

THE BIBLICAL RECORDER AND SOUTHERN WATCHMAN.

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

VOL. V.—NO. 9.

RALEIGH, SATURDAY, MARCH 2, 1839.

WHOLE NO. 211.

TERMS.

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From the Christian Watchman.

REV. JONATHAN MAXCY, D. D.,
SECOND PRESIDENT OF RHODE ISLAND COLLEGE.

This distinguished scholar and divine, who was successively president of three colleges, was born at Attleborough, Mass. near Providence, Rhode Island, September 2, 1768. He appears to have been early destined to a literary life, and graduated at Rhode Island College, in 1787, at the age of nineteen. Four years afterwards, he was ordained pastor of the first Baptist church in Providence, and about the same time was appointed professor of divinity in the college. On the sixth of September, 1792, he was made president of the institution, as the successor of Dr. Manning. On being invested with this office, he wisely surrendered his pastoral care. In 1801, he was called to the presidency of Union College, Schenectady, New York, to succeed the younger President Edwards. His talents and popularity had now set him on conspicuous ground; and in 1804, he was elected president of South Carolina College, at Columbia in that State. He retained this office fifteen years, till his death on the fourth of June, 1820. He expired in the fifty-second year of his age, and had been a college officer for thirty years. His wife was a daughter of Commodore Hopkins of Rhode Island.

Dr. Maxcy was an accomplished, successful instructor, and a preacher of just celebrity. To consummate skill in the severe science of metaphysics he added an extensive and intimate acquaintance with polite literature. As a teacher, he was remarkable for the strength and accuracy of his analytical powers, and with this happy faculty he combined a singular ability to impart his views in the most clear and impressive manner; so that his students declared themselves better able to judge of the character of a book from his description, than from a perusal of the work with ordinary care. A master of criticism, and admirer of the fine arts, he evinced, by his observation on these subjects, the gift of a ready perception united with an elegant and highly cultivated taste.

Of his talents as a preacher we cannot convey a better idea than by transcribing an extract from a biographical notice of him, which appeared in a Charleston paper soon after his death. The testimony seems to be from an eyewitness, who was evidently inspired with admiration of his subject, but it has received abundant confirmation from the authority of others. "He was a remarkably powerful and fascinating preacher. Few men have ever equalled him in the impressive solemnity and awful fervor of his manner. There was nothing turgid, or affected, or fanatical. His delivery was founded upon the purest principles of eloquence, and, like his mind, was at once sublime and simple. His voice was unquestionably the most clear and articulate I have ever heard. No syllable of his discourse was even lost. Every portion of a word was uttered with a clearness and precision, as if, upon the distinctness of its announcement, the efficacy of the whole depended. But though his general manner was rather mild than vehement, and rather solemn than impetuous, yet he sometimes exhibited an eloquence animated and impassioned in the last degree, and which carried with it, as with the force and rapidity of a torrent, the hearts and feelings of his audience. I shall never forget the sudden burst of feeling with which he delivered an Apostrophe to the Grave, at a funeral discourse upon the death of a student, and which by a spontaneous and electric impulse clothed the whole assembly in tears."

We regret our inability to present the religious character of Dr. Maxcy. From the tenor of his life, however, as exhibited by such scanty memorials as have survived the obliterating effects of time, it may be inferred that his devotion was exemplary. It is most singular, that after the lapse of a few years, so little should be known respecting an individual so highly distinguished in his day. He published no work of considerable length. Four discourses appear to comprise his publications. These were a discourse on the death of President Manning, in 1791; one on the atonement, in 1796; address to a class, 1797, and a funeral sermon before the legislature, in 1818.

MINISTERIAL EDUCATION.

BY REV. J. GOING.

The churches should make provision for the proper education of suitable young men who give evidence that God designs them for the ministry. Let us be fully understood on this point. No particular measure of education should be made a standard of qualification: this must depend on circumstances of age, mental construction, means, the condition of the churches, &c.—Still, a good share of mental discipline, a knowledge of the doctrines and duties of religion, (derived, if practicable, from the original scriptures,)

with ability to interpret the Bible, and impressively urge divine truth upon the minds of men, must be deemed important; and beyond this, the higher attainments literary, scientific and theological, the better. It is quite immaterial where this necessary preparation is obtained: whether by a man's own efforts, under a private teacher, or at a public Seminary, so that it be obtained.—For want of a competent degree of education, some ministers are, perhaps, injurious to the cause, more or less useless, and very many are far less useful than they would otherwise be. Of this fact, none is more sensible than themselves, and none more deeply regret it; and where opportunity was denied, they are objects of commiseration rather than censure. Such should be encouraged, and every one should do all the good in his power. Far be it from us to lightly esteem them; it has pleased God that men accounted illiterate should be the chief pioneers in the denomination; and doubtless a similar instrumentality will continue to be in future employed.

Now it pleases God to call many to preach who are indigent—for the very purpose of allowing Christians the privilege of contributing to aid them in their education. Hitherto, indeed, the larger part of Christ's disciples are called by grace from the middle and lower ranks of life; and it is according to analogy that ministers should principally be selected from the same classes. But it is not improbable that, as the love of riches hinders many from becoming Christians, it may also hinder some from preaching whose duty it is to preach. However this may be, it is certain that the larger part of the young men who feel it their duty to preach, and, of course, to obtain a proper education for the purpose, are unable to meet all the expenses of such education. Such need assistance; they can expect the necessary assistance, only from their Christian brethren, and it is plainly the duty of the churches to afford it. Under the circumstances of the case, provision for the education of ministers, like the translation and distribution of the Scriptures, is in fact a part of the appropriate work of preaching the gospel to every creature. The gift of preaching and the talents for the work belong to the church, and are designed for its benefit as the chief instrumentality for accomplishing its great work in the evangelization of the world. As it is the duty of the people of God to pray for the bestowment of these talents, so it is their duty to cultivate and foster them, as well as to afterwards employ and support those who possess them.

As the ways of God are equal, there is reason to believe that he ordinarily furnishes a sufficient number of men with the necessary natural and gracious endowments, for the needful supply of the churches. There is doubtless at this time some hundreds of young brethren in the Western churches, who are impressed with the duty of preaching Christ to their fellow men; but many of them are deterred from the work by a conviction of their want of preparation for it, and a want of the means necessary to secure that preparation; another portion are entering on the work under discouragements, which will retard their usefulness through life, unless the hand of fraternal kindness shall be soon stretched out to aid them; while by far the smaller part are at different schools and in different stages of study. If we suppose that there are one thousand young men in this deeply interesting state, it would be a large calculation to suppose that one hundred of them are now in a course of study. Now if the sentiments here advanced are sound, this fact shows the wide delinquency of the churches towards their sons who are designed for office bearers; and it farther shows the vast importance of their immediately awakening to the consideration of the subject, and of their promptly and vigorously entering on a judicious and liberal system of action, which shall, with the blessing of God, increase the number and improve the qualification of ministers.

To do this effectually, the few public Literary and Theological Institutions now existing should be far better endowed, and several more should be established, and all of them should be liberally supported. All those young men who have recently commenced preaching, or are impressed with the duty of devoting themselves to the ministry, should feel the desirableness, the great importance, and the solemn duty, of securing a good education, as a means of greatly increasing the amount of their usefulness in the world. If they possess the pecuniary means, they should, of course, defray the expense of their education. But as very many of them do not possess the means, societies for promoting ministerial education, when they exist, should be rendered more vigorous and efficient, and they should be immediately organized where they are needed, so that the necessary aid may be afforded to these brethren in season, and before their age or engagements shall prevent their enjoying the means of education, that the cause may enjoy the benefit of their increased preparation for usefulness. We hesitate not to say that, in view of the existing condition of the denomination, our churches ought to consider these efforts for aiding the education of young ministers, THE GREAT DUTY obligatory on them at the present time.

Such are some of the measures which ought to be taken by the churches to procure more preaching; and especially the stated supply of the pulpit every Sabbath. These remarks have, perhaps, been unreasonably protracted; but we are deeply impressed with the importance of our subject, and speak from the abundance of our hearts. If it were our dying testimony, we should wish to leave these statements with the churches, and beseech them for the love of Christ, of his bleeding cause, and of perishing sinners to receive them candidly, to ponder them deeply, and to treat them as their consciences shall dictate.

From the Presbyterian.

THE FIRST STEP.

"Take care," said a father to his son, "of the first step in sin." Good as the advice was, it was forgotten or neglected. The son, confident in his own strength of mind, felt indignant at the implication that he could be guilty of a dishonourable act. Years passed on, the venerable father had long been reposing in the grave, and the son at the age of fifty, reduced by disease to the last verge of life, made the following dying confession. "Life draws to a close, my career has been miserable and death finds me without hope. A mispent life is about to be succeeded by a terrible reckoning. An affectionate father earnestly cautioned me in the days of my self-confident youth to guard against the first step in sin: His advice was thoughtlessly rejected and to this may all my subsequent miseries be traced. While under my father's roof, and impressed by his example, I had thought that I could never be induced to utter a falsehood; but when engaged in business, I was tempted to secure purchasers by exaggerating the quality of my goods, and this so weakened the moral sense, that I could soon, without compunction, habitually deceive purchasers by palming upon them inferior articles.—This prepared the way for direct falsehood, and at this, I learned never to hesitate, when I conceived it to be for my worldly profit. By constant practice, I soon lost all reverence for the sacred character of truth, and at length, on more than one occasion I perjured myself for gain, with no other counteracting feeling than that of the fear of detection. Between perjury and my first departure from strict truth there is a wide difference, and yet I can now see that the descent was gradual and easy. The first step led to the last.

Often have I heard my father express his admiration of that language of the New Testament, "let your communication be yes, yes; nay, nay; for whatsoever is more than these cometh of evil." I so far felt the propriety of the direction as to regard profane swearing as both unnecessary and disreputable. Mixing however with men of the world, I soon imitated their example in confirming my word with strong asseverations.—These are regarded as innocent by many but they led to greater departures from the proprieties of speech. An occasional oath seemed to give force to a declaration, and God was appealed to on slight occasions. The divine name wore off, and in common conversation it was used in a profane and impious manner. Swearing became a habit, until at length my conversation was interlarded with oaths, and my anger was expressed in the most terrible imprecations. Thus, also, between the first step and the last there was a natural connexion.

Could I ever commit a wilful fraud? The time was when I would have spurned the insinuation. I felt strong in conscious integrity.—The artifice of business, however, to which I before referred, not only involved a departure from truth, but led to the abandonment of common honesty. Praising goods beyond their value to tempt purchasers was followed by more direct and positive frauds; and from frauds of a minor kind I was finally led to cheat my creditors out of a large amount by a pretended, but fraudulent insolvency. All the public odium consequent on such a manœuvre was encountered without a blush, and for the sake of present gain I was willing to throw away all the reputation I had.

Often had I been cautioned against the insidious approaches of intemperance, and my father's maxim was, they only are positively safe who refrain from taking the first false step. This caution I soon learned to ridicule. It was well enough, I thought, for those who had not the power of self control to avoid all contact with the exhilarating cup, but as for myself, I had too good an opinion of my own resolution to doubt my power of abstinence, whenever I pleased to exercise it. I felt no difficulty in enjoying myself in this way in moderation, and even should I, for the sake of good companionship, indulge in occasional excess, I could prevent it from degenerating into slavish habit. Thus I reasoned, and thus I blinded myself. I made the first step; for sometime, I progressed, but still could perceive no danger. I began moderately and only increased the quantity as I felt my system, from a little practice, able to bear it. For several years I was sensible of no very serious evils resulting from the enjoyment, but at length I suffered the shame of a public exposure in a state of beastly intoxication. For a moment I relented, and determined to tax my resolution for an entire reform. It shall be so, I said, but it was not so; I felt chained like a galley slave; my efforts to abstain, only convinced me that I had placed myself under the power of a demon who could retain his prisoner; I was in short an irremediable drunkard, and each succeeding day only sunk me deeper into the abyss of degradation and ruin, from which I might have been saved by guarding the first step.

Similar has been my career in other vices; the lustful thought has entailed dissolute and licentious habits; anger in the heart has led to malice and revenge, and here at length lies the victim of these vices, worn out in body, broken down in reputation, lost to self respect, shocked at the recollection of the past, affrighted in view of the future. Oh how different might it have been, had I been careful to guard against the first step in sin!

FIFTY SEVEN YEARS AGO

Robert Raikes, of Gloucester, England, first collected together in a Sabbath School, the children of the poor people in his native town. Little did that eminent Christian and philanthropist then think that the institution, which under God he ori-

ginated, was destined to shed its blessings upon the four quarters of the Globe. But before his death—which occurred thirty years afterwards—he was permitted to see Sabbath Schools established in many parts of the British Empire, and in Foreign lands. Nor was this all. Before he was called to his reward in glory, he saw that some of the brightest stars which decked the moral firmament of God, were the sons and daughters of the church who received their first salutary impressions in the Sabbath School. But when the immortal founder of this institution died, the eye of faith had hardly penetrated into future ages, to see what conquests over the powers of Hell, Sabbath Schools would be the means of achieving. A very few years have passed since the importance of this institution to the welfare of nations, and the prosperity and enlargement of the church has been correctly and fully understood. It is for us—emphatically for us who now live—that God hath reserved the blessedness of seeing what a revenue of glory may accrue to him, by the unwearied and prayerful efforts of his friends, to teach children and youth the precious truths of the Bible.

Parents wish to see their children respectable, when they shall come upon the theatre of life to act for themselves. But how can they be respectable, even in a subordinate sense, unless they are taught the infinite difference between virtue and vice? It cannot be expected—or, if it be expected, it is a vain expectation—that an individual will grow up from childhood of himself to be subject to the dictates of virtue, and to hate the very appearance of vice. If this may be, then we might expect to hear how virtuous, how lovely, how amiable uncivilized nations are. Rude barbarity, and savage cruelty would become mere names, and we might as well look into the dark regions of paganism for examples of moral excellence as to enlightened and christianized America.

Parents also wish to see their children happy.—This is an instinctive feeling of parental nature.—But if parents do really wish to see their children happy in all coming time, and to have a pledge of their felicity beyond the grave, surely it would seem all the warm sympathies of their hearts would be excited in favor of having them enjoy the best-possible advantages for biblical instruction—such advantages as are enjoyed in a Sabbath School. For no being ever was, or ever could be happy, unless correct moral principles were well rooted in his heart. And an evangelical Sabbath School is the very nursery which Heaven most evidently designed for this holy implanting. Here, here is the place, where the tender mind is tutored in the things which make for its present and future bliss. It is the holy religion of our blessed Lord, as taught and enforced in the Sabbath School, which alone can open to the soul new and lasting joys. Her fruits are the fruits of righteousness, and her gems are the gems of immortality.

From the Family Newspaper.

CHARACTER OF CROMWELL.

Claiming to govern mankind by a pretended divine right, or a pretended exclusive possession of all the virtues and talents, the hereditary monarch and the aristocrat become habitually the enemies of their species. Jealous of the artificial or adventitious advantages which they possess, and the more so in proportion as they know and feel the injustice of their pretensions, they can not bear the least investigation of their conduct, the least inquiry in the foundation of their exclusive right to govern, or the least movement on the part of the people, or of any brave and patriotic individuals, to throw off their yoke, and establish a more just and equal order of men and things. Hence they have, in all past times, entrenched themselves in power by standing armies, composed of ignorant and brutal ruffians, or mercenary hirelings, or by codes or laws of treason, conceived in arrogance and iniquity, and written in blood: and hence, also, they have made it a part of their policy to persecute and hunt down every brave and noble-spirited man who has dared to oppose them, by every species of calumnies and detraction; and finally, whenever by arts or by arms, they have had such men in their power, to consign them to the gallows or the scaffold, as traitors to their country, when their only crime was a just and rational opposition to arbitrary power, persecution, and oppression. In all history, perhaps, there has not been a more illustrious or a more persecuted victim of this mean and malicious spirit of monarchy and aristocracy than OLIVER CROMWELL; not a victim, it is true, on the gallows or scaffold; for they never, thanks be to a gracious God! had it in their power to take off his head, or to lead the sage and the hero, with a rope about his neck, to a still more ignominious death. In spite of all their malice, he closed his glorious career on a peaceful death-bed; conscious of having nobly performed his duty, and calmly and cheerfully resigned to the will of Heaven; having within his breast the immortal hope which springs from the Christian's faith, and from that alone. It is, indeed, a grand illustration of the democratic spirit, that one great and good man, possessing it in its genuine purity, was able to redeem the glory of his country, and set at defiance all the crowned heads of his day.

As to his ambition, he probably had a sufficient of it: but he refused the crown when it was urged on him, with many plausible arguments, by Parliament, and when, as Hume intimates, a large part of the nation would have acquiesced. His personal and domestic habits are acknowledged, by all parties, to have been pure and amiable. His court was perhaps the most moral and decorous that England has ever seen.

The Protector was a friend of toleration, and this single trait in his character is sufficient to entitle his memory to respect. He was not entirely consistent, it is true, but no public man at that day, except Roger Williams, was so. Cromwell was surrounded with difficulties; and the "Instruments of Government," under which he held the Protectorship, excluded the Episcopalians and Catholics from the enjoyment of that religious liberty which it granted to all others.—But the spirit of the Protector was more tolerant than the laws; and he often connived at the meetings of the Episcopalians. A man, who at

that time, and in his post, could act, so far as he did, on the principle of an equitable toleration of all religious opinions, could not have been either a fanatic or a despot.

Roger Williams was a friend of Cromwell. It has been supposed that he was allied to him by birth. He was certainly drawn to him by a communion of spirit on the subject of religious liberty. In his letters he repeatedly alludes to familiar conversations with Cromwell. The friendship of Milton and Roger Williams may be viewed as an honorable testimony to the character of the Protector. It is difficult to believe that these men would have yielded their confidence and esteem to a hypocrite, either in religion or in politics. Is it more easy to believe that such a man as Cromwell has been described, would have admitted men so sagacious and upright as Milton and Williams to a close scrutiny of his actions, or that, by all the cunning which has been ascribed to him, he could have deceived them?

These three men, in fact, resembled each other to their character, in their opinions, and in the treatment which they received. Each was misunderstood; each has suffered obloquy; and each is receiving, from the calm and enlightened judgment of the present age, the just sentence, which, sooner or later, will reward him who aims to advance the happiness of men, and who perseveres, through evil and good report, in upholding the persecuted cause of truth and freedom.

The Protector's exertions to relieve and protect the unhappy Waldenses, who were at that time suffering a merciless persecution, claim for him the gratitude of every friend of religion and liberty. He appointed a day of national humiliation and prayer, throughout all England and Wales, and ordered that a collection should be made in all the houses of worship for the relief of the sufferers. He himself headed a subscription with the liberal donation of two thousand pounds, and in a short time the large sum of nearly forty thousand pounds, was raised and transmitted. Not contented with this measure, he sent letters to the Duke of Savoy, the inhuman persecutor, and to several of the princes of Europe, for the purpose of procuring deliverance for the miserable remnants of the Waldenses.—The potent voice of the formidable Protector, which none of the monarchs of that day ventured to despise, uttered, as it was, by the powerful pen of Milton, the Latin Secretary, had some effect, though less than he hoped, to soften the rage of bigotry and persecution. The following sonnet was written by Milton on this occasion:

ON THE LATE MASSACRE IN PIEDMONT.

"Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold,
E'en them, who kept thy truth so pure of old
When all our fathers worshipped sticks and stones,
Forget not: in thy book record their groans,
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese, that rolled
Mother and infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood, and ashes
Sow
O'er all the Italian fields, where still doth
sway
The triple tyrant; that from these may grow
A hundred fold, who having learned thy way,
Early may fly the Babylonian wee."

Judging from the rapid progress of free principles in England, it would not be surprising if Cromwell should, ere long, be recognized as one of the great leaders in the struggle of freedom.—Mr. Ivimey, in his life of Milton, (p. 131) says of Cromwell, "For whose statue I venture to bespeak a niche among the illustrious dead in Westminster Abbey; not doubting from recent events, but the time will come when the governors of the nation will be so sensible of the obligations of Britain to that illustrious ruler and his noble patriots, as, maugre the mean power of ignorance and prejudice, will decree him a monumental inscription in the sepulchres of our kings."

From the Baptist Magazine.

EXTRACTS FROM A LETTER OF MR. SIMONS, DATED RANGOON, JUNE 20, 1838.

Relations between Burmah and British India—The "heir apparent" and others put to death.

The king of Burmah has latterly, through his ministers, tacitly signified his royal pleasure that the same friendly understanding, which existed in his brother's reign between the two countries, should be continued. At the same time it is difficult to say what are the real intentions of his Burman majesty. The governor of Rangoon, who has charge of the lower country from Prome, and is also empowered to settle any difficulties that may arise with the English, has more than once intimated to Mr. Bayfield, the acting resident, that it would not be prudent to send a resident to the court just yet; that the king might consider it an insult offered to him, and, getting angry, serious difficulties might arise between the two governments. He therefore recommends that the resident, who may be appointed by the governor-general, should remain at Rangoon; and he has no doubt that, in two or three years, when the palace is finished, the king will receive him in a suitable manner at court. Should the governor-general in council be as ready to meet the wishes of this officer, and, of course, of his royal master, as the acting resident appears to be, we may consider the difficulty between the two governments, respecting the treaty, as settled for the present.