls the school "the nameless bantling." I regret the use of this term in this article, (the meaning of which is *little child*) because it represents the Convention, as extending its guardianship to the classical school, as a *new and inconsiderable concern*.—Desirous of correcting an impression so erroneous I request you to publish the following extracts from the records of the Convention.

The first extract is from the minutes of 1822. Constitution. "Art. III. In what relates to education, and particularly the gratuitous education of indigent, pious, young men designed for the Gospel ministry, the origination and support of a Seminary of learning in this state, under the care of this Convention, and on a plan of accordance with that at Washington, under the patronage of the General Convention of the Baptist Denomination in the United States, shall be considered a primary object. Youth, whose education shall be paid for, may be admitted from the community at large."  
Minutes of 1823. Art. XI. "Resolved, That it is expedient to take immediate measures for the establishment and operation of the Literary Institution, proposed to be established by the Convention in this State."

"Resolved, That the Institution shall embrace, in its course of instruction, the ordinary branches taught in a classical school, and also, such as may assist young men designed for the Gospel Ministry."

The site of the Institution was fixed at Edgefield Court House, in Dec. 1825. The Principal was elected in Sept. 1826, and entered upon the duties of his office in Jan. 1827. The classical department contained about 40 scholars, and theological, from 5 to 10. In the second year, the health of the Principal sunk under his labors, and he resigned his office. Under his administration, the following formed a part of the rules appointed for the government of the Seminary: 1. "The Seminary shall be named The Furman Academy and Theological Institution. 14. Into this Seminary, beneficiaries shall be received, who shall be regular members of some Baptist church in fellowship with the Baptist Denomination. Indigent, pious, young men, approved by their churches, as men called of God to preach the Gospel, who shall also be approved in like manner by the Board, shall be the Beneficiaries. 15. The course of books to be studied in the Classical Department must be such, as to prepare the pupils for admission into the higher classes of the most respectable colleges in the U. States."

Upon the resignation of the Principal, the Academy was discontinued, the Theological students transferred to the High Hills of Santee, and the Theological Department placed under the care of Rev. Mr. Hartwell, in conformity with the following statement and resolution from the minutes of 1828. "Art. 33. The Board submitted in detail a statement of the condition of the Furman Academy and Theological Institution: That, after considerable discussion, it was resolved, That, as there have appeared insuperable obstacles to the success of this Institution on its present plan, and in its present location; to secure the important objects of the Convention, as well as to fulfil the part of candor and justice to the Trustees of the Edgefield Village Academy, and the inhabitants of that place, it is necessary to abandon at present the classical department of the school, to surrender to the donors the property given with a view to that department, and to make an equitable compromise with subscribers of the same character.

Resolved also, That our Beneficiaries be placed, for the present, under the care and tuition of the Rev. J. Hartwell at his own residence, with a view in future, to establish the Institution in more strict accordance with the original design of making the Theological department most prominent.

The Institution flourished under Mr. Hartwell, and in 1830, Mr. Hartwell and Mr. Furman

were appointed Professors. At the expiration of four years these brethren resigned their offices and it was determined in the discussion which followed on the future plan of operation, to return to the original design of connecting a classical and English school with the Theological Department, under the patronage of the Convention. And liberal offers having been made from Fairfield District, a site about 3 miles from its Court House, was determined on for both departments. The following extracts from "The Constitution of the Furman Institution" will present the nature and character of this connection in their true aspect.

"Art. I. The Seminary of learning, supported by the State Convention of the Baptist Denomination in South Carolina, shall be known and distinguished by the title of the Furman Institution; and shall consist of two branches, to wit, A Theological Institution, and an English and Classical School.

Art. IV. Sec. 1. The object of the English and Classical school shall be to prepare youth for the Theological Institution, or for entering College, or for the common business of life. The object of the Theological Institution, to prepare candidates for the ministry of the Gospel by a suitable course of Theological instruction.

Sec. 2. The business and studies of the English and Classical school shall be conducted on the manual labor system; and arrangements shall be made by that branch for affording an opportunity for regular manual labor to the officers and students of the Theological Institution. But the manual labor system shall not be regarded as indispensable or obligatory upon the members of the Theological Institution, unless the Convention shall hereafter think proper to make it especially so."

Now it will be seen from these extracts, that these assertions of Durus have been rather hastily made, in which he says "The character of this Seminary (Furman Institution) is strictly Theological. Its sole object is the improvement of the ministry in South Carolina and the adjoining states. Young ministers are the only subjects of its care." The fact is this, that although young ministers were prominent objects of the Convention's solicitude, they were not the only ones. The Convention's solicitude extended to youth generally, for whose correct education in morals and science, they were deeply concerned. It will further appear that the School is neither nameless nor a bantling. Its name is "The English and Classical School" as the name of the Theological Department is "The Theological Institution." It is not a bantling, that is, a "little child." Its age is coeval with the Theological Institution. It has embraced a greater number of pupils, and has imparted a larger amount of instruction than the Institution has.—To call it a nameless bantling then is a *misnomer*. I regret therefore that it has been employed in this connexion. It is rather a *hard blow* Durus has given it, but I hope it will not prove a destructive one. The friends of the Institution in the Convention are as much the friends of the English and classical school. They desire both to prosper as intimately connected, in spirit and design. They trust that the one will be the nursery for the other. And that from both will spring up many a powerful instrument for promoting the interests of the country and religion. And although many frisky boys may go to the English and Classical School, I trust they will find in the school a parent, that will cure their friskiness, and be instrumental in preparing them as pious young men for the sober instruction of the Institution.

Having thus shown that there are two branches or departments in the Furman Institution—Classical and Theological—I cordially approve of the following sentiments from the closing paragraph of the communication from my brother Durus: "Furman Institution is the hope of Southern Baptists—it belongs to Jesus Christ—it is dedicated to his glory. It is worthy of special support, special influence, and special prayer."

Mr. Editor,

I request you to oblige the Edgefield Baptist Ministerial Conference, at whose instance I send you this communication, by giving it a place in your columns.

The Conference held its quarterly meeting in this place, on the 4th day July. The day was spent in interesting discussion on important subjects, connected with the Gospel ministry and the welfare of the churches. Among these subjects, the causes of the present decline in personal religion, throughout the ministry and the people, elicited many important suggestions.—The chairman was requested to prepare and present, at the next meeting, an essay "upon the most suitable measures for elevating the standard of piety among the members and ministers of the churches." The next meeting of the Conference will be held at 9 o'clock on the Friday morning before the third Sabbath in October next, at the Pine Pleasant Meeting House, Edgefield District, about 26 Miles East or a little North of East from the C. House. Messengers from sisters Associations, and brethren generally, are all affectionately invited to attend.

Yours truly,  
W. B. JOHNSON, Ch'n.

From the S. R. Telegraph.  
CHRISTIANITY AND POPULAR EDUCATION.

Essential to preserve and perpetuate our Republican Institutions, and to secure liberty, social order, individual and national prosperity.

During last spring the Rev. Dr. Beecher delivered a series of discourses, by request, to the mechanics' association of Cincinnati, Ohio, on the evidences of Christianity and its nature and tendencies, which have since been published in

the Cincinnati Journal. These discourses are replete with the eloquent results of original and vigorous thought; in argument they are able, and in illustration powerful. We laid them aside for our columns, two months ago; but they have not till now been able to find space for them. The following is an extract of one of them on "the Republican Tendencies of the Bible."

To the perpetuity of national intelligence, competence, and liberty, and all the parts and proportions of the most elevated and comprehensive condition of society must be secured.

There are those who seem to think that the prevalence of universal christianity would eclipse the sun and curtain the heavens in sackcloth and carpet the earth with dust and ashes; that every harp would cease—and every statue fall, and every painting flee from Vandal violence to the caverns of the earth—and all the ornaments and elegancies and high enjoyments of life give place to one universal unending fast-day. That smiles will cease, and the warm heart and the sparkling eye be exchanged for mooping melancholy.—There are not wanting christians, and christian ministers, who seem to think that nothing is required for millennial perfection but to undress the world, but to urge the process of retrenchment till the body is half denuded to cover the nakedness of the soul. No doubt there are excesses of self-indulgence and superfluity in the church, which ought to be retrenched, while as yet the world lies in wickedness, and so few eyes pity, and so few hands are extended to save. But it is not the permanent plan of heaven to secure the amelioration of the earth's condition by retrenchment and self denial. It is the purpose of God to exalt, and not to debase society, and to roll onward the tide of human improvement. It is *in* this which has covered the earth with ignorance and poverty; and the moment the gospel legislates over the universal heart of nations, it will be filled with intelligence and abundance. The descriptions of the world's prosperity under the reign of Christ are those of Paradise regained; the New Jerusalem descending from Heaven adorned as a bride. God who has flung such a profusion of beauty over all his works, will heal the wounds and clothe the nakedness of the renovated world.

It is the multiplication of innocent enjoyments as society rises, as members multiply, which multiplies employment, and income and competence to the increasingly dense population of city and country. Without this endless division of labor and multiplication of employment, as society rises in civilization and wealth, the increase of numbers would be the increase of ignorance and poverty, and wretchedness. And yet it is this constitution of Heaven in the appointment of different orders, and employments, and talents, and talents among men, against which the envy of man has been most virulent and rebellious.—All, left to inclinations would rush up to honor, wealth, and leisure, to starve amid their abundance. They would, indeed, be honorable men; but who would do them honor? They would be rich, but who would construct their buildings, provide raiment and mini-ter to their wants, speed the plough, construct the turnpikes, excavate the canals, form the rail-roads, drive the steamboats, and navigate the ocean? The result of universal wealth would be universal poverty, universal stagnation of business, and ruin of society.—Amid their shining heaps of gold, they could purchase nothing. All would be gentlemen above labor, and yet every one would be compelled to be his own menial and artisan. But if to prevent envy and secure republican equality, you exile wealth and capital and variety of condition, and go down to relative poverty, then where would be the capital for the employment of the poor? Where the thrifty agriculturist, the lively commerce, the industrious artisan, the lengthened canal, the steamboat, and railroad, and gallant ship, annihilating distance and condensing the world into a larger neighborhood for the exchange of knowledge, commodities, and kind offices? How manifestly, in attempting to amend the constitution of Heaven, are the wise taken in their own craftiness, and the foolishness of God illustrated in surpassing the wisdom of man.

There is but one way of securing universal equality to man—and that is, to regard every honest employment as honorable, and then for every man to learn in whatsoever state he may be, therewith to be content, and to fulfil with strict fidelity the duties of his station, and to make every condition a post of honor.

To the perpetuity of extended republican institutions, universal education is indispensable. I mean by education not merely the commencement of knowledge, and discipline of mind, but that which takes by the hand every human being and puts him in possession of his own powers, under all that guidance and influence which shall form moral principle and secure the successful application of his faculties to his own proper sphere of action. Of such culture every man is capable, and every evangelical republic is able to give it, and cannot perpetuate its existence without it. Shut out from the pleasure of knowledge, intellect and taste, and the restraints and guidance of the glorious gospel, man will fall under the dominion of the inordinate appetites, and create an order of vicious and ignorant poverty, as Gouverneur Morris styled the populace, the "Terror of Europe"—the power which has sent earthquakes over the continent and shaken down thrones and will do it again and again, until the divine illumination shall bring the maniac power to set at the foot of Jesus, clothed and in its right mind.

Though as yet but little of this material is found in our country, there are powerful causes in operation quickly to produce it. We are destined inevitably to become a great commercial and manufacturing nation; employments which expose multitudes to the temptations of the ocean, and condense millions in cities and manufacturing establishments, where nothing but an efficient education can prevent, as in Europe, the

formation of a distinct caste, imbecile of mind, and inert but for one employment—where parents and children vegetate in hopeless degradation on the confines of starvation and insurrection.—To these, the growth of our own improvement, over-stocked and agitated Europe is sending copious additions: inasmuch that our republican material is fast changing and passing away before our eyes, and we are really in danger of becoming strangers in our own land. All these multitudes are armed with legislative as well as physical power.

There is for us therefore no middle course—Universal education or perdition are the horns of our dilemma. By laws and institution so far as they may avail, and by voluntary associations and personal efforts, we must go out into the highways and hedges and constrain them to come in.

A republic will not endure such a material in its bounds as a laboring class not educated, abandoned, and left in ignorance and vice. It is not enough to provide the offer of education. We must secure the acceptance of it. We must search our cities as with candles, through all their lanes and alleys, and go down into the dark retreats and beds of rags and straw, and bring up from the abodes of guilt and wretchedness the hapless children of the wicked to the light of day and the health of a purified moral atmosphere. The physical battle of our independence has been won, but a tone and energy of moral effect is demanded for its preservation, equal to that which achieved it.

I do not insist that the great body of society from the middle walks of life downward, should be adepts in all science. But their condition does admit of their bursting the narrow limits to which they have been confined, and of rising to a higher eminence of knowledge, and acquiring an amount of general information, which, in the acquisition, shall discipline the mind, refine the taste, and furnish copies and invaluable materials both for their intellectual enjoyment and practical utility, and I hope no doubt that there will be a rush of the people upon the retreats of philosophy and the seats of the muses, and that they will seize on the monopolies of ages and divide among themselves the spoil. Nor let it be supposed that like the barbarian who found a watch, unconscious of its use, crushed it to find out the cause of its ticking, they will not know what to do with their spoil. They will know what to do with it. Do you think the farmer, the merchant, and the artisan cannot lift the telescope and read the wonders inscribed on the open pages of heaven? or through the microscope and look down unfathomable depths upon the worlds below. They can read the page above and the page below, and add and adore the aggregate power over every department of knowledge, and may become great.

The first duty which is at this time imposed upon those who direct our affairs is to educate the democracy; to warm its faith, if that be possible; to purify its morals; to direct its energies; to substitute a knowledge of business for its experience, and an acquaintance with its true interests for its blind propensities; to adapt its government to time and place—and to modify it in compliance with the occurrences and the actors of the age.

In the Providence of God this nation is one which has professedly started upon the principles of a rational democracy. It is different from all other nations in this—that to us God has given not only freedom and light, but space. A large continent of land, beautiful and fertile, unoccupied by previous institutions. Land previously empty of all but the sparse population of savages. He has given us space to lay that broad foundation of modern society, which God intended to establish when he created the world.

But let no man exult in the certainty of the world's emancipation, unless there be means employed for the preservation of what is achieved.—Ages of conflict it has taken, and will take to deliver the world from chains and place it on the elevation of rational liberty. But when placed there, in a day it may fall into hopeless bondage. Force can break chains; but when they are broken and a nation is raised to the dizzy height to which we are rushing up, without some conservative power, that which has been raised by ages of toil and blood, may in a moment go down.—Liberty may be achieved by the sword, but it cannot be maintained by the sword. Moral principles and moral excellence touches piety, holiness; the fear of the Lord which is the beginning of wisdom, can alone continue the liberty force achieved.—And as *Torquville* says, it does not appear what the end of this revolution is to be. Monarchy will certainly put down.—Earthquake after earthquake will roll under its deep foundations, till it rocks to its base and falls. But it is certain, that unless the liberty which is thus accomplished be based upon the religion of the Bible, it will fall into anarchy, and go back to the horrors of despotism. The question to be settled is, whether by contemning the Bible we will go back through sloth and presumption to slavery and degradation; or rise at the bidding of heaven, in intelligence and moral purity and liberty till the whole earth is unchained, and elevated to the highest practicable point of social blessedness?

### PUNCTUALITY.

It has justly been said that punctuality is more precious than gold, and that like the precious metal, its value increases with its scarcity.—After all which has been said on this subject, and after the importance of the practice in question has been so universally acknowledged, it is astonishing, that we do not find a greater number of persons disposed to maintain a convenient and obliging virtue, which is so essential to the welfare of a plodding, trading community, like our own. It is also, if we are not mistaken, a

painful fact, that so far from the boasted spirit of improvement having regenerated us in this particular, we have greatly degenerated from the good, prompt habits of our ancestors. Certainly, this ought to be.

We have no wish to be censorious; but only desire to state simple facts, upon this point. We ask our reader, then, whatever may be his occupation or profession, if he has not suffered from unpardonable negligence, in this particular, either in himself or others. A neighbor agrees to meet you at your house, in a morning, before you shall leave it for your daily business. You wait a half hour, perhaps an hour, for this purpose; but no neighbor arrives. Impatient of the hindrance, you go forth to your labours without having seen your tardy friend. Soon after you are gone, he calls at your house, of course to no purpose but to be ascertained of his negligence and folly. There may have been important business pending between yourself and neighbor, requiring immediate attention. By this delay, then, he has probably not only robbed you of your time, and diminished your confidence in him, but also seriously impaired your interest, not to mention the equal if not greater injury done to himself, by indulgence in this evil habit.

This erroneous habit pervades all orders, and every department of business. Our system of public travelling is almost a sole exception. Stages, steamboats and railway-cars, are usually punctual in their hours of arrival and departure.

A lack of punctuality seems the most inexcusable because it is almost always wholly unnecessary. Why is it not as easy, when we know we have something to do, to perform it at the time, as to postpone it to the last moment in which it can be done. You will see some people who appear destined to be the last in every thing. They are the last to rise in the morning; the last to perform their work, and the last to retire. They invariably enter church after the services are commenced; and if they are to make a trip by stage, car, or steamboat, they are sure to arrive just when the conveyance is beyond sight and call. Such persons are frequently hurried; for improvidence of time begets a habit of being so. The most distinguished persons who have ever lived, have been remarkable for the observance of punctuality.—This was a well known trait in our own Washington and Franklin. It has always been so with these ministers of the gospel, generally, who have been most useful, and most abundantly blessed in their evangelical labours. And this virtue will almost invariably appear in a truly valuable and respectable character. We believe that the neglect of it is a moral offence. Certainly, it is worth the while of every one to secure an attainment so valuable to all the interests of society, so conducive to our own prosperity, and so congenial with the spirit of our blessed religion.—*Ch. Watch.*

### UNITY OF THE ROMISH CHURCH.

We are told, that while Protestants have almost as many different confessions of faith, as there are different churches among them, Catholic unity is every where preserved inviolable under the papal system; and that there is not an iota of difference between the adherents of the Sovereign Pontiff, from "Ireland to Chili, from Canada to India and China;" from whence they infer that their church is guided by the Holy Spirit, but that all who do not symbolize with it, are given up to a spirit of delusion. Formidable as this argument may look at first view, it will be evident on a nearer inspection that a weaker could hardly be constructed in support of a baseless cause. That this boasted unity does exist in the Romish church, we may admit, without giving them any advantage; for all, in fact, which is proved by it, if true, is that which Protestants have always objected to them as a reproach; that is, that under their system, submission to authority has been substituted for faith, and uniformity of ignorance preferred to the investigation of truth. And since the right of private judgment is exercised among them, as something in its very nature monstrous and impious, it is no more to be wondered that no difference of opinion subsists, where no man is allowed to have an opinion, than that the blind should not dispute concerning colours, nor the deaf concerning sounds; and it is for want of that wholesome spirit of discussion and inquiry, which is equally consistent with sincere piety and Christian liberty, that Popery has subsided into a stagnant pool of corruption, to which no gale from heaven imparts motion, and which no healthful current pervades and purifies.

*Horne's Bampton Lectures.*

### RESOLUTION.

A correspondence of the Hartford Watchman mentions the following leaks in the bucket of a religious newspaper:—1. Delayed payment. 2. Postage. 3. Religious advertising unpaid for. 4. Papers stopped a few numbers after the expiration of the year without payment for those extra numbers. He adds the following excellent resolutions.—*Vermont Chronicle.*

"1. To pay for my paper in all cases, and without any fail, in the month of January. 2. To send the pay to the proprietor free from any expense to him. 3. To pay fully and freely the stipulated price, without trying to pinch off a little from both ends, in the shape of deductions. 4. When I pay a proprietor I will do it in good nature, and not break his heart, by sour looks and crispy answers.

### A PROMPT REPLY.

After the revocation of the famous edict of Nantz, when the Protestants were persecuted in every part of France, an English ambassador demanded of Louis XIV. the liberty of all those who were sent to the galleys on account of their religion. "And what," answered the royal bigot, "would the king of England say, were I to require the release of all his prisoners in New-