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to this step from the fact that they were ignorant of the Italic were avoided. had departed widely in many instances from Prayer book. their parent, the Septungint, his first attempt was to compare the books of the old Testament THE IMPOSSIBILITY OF PLEASING ALL with the revised copy of the Septuagint extant in the Hexapla of Origen. In consequence of his appreciate the importance of the inspired Hidbrew original. Unfortunately however he had text back to an accurate coincidence with the best. in his reach permitted. It is a singular fact that | self the fittest, this Jew, although he received a very ample | 3. You have abundance to please that are so Finally, seeing it is impossible to please all men, countrymen against 'the followers of the Naza- the things they censure. rened By the help of another Jew, Jerome 6- 4. You will have many factious zealets to In his writings still extant, he informs us that ceable. that though the version in the Hexapla, though the fly on the ulcerated place. the numerous imperfect ones which were extent. very heart.

dertaken his translation with the intention of very liable to misconstruction, and which will To rectify these different ideas, to humble the world? They were, but they are now no more! this period was the hop at Rome, seems to have vain is the judgment of man! Ad by lime it was warmly patronized.

found in the Greek. These early Latin trans- with his general introduction addressed to Paul cape the censure of the world. Italic from its inherent errors or from those the Lamentations of Jeremiah. The only speci- to please them. mon copies of the Italic version which were ed by many to have been the basis of the version Jesus Christ himself.

labors in this version, he was naturally led to Abridged from Baxter's Works, for the Sunday ed, because another is pleased and exalted.

but a very imperfect acquaintince with the lan- please; and when you have please them but a a little while. Like chil- may pass for a superior genius, capable of deciguage, hence all his efforts only produced a many more will be still unpleased, and how dren they are soon weary of that which they cri- ding questions the most intricate, points the most translation of a translation. He might bring the many displeased when you have done your ed for; they must needs have it, and when they abtruse; and what is still more deplorable, you

Septuagint, and the question would still recur- 2 Remember that all men are so selfish, that pleased neither with it, nor without it. Can you honor and virtue, while you remain the most adoes the septoagint present us with a faithful re- their expectations will be higher than you are able please such self displeasers? presentation of the ideas embodied in the origit to gratify. Many and many a time when I have 16. How can you please all others, when you attract that respect which is due to nothing but nal language of the inspired writers? It was had an hour or a day to spend, a multitude have cannot please yourself? If you fear God, and feel honor and virtue. not until twenty years after the first essay that ever expected that I should have spent it with the burden of your sins, and have life enough to Jerome having retired from Rome to Palestine, them. When I visit one, there are ten offended be sensible of your diseases, I dare say there are was enabled to settle this question. In Pales, that I am not visiting them at the same hour. If none in the world so displeasing to you, as you time he availed himself of the aid of a Jew to you have any office to give, or benefit to confer, are to yourself. You carry that about you, and learn the Hebrew as thoroughly as the facilities which only one can have, every one thinks him- feel that within you, which displeases you more

compensation from Jerome, ventured to visit his ignorant, unreasonable, and weak, that they take remember that the pleasing of God is your busipatient and laborious pupil and give his instruct your greatest virtues for your faults, and know not ness in the world, and that in pleasing him your tions only by night. He was led to this plan it when you do well or ill; and yet none are more souls may have safety, rest, and full content, consequence of the violent prejudices of his bold in censuring than those that least understand though all the world should be displeased with

nally made himself master of the Biblical Chall please, who, being strangers to the love of Chrisdaic of Ezra and Daniel. After having con- tianity, holiness, and unity, are ruled by the quered the difficulties which lay in the way of interest of an opinion or sect. These will never his object, he proceeded to the execution of his be pleased with you, unless you will be one of the Lord is the Maker of them all. PROVERBS, great work, a work which will ever render his their side or party. As in civil so in ecclesiasti- xxii. 2. name dear to the lovers of biblical interpretation, cal wars, the firebrands cannot endure the pea-

he was impelled te undertake the task by the fol- 5. You will have rigorous, captious, unchari- advantageous in the original design of the Crealowing considerations, viz: He had ascertained table, and unrighteous men to please, who will tor, and at the same time, one of the most fatal, that there were important differences between "make a man an offender for a word." They through our abuse of it, is the diversity of our the Septuagint (and consequently the Latin ver- are glad when they can find any matter to re- conditions. How could mea have formed one sign) and the Hebrew text. Hence he inferred proach you: and if once they meet with it, (true social body, if all conditions had been equal?-

one, was far from being exact, and that it was whose judgments are blinded, and are not capa, which would have continually attended cach of forth plentifully," and who sayest to thy soul, sea, or some Samuel to minister before the Lord, much safer for Christians to go back to the foun- ble of being pleased. Like the sick and sore, that them; variety of conditions renders men accessatain head, the original text, than attempt to slake are burt with every touch; and at last, says Sentheir thirst for the waters of life from impure ri- eca, with the very conceit that you touched them. the people, the people are necessary to the govervulets. He cherished the hope that a correct How can you please them, when displeasedness nor; wise statesman are necessary to a power- man! thou who artitoiling through a longuish- triumphant state. Let the people of God then translation into Latin would gradually supplant is their disease, that abideth with them, at the ful soldiery is necessary to log life, who beggest thy bred from door to door, learn to trust in him, for he is still "Jehovah Ji-

was engaged in this laudable enterprise, than a common vice, and that the most unfit are readiest inclines one to assist another, in hopes of receiv- put on, always an object of charity of some, and tremendous clamour was raised against him to blame. Few are at your elbow, and none in ingassistance in his turn. from every quarter. He notices the censures your heart, and therefore they know not the circular description of the notices the censures of all that you do not highest public to manking in the original description of the censures who notices are considered who notices the censures who notices are considered who notices are considered who notice which were poured in upon him from every cumstances and reasons of all that you do, nor highest utility to mankind, in the original de- est thyself with borrowed plumes, who puttest the side. Some through envy, asserted that he was hear what you have to say for yourself; and yet sign of the Creator, it is become we must allow, renown of thy ancestors into the list of thy virbusy in adulterating the scriptures. Others those will presume to censure you, who would be the scriptures. Others those will presume to censure you, who would be the scriptures. Others those will presume to censure you, who would be the scriptures. ed by divine inspiration, regarded any attempt to speak.

different from the Septuagint, on examination in the world.

toils as a crime. He declares that he had notun- gaged by God himself in some duties which are toms of grandeur, these imaginary gods.

bilities, to let you know that they are resolved mong whom Providence has very unequally di- bineficence, generosity, and magnanimity; and After all Jerome cannot so properly be termnever to be pleased with you. If John use firsted a translator as a reviser of the Scriptutes.—
ing, they say he hath a devil; if Christ come mand, and to whom God himself has given auties of the wretched. Never omit an opportuni-He carefully compared the Italic version with cating and drinking, they say, behold a glutto; thority to command subjects who obey, ty of doing good, and be in society, a general rethe Hebrew of the Old Testament and the Greek nous person and a wine-bibber, a friend of publis and on whom God has imposed obldience as a source, a quiversal refuge. of the New, & corrected it in such places as were cans and sinners.' If you speak fair and pleas- duty; the rich, who give alms, and the poor who From these truths, strive to derive motives of CONSCISE HISTORY OF THE VULGATE. manifestly erropeous. He seems to have made ingly, they will call you flatterers and dissem- receive them; all, all, my heariers, I am going to zeal and ferrour. It is mortifying to be trodden. Several translations of the Scriptures were no change merely for the sake of novelty, and in blers; if you speak more freely, thought in a ne- reduce to their natural equality, and to consider under foot by our equals, and to be in stations veextant previous to the age of Jerome. The au- all cases sacrificed elegance to simplicity. Ev- cessary case, they will say you rail. If you give this equality as a source of picty. thors of these had uniformly translated the Old ery thing like prnament was rejected without to the poor as long as you have it, you will be Let us then enter into the mitter. We suppose will quickly vanish. The fashion of this world Testament from the Septuagent. They were led besitation, at the same time the gross barbarisms blamed for ceasing when you have no more. In two truths, and do not attempt to prove them. - will presently pass away, and we shall soon ena word, whatever you do, be sure by some it will First, that although the wise man mentions here ter that blessed state, in which all distinctions of the Hebrew. Hence they faithfully copied He commenced his revision with the books of be condemned; and do or not do, speak or be si- only two different states, yet he includes all. Un- will be abolished. May all who compose this the various errors and interpolations which were Samuel and Kings. These were first published lent, you shall certainly displease, and never es- der the general notion of rich and poor, we think assembly, masters and servants, rich and poor, be

As nearly as can now be ascertained these church, it continued to maintain its ground and offend the other. And how can you serve all in- together; the Lord is the marker of them all. works were executed about the beginning of the was never superceded by the revision of Jerome, terests at once! To do so, you must at once both and so of the rest. third century. No entire copy of the Italic version is now extant. Various fragments of it have The book of Ezra was revised and published in and be in many places at once, and be for all he spoke of the rich and the poor, had a particutier, Fobilius and Blanchini. No attempt ted until about the year 405. These were fol- I mean to see the world a little better agreed a condition, to illustrate his meaning in preference seems to have been made to purify the text of the lowed by Joshua, Judges, Ruth, and last of all, by mong themselves, before I make it my ambition to every other. Although I can hardly per-

of the mistakes of copy ists until the time of Je- the Halic by the Septuagint now extant, are the will not please the world, and therefore you can mankind, as it does in this age, yet, it is very ered. rome. This father who flourished in the latter books of Job and the Psalms. This last was not hope to please them. God and they are not lible, that in Solomon's time, as in ours, riches part of the fourth century, was one of the best introduced into the public offices of the Church - pleased with the same ways; and which do you made the grand difference among men. Strictly biblical scholars of ancient times, not excepting es of France and is known by the name of the think should first be pleased? The holiest saints speaking, there are now, only two conditions of even Origen. Having ascer ained that the com. Gallic Psalter is suppost or apostles could never please the world; no, nor mankind, that of the rich and that of the poor .-

used generally throughout the Latin Churches, which is now found in the Episcopal Common | 14, They are not pleased with God himself; to have no concern with them, I mean mental to please them. They are daily displeased in your own person, all the advantages of which

than all the enemies you have in the world .-

From the Presbyterian. THE EQUALITY OF MANKIND.

"The rich and the poor meet together, and

Among the various dispensations of Providence, which regard mankind, one of the most that the Septuagint had been adulterated, and or false,) they will never forget it, but dwell as Had all possessed the same rank, the same opalence, the same power, how could they have remuch nearer to the Hebrew than the common 6. You will have passionate persons to please, lieved one another from the inconveniences

found in the Greek. These early Latin trans- with his general introduction addressed to Paul cape the censure of the world.

In cape the censure of the world.

In cape the censure of the world.

In cape the censure of the world.

This was succeeded by Job

12. There is among mense great a contrarie- sible difference in the conditions of mankind.— in essence, in privileges, and in destination; and rance to the Septuagint, so much so, that the lan- and the Prophets which were completed in the ty of judgment, dispositions, and incontristable truth, that may we all participate in heavenly glory. God guage was often barbarous. Among these very year 393. Not far from this time he revised the they can never agree among themselves, and if what he says of the rich and poor, may be said of grant it, for his mercy, sake. Amen - Saurin's sions one which was distinguished by the name book of Ps. though this is no longer extent, - you please one, the rest will be thereby displeas- the nubleman and the pleber to, of the master Sermons. of the Italia had obtained the most general ac- From the fact that the Italia version of the Psalms ed. You will displease this man's enemy, by and the servant. It may be said the master and ceptance from its simplicity and faithfulness .- had long formed a part of the pleasing himself. If you are of one party, you the servant, the nobleman and the plebian, "meet

ceive that there ever was a period of time, in which had gradually crept into it in consequence mens of Jerome's earliest labors in correcting 13. Godliness, virtue, and honesty themselves which the love of riches did figurate the eyes of Riches decide all, yea those qualities which seem yea, none doth displease so many and so much qualifications. Find but the art of amassing as He. And can you do more than God money, and you will thereby find that of uniting with his providence. One would have rain, when | mankind entertain the highest ideas. How mean another would have none; one party is displeas- so ever your birth may have been, you will possess the art of concealing it, and you may form 15. How can you please men that cannot un alliance with the most illustrious families; 1. Remember what a multitude you have to please themselves? Their own desire and choice how small soever your knowledge may be, you have it, it is naught and east away; they are may purchase with silver and gold, a kind of bandoned of mankind; at least, your money will

Let us discover, if it be possible, the most miserable man in this assembly; let us dissipate the the Lord provided. And the appointed instrudarkness that covers him, let us raise him from that kind of grave, in which his indigence and meanness conceal him. This man, unknown to Here again the Lord provided by bringing Phamankind : this man who seems scarcely formed by the Creator, into an intelligent existence; this man has, however, the greatest and most glorious privileges. This man being reconciled to God, by religion, has a right to aspite to the most noble and sublime objects of it. He has a right to elevate his God, in ardent prayer, and without the hazard of being taxed with vanity, he may assure himself that God, the great God, encircled in glory, and surrounded with the praises of the essed, will behold him, hear his prayer, and grant his request. This man has a right to say to himself, the attention that the Lord of nature gives to the government of the universe, to the wants of mankind, to the innumerable company of angels, and to his own felicity, does not prevent this adorable Being, from attending to me; from occupying Himself about my person, my children, my family, my house, my health, my substance, and my salvation.

a wise statesman. A sense of this necessity is who are continually perplexed in finding out reh, the Lord will provide, and in the mount the No sooner however was it ascertained that he 7. You will find that censoriousness is a very the strongest bond of union, and this it is which means of procuring bread to eat, and raiment to Lord will be seen." the hard heartedness of others? To death! - From a Sermon by the Rev. J. King, England. who maintained that the Septuagint was execut- have cleared you, if they had but heard you on the one hand, they whose condition is the who maintained that the Septuagint was execut- have cleared you, if they had but heard you on the one hand, they whose condition is the who most brilliant, are dazzled with their own bright. To death! Whither goest thou, peasant! thou some time been apparent; but the formidable 8. You live among tatlers and tale-carriers, ness; they study the articles which elevates them who deridest the folly of a Peer, and at the same stroke of disease which was the precurser and were less rigorous did not object to his translation who would please others by accusing you. Who above their fellow-creatures, and they choose to time valuest thyself on something equally abhard and harbinger of death, took place at Newland, the Churches, because as it would impair the these earwigs busy at them? except here and level with them; they persuade themselves that and beginning the these earwigs busy at them? except here and level with them? and beginning the these earwigs busy at them? authority of the Septuagint, which was used there an upright man, whose angry countenance in this care and incomparable, far more noble in this care and incomparable, for throughout the Eastern Church, a schism be- hath still driven away such backbiting tongues. her thoughout the Eastern Church, a schism be- hath still driven away such backbiting tongues. her thou art mortal? and excellent than those vile mortals on whom the ears, and incessantly crying, "Remem- there he most fully realized the prospect of dissotween the east and the west must be the result. And when these are near men, and you far off, it they proudly tread, and on whom they scarcely ber thou art mortal?' are dreaming of, I know lution, and most carnestly labored to inculcate This was the opinion of Augustine, who having is easy for them to contrive the most odious rep- deign to cast a haughty eye. Hence, provoking not what, immortality? To death! Whither the great duty of diligent preparation for eternity found fault with Jerome for making a translation resentations of the most laudable person's actions arrogance, cruel reserve, and hence tyranny and nothing but the increase of the most laudable person's actions of the most laudable person's action of the most laudable person of the mos 9. You have men of great mutability to please; ced in the inferior stations, prostrate their imag- judgest of the happiness or misery of thy days, will ever forget the solemn sight, or cease to private, but affirmed that it ought not to be read that one hour may be ready to worship you as practice of virtue but hat one hour may be ready to worship you as practice of virtue but hat one hour may be ready to worship you as practice of virtue but hat one hour may be ready to worship you as practice of virtue but hat one hour may be ready to worship you as practice of virtue but hat one hour may be ready to worship you as practice of virtue but hat one hour may be ready to worship you as practice of virtue but hat one hour may be ready to worship you as practice of virtue but hat one hour may be ready to worship you as practice of virtue but hat one hour may be ready to worship you as practice of virtue but hat one hour may be ready to worship you as practice of virtue but hat one hour may be ready to worship you as practice of virtue but hat one hour may be ready to worship you as practice of virtue but hat one hour may be ready to worship you as practice of virtue but hat one hour may be ready to worship you as practice of virtue but hat one hour may be ready to worship you as practice of virtue but hat one hour may be ready to worship you as practice of virtue but hat one hour may be ready to worship you as practice of virtue but hat one hour may be ready to worship you as practice of virtue but hat one hour may be ready to worship you as practice of virtue but hat one hour may be ready to worship you as practice of virtue but hat one hour may be ready to worship you as practice of virtue but hat one hour may be ready to worship you as practice of virtue but hat one hour may be ready to worship you as practice of virtue but hat one hour may be ready to worship you as practice of virtue but hat one hour may be ready to worship you as practice of virtue but hat one hour may be ready to worship you as practice of virtue but hat one hour may be ready to worship you as practice of virtue but hat one hour may be ready to worship you as practice of virtue but hat one hour may be ready to worship you as practic in the Churches lest it should be a stumbling gods, and the next to stone you, or account you while they respect the rank which the supreme practice of virtue, but by the gain or the loss of instructions which, as from the margin of the block to Christians. Jerome often complains of as devils, as they did in the cause of Paul, and Governor of the world has given to their super thy wealth? To death! Whither are we all grave, he pressed upon their attention. the ingratitude of the age in which he lived, because the professed friends of divine truth, in
of man! especially of the vulgar and the tempo-

condemning the Septuagint which he had alread have an ontside and appearance of earl, to the one class and to exalt the other, it is necessary to: In conclusion, derive from the truths you have dy revised in his earlier years. That if that offence of those that know not all the inside and show men in their true point of view; to con- heard, eigilance. Instead of ingeniously flat-version had been transmitted to posterity in its circumstances. Men have not the choosing of vince them, that diversity of condition, which tering yourselves with the vain glory of being or who will forward the names of six subscri- original purity, he should never have attempted their own duties, but God maketh them by his God has been pleased to establish among them, elevated above your neighbor; or of suffering No subscription will be received for less than one a translation from the Hebrew, but as this was law and providence; and it pleaseth limit to is perfectly consistent with equality; that the not the case he deemed it highly advantageous try his servants in this kind. No wonder if Joseph once thought of putting Mary away; and that favours their ideas of self-preference; and what is the virtue of your station, the duty of the mind of the Spirit should be made for the how liable was the blessed virgin to censure, by that there is nothing in the low condition of the your rank, and use your ank, and use your ank, and use your lamost industry to fill use of the Christian church. Damasius who at those that knew not the facts! O, therefore, how last, which deprives them of their real dignity, it worthilly. Practise this virtue, fulfil these enor debases their intelligences formed in the im- gagements, and make it your glory to submit been almost the only person who was capable of the perverseness of many is so great, that ages of God.

The men who compose this audience, and at If you are a rich man, discharge your duties in

From the Northern Watchman.

JEHOVAH JIREH." THE LORD WILL PROVIDE.

This is the name which Abraham gave to the place where he evinced his faith, in his readiness however been collected and published by Saba- 394. The five books of Moses were not comple- men's way, and of all men's mind. For my part, lar design in choosing this kind of diversity of to offer up his son Issac, but where God provided another lamb for a burnt offering. This name is equally applicable to many other places and occasions, in connexion with which God has manifested his provident care. And the words of Abraham, following this name, viz. "In the mount of the Lord it shall be seen," are a confirmation of the import of the name. God will be seen, his arm will be revealed in the mount where his cause or his people need his help. How many times has this truth been illustrated in the history of the Church?

When man had apostatized, and all the hopes of a rational and immortal existence were apparently blasted beyond recovery, then the Lord provided, or rather had from eternity provided a LAMB for a burnt-offering. Then the promise shone out upon the darkness, the bow appeared in the cloud, "the seed of the woman shall bruise the serpent's head."

When the earth was filled with violence, and all flesh had corrupted his way, and the deluge was gathering in the clouds and the fountains of the great deep, ready to engulph the world, God provided, in the mount he was preparing to be seen. An ARK was building in which the Church would find safety.

When the people of God were crushed by Egyptian bondage, and the edict had gone forth which threatened the extermination of the race. ment of his deliverance was exposed in an ark of halrushes, among the flags in the River Nile .oah's daughter to the place, and exciting her inerest in the babe.

When Israel came to the banks of the Red Sea. with impassable mountains on either hand, a sea before them, and their enemies behind them, the Lord provided .. The sen opened to make a pasage, and Israel marched through on dry

In the days of the judges, when the people of God had gone far astray, especially when the priesthood in the family of Eli had become greaty corrupted, and God was about to cut off that ranch of the family of Aaron, for their sacrilege, he Hord provided, and it is recorded that Samuel ministered before the Lord, being a child, girded with a linen ephod.

So it will be found, by those who attentively examine the history of the Church in all ages, that in her extremity, the Lord has provided .-There has always been some promise, some bow Whither art thou going, rich man! thou who of hope, some lamb in the mount, some Moses in congratulatest thyself because thy " fields bring the ark, of bulrushes, some path through the Red

MENTATOR SCOTT.

honest laborers, represented the result of all his 10. Every man living will unavoidably be en-