

# THE BIBLICAL RECORDER AND SOUTHERN WATCHMAN.

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

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WHOLE NO. 210

## TERMS.

The Recorder is published every Saturday, and is sent to subscribers in advance, and no discontinuance will be received for less than one year. The price is \$1.00 per annum, and no discount is made for cash. The names of subscribers are published in the Recorder, and no notice will be given of any change of address, unless it be accompanied by the name of the subscriber. The Recorder is published in the Advertiser, and is sent to subscribers in advance, and no discontinuance will be received for less than one year. The price is \$1.00 per annum, and no discount is made for cash. The names of subscribers are published in the Recorder, and no notice will be given of any change of address, unless it be accompanied by the name of the subscriber.

Brother, the Brethren of the Conference, who met at the meeting, approve of the following as expressive of their decided opinion on the subject discussed therein; and request that it be published in the Advertiser, and in the Recorder.

Yours with esteem,  
JAMES M. CHILES.

Edgfield, S. C.,  
1839.

Compliance with the above request, I place the essay above mentioned, and place in your columns.

W. B. JOHNSON.  
Edgfield Baptist Ministerial Conference.

Compliance with your request, I present to you the following query—  
Member of a Church of Christ, consisting of a Profession, open a Ticket in a Lottery.

A scheme formed by a body of men, in which the many must lose, and the few gain, considerable sums of money, and the loss depend upon the turning of a wheel, according to the principles of chance, and the process of the operation, there is the honest exercise of the intellectual powers. The gain of the few is at the expense of the many, without the return of the equivalent. This constitutes gambling; gambling is wrong, so is a lottery.

On this subject, I shall first speak in general, and then apply the principles of the Divine Will, and our duty to us in the constitution of things, written word of God. The appetite points out the duty of taking food; that of taking drink. So the intellectual faculties, whose proper food is the truth, indicate the duty of using them in the pursuit of knowledge. The principles and objects are the subjects in the investigation; the application of which, these powers employ. The result of such investigation and application leads to the development of energy in the most advantageous manner, by necessary consequence to the mind.

As moral powers that render us capable of being ruled by God; the existence of which is the duty of their improvement in those which will raise their possessor to a high and pure and holy state, and hereafter, "To fear God and keep his commandments: This is the whole duty of man." This is the whole duty of man, as taught throughout the Bible on the parables of the pounds and the talents, shall suffice, as illustrative of this present purpose.

Parables of the pounds, a man is represented to travel into a far country. Before he commences to each of his servants, saying, "Occupy, till I come." In the parables, the owner is represented to receive a kingdom, and to return, and he gives to each of his servants a certain amount of talents. On the return, the servants are respectively given in their account. The industrious, the slothful are punished. The parables we are evidently taught, that we are to use our talents, and to improve what is given them; that they, who do so, shall be rewarded; and that they, who do not, shall be punished.

in the train. And thus, in obedience to the constitution of things, and the written word of God, the earth is subdued—the elements of nature are rendered subservient to the operations of mind—and the genial influence of commerce, science, and religion are shed down upon the nations of the earth.

Let us now inquire, if gambling has the remotest tendency to carry into effect the will of God, thus plainly indicated in the constitution of things, and the written word. The business of the gambler is to employ himself at the card table, the faro bank, or in some other scheme for the purpose of winning money. His intellectual energies are taxed to the uttermost in so playing his part of the game, as to win from his antagonist all the money that he can. His intellectual effort tends to no good. It does not enlarge his mind. It fits him for no other employment, than that of injuring his fellow-men. The moral energies of the gambler are made worse. The second precept of the Divine Law commands us, to love our neighbour as ourselves. Love worketh no ill to his neighbor. Does the Gambler obey this law? What love has he to his neighbor, who will win from him his just cent, and reduce him and his family, if he have one, to a state of degraded poverty? It is such love as "voluntarily shows doves—tigers to lambs." The gambler does nothing in the line of his business, to cultivate the earth, enlarge the boundaries of science, improve the arts, or advance the interests of religion. The tendency of his pursuits is to destroy all improvement, and render the earth a waste-howling wilderness—to banish all religion from the minds of men, and the knowledge of God from the world. Let us contemplate for a moment the scene which the gambling table presents. Behold the company assembled. Do they begin their work with prayer? They dare not invoke the blessing of God upon their unholy doings. A death-like silence pervades the assembly whilst the game proceeds, until some sudden turn of luck draws forth an exclamation of horror or of joy, from the loser or the winner, accompanied with an awful oath.—When the game is ended, the successful party withdraws to count over in triumph his ill-gotten gains. The unsuccessful party retires with confusion and remorse, to execrate his folly.

Multiply such assemblies in the earth, and what will be the result? Mankind will be divided into two classes—the winners and the losers. But from the nature of the case, the losers will form the larger body, and the winners the smaller. These having enguiled all the property, the losers will become the object of scorn—the degraded, servile victims of their covetous destroyers.

Now, suppose the Great Master Jesus Christ to come and reckon with these his servants.—What account will they have to render? What improvement will they have made of the talents committed to their charge? Neither will have the insulting plea to offer—"I knew thee, that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; and I was afraid, and went and hid thy talent in the earth. Lo! there thou hast that is thine." Slothfulness cannot be alleged against them. For they have been industriously engaged in employing their talents—not for good, but for evil. They cannot offer these talents entire, though not improved, that they might receive a better direction, but abused—polluted—ruined.—What must be their doom! If the slothful servant has that, which he hath, taken from him, and himself cast out into utter darkness, where there is weeping and gnashing of teeth—whither, O! whither, shall the gambler be driven?

If the views just presented of gambling be correct, can it be consistent with the profession of a Christian, that he should give countenance to it in any form—even in the shape of a lottery, the most plausible form which it can assume? Surely not.

But let us take another view of gambling. It is sometimes urged in favor of gambling, that it is a transaction, like any other among men, proceeding upon fair and honorable principles. The parties agree to be governed by settled rules, and established laws. The loser has nothing to complain of, as he knew before hand the terms upon which he agreed to gamble. All this wears a plausible aspect; but let us examine it more minutely.

In the arrangements for gambling, each party "stakes up," as it is called, the sum for which it is agreed to play. But let us ask, for what purpose is this done? Is it the intention or wish of either party, that what he stakes up, should go over to the winner to the loser, as an equivalent for the loss he sustains? On the contrary, it is not the intention of each in staking up what is agreed upon, to retain what is so staked, and to add to it what is set up against it; so as to become master of the whole, without the slightest remuneration or equivalent to his antagonist? In this lies the true spirit of gambling. Here is found under the specious form of agreement, fairness, and honorable dealing, the enormous guilt of gambling. It is this not the very essence of covetousness, which consists in desiring what is another's, without a fair equivalent, and contrary to his wish; and in retaining more than ought to be retained? With all the plausible showing of fairness in gambling, does not its true nature lie in this, that the gambler covets and seeks to get the property of his neighbor without a fair consideration—a just equivalent? Now this prominent feature in gambling takes it out of the course of the ordinary transactions of men, which are settled by mutual agreement. For in such transactions amongst just and honest men, one man offers a sum of money for a commodity or possession which his neighbor has, which sum is considered as an equivalent for the article to be purchased. Both parties are benefited, or suppose themselves benefited by the exchange. But nothing of this kind takes place in gambling. No exchange is contemplated. No equivalent is thought of. Two men stake up each a thousand dollars, making the sum of two thousand dollars. A card is turned, or the dice are thrown, and it is decided, that for ten thousand shall be the property of one of the parties.—What has the loser in exchange for his proportion

of the sum staked? What has the winner done to gain this amount? Is there fairness?—Is there honesty?—Is there benevolence in such a transaction?—Is there not covetousness in the whole concern—covetousness which is idolatry, and which excludes from the kingdom of God?

It has been supposed that there may be honest and honorable gamblers. One, supposed to be so by the community in which he lived, said to a gentleman of that community:—"Sir, there can be no such character as an honest or honorable gambler. It is a mistake to suppose that such a character can exist."

I trust that it is now demonstrably evident, that the very nature and tendency of gambling is wrong, and destructive. That it violates the constitution of things under which we are placed, and the written laws of God. No form, therefore, which gambling can assume, is right, or should be countenanced. But the lottery scheme has obtained favor in the eyes of good men, professors of religion, and even Clergymen. Grave Senators, and wise Legislators have lent their sanction to the lottery system, by legislative enactments; and the erection and endowment of literary institutions, and places of worship, in honor of the Holy One of Israel, have been promoted by the profits arising from such schemes.

Let us examine minutely the principles of these schemes. In the organization of a lottery a given amount is to be raised. For this purpose a number of tickets are sold at a stated price. The avails of these tickets constitute the funds. Usually there are about two blanks to a prize. Two-thirds of those who purchase the tickets are losers, whilst one-third only gain. At the time appointed, the managers have two wheels constructed. To each of these a box is attached, which is turned by the wheel. Into one box is put the tickets or their numbers, and into the other the blanks and the prizes or their numbers. The wheels are turned. A number is drawn from the box, containing the tickets or their numbers; and then from the box containing the blanks and prizes, another ticket or number is drawn. If opposite to the number of the ticket there is drawn a blank, the owner of the ticket is a loser. If a prize, the owner of the ticket is a winner. This is the process. Now it is evident that there can be no beneficial exercise of the intellectual or moral powers on the part of the managers, the turners of the wheel, or the purchasers of the tickets. The whole depends upon what we call chance. The parties are altogether winners, or altogether losers. There is no beneficial exchange of services or commodities. The purchasers of tickets, as those who gamble with cards or dice, or any other way, stake up the price of the ticket, not that their amount so staked shall go as an equivalent for some valuable commodity, but as the means of getting a large sum, and what they stake up, too. Thus obtaining, if they succeed, the property of others without equivalent, and keeping what they seemed willing to give for it.

Suppose there be nine thousand persons who purchase as many tickets at \$10 a ticket; this will make the sum raised \$90,000. There is one prize of \$25,000, another of \$10,000, another of \$5,000, and smaller prizes to the amount of \$90,000 more.—This will make \$90,000 to be drawn by the purchasers of tickets, and \$90,000 will remain for the lottery makers. Now these \$90,000 are a clear loss to the lottery ticket purchasers; and as the proportion of blanks to a prize is about two blanks to a prize, it is evident that out of the nine thousand persons, who purchase the tickets, six thousand are losers. Not only do these lose the time spent in the purchase of the ticket, but they lose the time spent in their thoughts and imaginations on their supposed gains.

Now, let us sum up the vain imaginings, the foolish calculations, that are indulged by these nine thousand persons in reference to their chances for winning the highest prizes, all of which must be an utter loss to eight thousand nine hundred and ninety-four of the nine thousand, since there are but four high prizes. But still it may be urged, the literary institution is benefited, the meeting house is built—good is done. But what saith the Scripture? Let us do evil, that good may come. Nay, verily, God may in His infinite wisdom bring good out of evil, but His creatures should never do evil, that good might come.

The owner of the ticket may say, "I did not make the lottery—I am not a manager. I only buy the ticket, and quietly wait the issue." All this may be true, but there were no purchasers of tickets, there would be no lotteries made. The purchasers, therefore, sustain the lottery. They are accessories to the fact of the lottery, and equally guilty with the principals who make it.

If the essence of gambling is, that covetousness, which is idolatry—if it excludes from the favor of God—if a lottery is a species, one form of gambling, then, indeed, a member of a Church of Christ can not, consistently with his profession, own a ticket in a lottery.

Form the United Secession Magazine.  
ON PUBLIC PRAYER.  
TO THE EDITOR OF THE SECESSION MAGAZINE.  
SIR—Of all the ordinances of Divine appointment, none is of more importance than that of Public Prayer. One of the most endearing titles of Jehovah is, "the Hearer of Prayer," and the place where his people meet to worship him, is emphatically styled "the house of prayer."

Yet while the importance of the ordinance will be readily admitted, much misapprehension prevails regarding the proper manner of attending to it. Many seem to suppose that its performance may be left wholly to the minister; and provided he is rightly employed, it matters little how the people are occupied in the mean time. But surely a little consideration might show the fallacy of such an idea.

It is not more correct to say, that the prayers presented from the pulpit by the minister alone are the prayers of the church, than it would be to say that a church celebrated the ordinance of the Lord's Supper, if none but the minister partook of the elements. He is the mouth of the people, as it were, to the Lord, but it is their duty to appropriate his language to themselves, and use it as if it were their own.

It is true, it would be highly improper, indeed quite impracticable, for a number of people all at once to give audible utterance to their prayers. But although they may not outwardly express them, they ought to adopt the sentiments, and inwardly to exercise adoration, thanksgiving, confession, and desire;—while they may not pray with the voice, it is their duty to do it with the heart. It is not the act of the bodily members, but the proper feeling of the mind, that constitutes the chief part of acceptable worship.

Now, if it is the duty of all, to engage in this manner in the performance of public prayer, what must we think of the practice of many professed Christians?

I do not see how we can avoid the conclusion that some congregations, as such, do not pray at all. Let any one who doubts this, cast his eye over one of our worshipping assemblies during this service, and judge for himself. A few here and there he may see whose attitude and manner betoken that their hearts are in the work;—others are looking attentively at the minister, as if gathering instruction from his words;—while many more exhibit the most listless indifference, or have their attention attracted by every trifle that meets their observation.

We wonder and lament, that amid all our exertions, religion appears so languid among ourselves, and makes so little progress throughout the earth; but may not the language of the apostle furnish us with a solution? "We have not, because we seek not." We talk with complacency of the great pecuniary efforts that are made for the extension of the gospel, while we are apt to overlook that which is more efficacious than the wealth of kingdoms. When I speak of the efficacy of human agency, I have not forgotten that the conversion of sinners, and their subsequent sanctification, are the work of Divine power; but I also remember, that in the kingdom of grace, as in that of providence, God usually forwards his designs by the instrumentality of means, the right employment of which he has entrusted to us.

Accordingly, in Scripture, the efficacy of our obtaining desired blessings, is frequently mentioned. In apostolic times, when the Gospel made such rapid progress, we find, among the means employed by the early believers, that this ordinance occupies a prominent place.—"The disciples continued with one accord in supplication and prayer." It may be noticed, too, that many of the injunctions to this duty, in the New Testament, are addressed to churches, and seem particularly to refer to it in their associated capacity. "If, therefore, we would aim at great success, we must, along with all our efforts, individually and collectively, continue instant in prayer." Truly, "the children of this world are wiser than the children of light." The mechanic, guided by certain known principles, lays down his plan, prepares his materials, and by persevering exertion confidently reckons on the attainment of his wishes;—and the result realizes his expectations. The husbandman prepares the soil, throws in the seed, and anticipates in due time the reward of his labour;—and he is not disappointed. But Christians, although fully assured that the means confided to them are adequate for procuring the most important and valuable of all benefits, proceed with doubting hesitation; they sow sparingly and reap also sparingly.

"ASK, and ye SHALL RECEIVE; SEEK, and ye SHALL FIND; KNOCK, and it SHALL BE OPENED UNTO YOU." If the effectual fervent prayer of one righteous man avails much, might we not hope for an incalculable amount of good from the united fervent prayers of many such men? When we see professed believers standing forth in their proper position as a separate people—followers of their Divine Leader; when in all our worshipping assemblies they join together as members of the same body in ardent persevering supplications, pressing onward, as it were, with holy resolution towards victory, yet trusting not in their own strength, but in the grace of the Omnipotent;—then may we with joyful confidence look up, for the days of millennial glory will be drawing nigh.

Hope that these cursory remarks may be, in some degree, useful in exciting attention to a subject of great importance—I am, your most obedient servant,  
J. R.

From the Christian Watchman.  
FORGIVENESS OF INJURIES.

I remember to have heard an eloquent preacher, formerly of this State, but now of Michigan, deliver a practical and earnest discourse on this subject, of an evening, some seven years ago.—The discourse contained many striking thoughts and unanswerable arguments, enforcing the duty of forgiveness. One sentiment was particularly impressive. Said the preacher, "some may ask why I do not this evening preach a revival sermon?" He was in the place on an exchange, I believe. "To such I would answer, I know nothing better fitted to pave the way for a revival than the duty I recommend."—He then related some of the happy effects of this kind of preaching, unfolded the general subject, showed the impossibility of church advancing in the way of holiness, while mutual animosities reigned in the breasts of its members;—while the stumbling stone of contention and hatred lay in their path, and closed by a stirring appeal, on

scriptural and christian grounds for the duty of forgiveness.

"Many men have not the spirit of Christ, he is none of his." Now what is the spirit of Christ on this subject? Hear the infallible Teacher, the Saviour himself: "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. For if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Can any thing be more explicit than these instructions? And yet how few Christians honor them with due observance? "But, says one, this is all very plausible; and I acknowledge the precepts of the Saviour to be just and righteous; but please to mark what he has elsewhere said respecting forgiveness." "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." Now I always grant my enemies forgiveness as soon as they ask it, and the scripture itself does not command me to yield it before." Ah! Does it not?—Let us see. Without alleging the command to love and bless our enemies, which would certainly seem to include the forgiving them, let us look at the course of the Saviour, bearing in mind that his example is as much binding on us in this particular, as his injunctions. When agonizing with the tortures of the cross, while his Jewish and Gentile foes were so far from repentance or commiseration that they mocked with cruel derision the sufferings they had inflicted on him, under which they saw him expiring, his divine compassion and forgiveness led him to exclaim, "Father, forgive them!" Certainly this sublime instance of love exhibited towards his mortal enemies, by whose horrid injustice and cruelty he was at that moment enduring a most painful and ignominious death, consisting as it does with the whole tenor of his life and instructions, leaves no room to doubt respecting the duty of universal forgiveness. When he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.

After mentioning the Saviour himself as setting this question by his example, it may seem unnecessary to refer to human instances. But the case of Stephen who with his dying breath prayed the Lord not to lay the sin of his murderers upon him, is a striking illustration of the principle may in this respect tread in the footsteps of his divine Master.—To indulge a spirit of unforgiveness is poison to devotion,—poison to religious comfort. The Christian who retains a hard-servant, "Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you;" and yet how many sermons are of little use to the church on account of her own neglect.

The true minister of Christ is called of God and sanctified in the sacred office of the Holy Ghost. To him is committed the oversight of the flock. He appears steadily before the church to present the claims of God; he is required to declare unto the people their sins; to rebuke, to exhort, to entreat, with all long suffering and doctrine; and the church is under obligation to use her utmost ability to bring every member into action. The faithful servant of God weeps in secret while he contemplates the necessities of the people of his charge, and with eyes lifted to heaven, pleads with God to prepare his soul, and give him wisdom and understanding, that he may faithfully discharge his duty; but, alas! how often he is compelled to return to his closet, and with bitter sighs exclaim, "Who has believed our report, and to whom is the arm of the Lord revealed?"

Finally, we close with the language of inspiration. "The night is far spent, the day is at hand, let us, therefore, cast off the work of darkness, and let us put on the armor of light."—Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the father of our Lord Jesus Christ.

THE CHRISTIAN'S DEATH-BED.

'Twas a beautiful morning in the month of May, the vernal breeze was wafting the delicate perfume of the rose and the orange flower, through the window of the sick man. The sun had scarce begun to pour down his ardent rays, and the invalid's feverish eye, wandering over the green plains, beheld at a distance the labourer slowly following his plough. All was peace and loveliness;—the wren, with his subdued melodious voice, was soothing the ear; and from the topmost branch of a neighboring tree, the mocking-bird was pouring forth his inextinguishable stream of varied song. The clear whistle of the partridge was heard from the neighbouring field; the hen with anxious solicitude was calling her tender brood around her. The house dog, wearied by his watch during the night, was enjoying a tranquil repose under the shade of a large aspen. In the clear blue expanse of heaven, unobscured by a cloud, the lofty vulture of the south was sailing in monotonous rounds. The adorer of our lovely world, standing at the window of the sick man, beholding the beautiful prospect—the James flying away in the distance, its silver bosom occasionally dotted by a white sail, or obscured by the thick smoke of a steamboat—would unconsciously exclaim, "How beautiful is nature!"

All these met the view of the dying man—the fields, whose culture he had superintended; the garden whose flowers he had planted; the river on whose grassy banks he had so often stayed

DARK + Faded