

THE BIBLICAL RECORDER.

23

T. MEREDITH, EDITOR AND PROPRIETOR.

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TERMS.

The Recorder is published every Saturday, and is sent to subscribers at Two Dollars per annum, payable in all cases in advance. If payment be delayed longer than three months, two dollars and fifty cents will be charged—and if longer than six months, three dollars. All communications, to secure attention, must be post paid. Discontinuances must be ordered before the end of the year: otherwise the subscriber will be held responsible for another annual term. No discontinuance will be allowed until arrangements are made, except by special agreement to that effect. Advertisements, adapted to the character of the paper, will be inserted at the usual rates. Money, names, &c. &c., may be transmitted, through the attention of Post Masters, generally free of expense, and at the risk of the proprietor. All orders, not attended to in a reasonable time, should be repeated; and all remittances not duly received, should be inquired after—that errors and oversights may be promptly corrected. Persons sending us six new names of subscribers with the money for one year enclosed, shall be entitled to a seventh copy for their services. Minutes of Associations, pamphlets, and books, of all descriptions, will be printed with neatness, and on a commodious terms.

TO THE PUBLIC.

Our reason for appearing before the public in this manner, presented to the public in the Biblical Recorder, of the 25th January, 1845, under the head of "Resolutions &c., of certain delegates," and if all that is set forth be true, (but of this I'll leave the public to judge,) the readers of the Recorder must think that I possessed a very extraordinary magical, or mesmeric influence, in being not only able to darken the eyes and understanding of the Church at New Hope, but to lead captive at my will, the Bethel Association, into such depths of corruption, and consequent degradation, as is set forth.

[Here follows the Resolutions referred to, published some weeks ago in the Recorder.]

Therefore in justice to the Bethel Association, the Church of New Hope and lastly myself, I appear before the public, that it may be enabled to see and learn that which is fact in the case above alluded to. I shall be under the necessity of giving names, and will, in as concise a manner as I am capable, present some of the most prominent features and transactions of the case, and shall introduce for my benefit extracts from printed and written documents; and also the conduct of some few individuals, who have made themselves "busy bodies." But before I proceed, let us take a view of the "resolutions, &c." However, I shall not undertake to pass upon them in the order they stand, but will notice them as I may have need. 1st. We are forcibly struck with the belief, that "certain delegates" were all in attendance at the Bethel Association in 1844, of whose acts, they complain as being intolerable: but upon examination we find to the contrary, so much so, that some were not delegated to the Association, (see minutes 1844.) Again, the term "unanimously adopted" most assuredly carries in it the meaning no doubt intentionally too, that all those "certain delegates" were at the meeting at Monticello. This, however, is not so: and it must seem, that those people who were not present at either place, have adopted the method used principally in commercial transactions, that is, lending their names; and I have known men in doing so, suffer loss.—"And as by a thin representation &c." Let us see to this. Comparing the minutes of 1843 and 1844, we at once can come to but one conclusion, that is, that they mean their proselytes could not succeed in getting delegated to the Association in 1844, and no doubt so, in 1843, or else, the Moderator would certainly have put brother Dun-can's motion, which was regularly brought before the body on Saturday and urged until Tuesday, the substance of which was to receive the delegates from New Hope.

To this the Rev. Jon. Davis stood opposed, urging as a reason, that the sending of a committee to a Church, implied a charge sufficient to preclude the delegation taking a seat. He no doubt feared the strength of his reason and argument, and finally came out, by saying "we have charges against them." Accordingly, Rev. John Culpeper read before the body a paper which was not recorded, alleging, that the delegation from New Hope in 1842 had obtained their seats by fraud and misrepresentation, and signed by the three preachers Ray, Davis, Culpeper and others.—Strange indeed that some who had signed, was not at the session of 1842, and others of them had never been known by the oldest members to have seen the spot of ground upon which New Hope meeting house rests, while others had not been at New Hope since the difficulty began: yet some of these very men were entitled to the appellation "a Baptist Preacher." However, we read in scripture where forty (40) had conspired to take the life of Paul and confirmed it by an oath, that they would not eat until they had killed him: but in this conspiracy against New Hope, only fifteen (15) could be rallied, and as a further development of their conspiracy, usurpation, and ecclesiastical tyranny, after the paper was read by Rev. Culpeper, the moderator permitted him to calumniate, and insultingly stigmatize the delegation, in the highest degree: all of which was reciprocated with a complaisant countenance from the conspirators, and shocking to humanity, the moderator would allow the delegation the liberty of speech: no, was a word in defence.

It was then urged by the friends of New Hope to have the matter investigated, then and there; but to this the Rev. Culpeper, Davis and others declined, knowing no doubt that Culpeper's conduct at New Hope would have to be investigated, for the Church had sent up by her delegates, their charges fully written out against him, demanding

a trial before the Association, in consideration of his acts being committed while bearing a commission from the Association: also a further development of Rev. Davis' and others conduct would be made. Now if they could as "set forth" prove the delegation to have practiced an imposition, why did they not prove it? Ah! why did they oppose an investigation? We read of a people who were "not willing that their deeds should come to light, lest they be reproved. Again if this was, as "certain delegates" have represented, a casualty, why do not these men professing Godliness bear patiently their burden one year, and come up at the next meeting of the Association, where they could confidently hope to have justice meted out to them, and all concerned? And not thus, to have exposed themselves to be censured for having acted precipitately, or, which is worse, having been led by a hard and wicked spirit, and a desire to rule: for rulers once dethroned and left alive, if they do not make exertions themselves, not unfrequently suffer themselves to be made tools of, to rear another government. We remember too, that there was a people who loved the uppermost rooms at feasts and the chief seats in the synagogues. Thus I feel warranted in using the language in Holy-writ "mark them which cause divisions and offences contrary to the doctrine ye have learned and avoid them." Why it is, that "certain delegates" have failed to quote the minutes correctly, I know not, as also their misrepresentation: for it is "set forth" that after the delegates had taken their seats that the 3d article (1842) was passed and that it was passed expressly to embrace the new charges brought against the "Murphy party." Now the delegates did not take their seats until after the Association had passed the 5th article, and they were formally received by a vote of the body, and by carefully examining the minutes and comparing with the resolutions of "certain delegates" any ten year old child that reads, can detect the intrigue. "Certain delegates" also assert "we have ever been prepared, &c." And here let me direct your attention to a careful perusal of article 5th, minutes 1842; and in connexion with which, see the next day "Tuesday, article 1st, moved to reconsider the act of yesterday in relation to New Hope, some discussion, motion withdrawn." The foregoing will establish beyond all doubt that every opportunity was afforded to have the matter fairly and fully investigated. Why is it that they did not then prove the imposition? The reader must draw his own inference, and in order that you may know what the 3d article is, I will here give it:

"Resolved, That according to a fair explanation of the constitution, that two parties, each claiming to be the church, and each delegating, that such delegations shall not be allowed a vote in the body, until the Association determine which is the church in order, with the body."

But before we leave this part of the subject, let us examine the term "new charges." This implies others of an older date, and I challenge "certain delegates" to produce either the old, or new charges from record against the "Murphy Party," which name they have but recently instituted for the purpose of characterizing New Hope Church. For the Church has been taunted by other names, for instance "the Waters party;" the name that Rev. Culpeper used five times in his "DECLARATION," to distinguish a people who constitute the Church, and some of whom have ever been from its origin, upwards of forty (40) years ago. But as "certain delegates" have said nothing about what Rev. Culpeper did at New Hope, it may be, that they do not know; and as I am not asked by them to tell it, if I only give the half, I shall have done more than was expected. To be brief, he came twice to complete his work of desecration, where he was permitted to exhibit a spirit of clerical domination, in its clearest light. I can at any time produce the document which the Church directed to the Association in 1843. There is one other remark ingeniously incorporated into the "resolutions of certain delegates," "that the Association of 1843 decided that according to the universal custom of the denomination as well as the constitution of the New Hope Church, that the majority was the Church, &c." Unfortunately for "certain delegates" the Constitution of New Hope Church reads thus: 7th. It is necessary the Church should be unanimous in the reception or excluding members; but in case the whole Church agree to act by a majority, then, in such case the act to be valid. Now who can read this and believe as they say. The sending of this third committee, unasked for to New Hope, and that too, coupled with the rules, and restrictions, the most tyrannical, unprecedented, and unheard of, indeed without an instance similar in Church history. See minutes 1843, Tuesday, Article 1st.

"Resolved, That a committee of five be appointed, to whom shall be committed the final decision of the disputed case at New Hope, any three of whom shall constitute a quorum. The following rules and principles shall be observed in the investigation: 1. An early day and hour shall be appointed for the committee to meet at the church. 2. Notice shall be given to each party to assemble their full strength at the time and place appointed. 3. Previously to the time of meeting, each party shall appoint one person to speak for them in the investigation. 4. When the committee shall have met and organized, the chairman of the committee shall call on each of the parties to arise and stand till counted. The numbers shall be recorded, and published in the Southern Baptist Advocate. This Association will recognize the majority as being in fellowship with the Association, without any further trouble. 5. After ascertaining where the majority is, should the minority suggest that the majority have violated the constitution, or that they have become grossly

immoral, the committee shall proceed to inquire into the truth of the charge, reporting to the Association, at its next session, the result of such investigation. 5. Should the Association then decide, that the charge is true, a committee of ministers shall be appointed to constitute said minority into a separate church. W. Nolen, W. E. Waters, W. T. Montgomery, C. M. Porter, and J. C. Jeter, the committee."

At once sap the root and foundation of the sovereignty and independence of Church Government; and should the precedent become universally persisted in, would forever subvert both social and religious liberty. But happily for the Churches, the delegates composing the Bethel Association of 1844, in view of the ruinous consequences hinted at, refused to consummate an act, which would have taken ages to eradicate.

In support of my remarks, hear the constitution: "An association of delegates thus formed, should consider themselves as occupying a station of the highest concern: not as the representatives of cities, countries, or nations, but of the churches of Jesus Christ. Yet such a body should, by no means, consider itself a superior judicature, vested with coercive power or authority over the churches. It should never presume to impose its sentiments on its constituents, under pain of excommunication; nor anathematize those who do not implicitly submit to its determinations, which would, in reality, be nothing less than ecclesiastical tyranny, and would better comport with the arbitrary spirit of popish councils, than with that meekness, humility and love, which distinguished the true disciples and primitive followers of the lowly, yet adorable Jesus.

The Apostles, Elders, and Brethren who composed the first Christian council, presumed not to impose their conclusions on the churches with decretal authority, as lords over God's heritage; but prefaced their determinations with this modest prologue—"It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." Acts xv. 28. Although they spared not, they claimed no dominion over the faith of any; but were helpers of their joy. Their faithfulness, even in reproval, was tempered with grace, tenderness, and compassion, for the ignorant, and them that were out of the way. The spirit of love, peace, long suffering, gentleness, goodness, and meekness, prevailed in all their epistles and addresses.

The Baptist Association, therefore, arrogates no higher title than that of a council of advice; consistently with which epithet it ought ever to act, when it acts at all, without intruding upon the primitive rights of the churches, as independent and congregational. See Matt. xxiii. 10, 12; John xviii. 36; 2 Cor. x. 4, 5. Nevertheless, upon the same general principles of the gospel, by which a church has a right to refuse fellowship with, or to excommunicate individuals; so the association has a relative right to judge for itself what churches shall be admitted, into confederacy with it, as well as to withdraw from all acts of communion and fellowship with any church so admitted, provided such church should obstinately persist in adhering to some fundamental error, or indulge its members in vicious practices, after proper endeavors had been used to reclaim them. See Eph. v. 7, and Rev. xviii. 14.

"Certain delegates" have asserted that some time previous that "the minority had excluded a large majority." Now wait patiently and you shall hear: about the first of August 1842, Rev. Jon. Davis came to New Hope Church, advising that some of the leading members have a private talk, and to invite three preachers, Rays, in to this consultation, and so far as regards getting the Rays admitted, Rev. Davis failed in his project. However, some of the members, say 12, agreed to talk their matters over, and Brother Elias Rogers was selected as the most suitable person to act as moderator, and after spending five hours proposing ways to settle the matter, the Deacons proposed that Brother Rogers select the Associations out of which the respective bodies should make their own selection of some 5, 7, or 9 members, to whom should be committed the settlement, and their decision should be ours. To this Mr. Sneed would not agree. We then proposed that Brother Rogers select the members, also their number, and their decision should be ours. To this Mr. Sneed said he would agree, provided we would destroy the Church records, for that they should not be brought in evidence. I then challenged him to point out their errors, and he then admitted the Books to be correct. Brother Rogers reported to the congregation "nothing done" stating at the same time the proposals, &c. He had scarcely finished speaking, when Rev. Jon. Davis rose up and said that he now advised the Church to the last awful alternative, that was, to split, and acknowledge themselves as parties, and elect representatives to go up to the Association as parties, and the Association would set in judgment and decide the case for them; and he for one, would oppose any other committees being sent, "for," said he, "another committee might take another view and thus make the matter worse, especially one taken out of the bounds of the Bethel Association" "for," said he, "we have got hold of it, and we intend to dispose of it." To this course Brother Rogers was opposed, that is splitting the Church, as also the Church unhesitatingly opposed his course and refused his advice; at which time Rev. Davis admitted before the Church, that he knew his course to be contrary to usage and unconstitutional, and that he was confident that the Association would not receive the delegates of either, if indeed they followed his advice. Thus he was pretending the greatest desire for the Church's welfare, while at the same time, not only advising but urging a course that he well knew would be

the entire ruin and overthrow of the New Hope Church. Yes kind reader he had been for the last seven or eight days in the vicinity of Podgett's Creek Church with the Rev. Rays. When and where no doubt the project of splitting the Church received its first impulse; but happily for the Church, Rev. Davis' project failed—and without intruding too much upon the patience of my readers in that of giving in detail (all of which is written out and carefully kept,) Mr. Sneed stepped upon a seat, and proclaimed aloud, saying, "I want all of my party, the Sneed party to assemble here on Saturday next, on purpose to elect delegates of the Sneed party to represent them in the Association according to the advice of Father Davis." The day came, which was Conference, in course, and in direct opposition to the church, Mr. Sneed collected his force, and as numbers seem to be the text of "certain delegates," Mr. Sneed's party numbered upwards of 200—the Minutes of 1842 represent 52 as excluded within the last Association year; yet 49 was all that Mr. Sneed could rally.

T. F. MURPHY.

(To be continued.)

From the Christian Observer.

AMERICAN BIBLE SOCIETY.

The twenty-ninth annual meeting of this Society was celebrated on Thursday morning, the 8th inst. The Society met for the election of officers 9 o'clock, at their house in Nassau street; the Hon. John Cotton Smith, of Connecticut, the President of the Society, in the chair, assisted by the following Vice Presidents: Hon. Theodore Frelinghuysen, General John H. Cocke, of Virginia, John Tappan, Esq., of Boston, Hubert Van Wageningen, Esq., of Poughkeepsie, Peter G. Stuyvesant Esq., George Suckley, Esq., Isaac Carow, Esq., and Dr. Cook, of N. York.

The exercises of the meeting opened by the reading of the first and second Psalms, by the Rev. Mr. Rother.

After the election of Managers, at 20 minutes before 10 o'clock, the Society proceeded to the Tabernacle to attend the anniversary exercises.

The house was crowded. At 10 o'clock the President called on the Rev. Dr. Murray, of Elizabethtown, New Jersey, to read the eighth chapter of Nehemiah.

The Rev. Dr. Brigham read a brief abstract of the annual report of the Board; and a like abstract was presented of the state of the funds, &c., by Joseph Hyde, Esq., the General Agent—from which we learn that the receipts of the Society during the year from all sources, including balance on hand, were \$169,222, making an increase of \$12,212 over those of the preceding year, all of which have been expended. The Society owes \$11,000 for paper, and has other liabilities.

The annual report—after an appropriate notice of the death of two devoted friends, Rev. Dr. Milnor and John Pintard, LL. D., proceeds to notice the cheering progress made in the great work of circulating the Bible.

Books Issued.—There have been issued in the course of the year 429,092 Bibles and Testaments from the depository, (besides those published at the society's expense abroad.) This is an increase of 114,510 copies over those of the previous year, and an aggregate, since the formation of the Society, of 4,013,352. These books, of the last year, have been sent into every state and territory of the Union, to Canada, Texas, West India Islands, Mexico, Brazil, Buenos Ayres, and Greece. To the Baptist mission in the latter country have been granted 1500 modern Greek New Testaments, and 500 dollars' worth of other books published in the Levant. Various grants have been made by the Rev. Mr. Calhoun, late agent at Smyrna, to other missionaries in that region.

New Books.—A new bourgeois Bible, a new French and a new Spanish Testament, have been published. Plates for a minion 24mo. Bible, are in progress. A new edition of the Bible, in raised letters for the blind, is soon to be put to press.—George Douglass, Esq., of Long Island, has generously contributed \$500 for this object; and the Massachusetts Bible Society as much more. The work, being in eight quarto volumes, and printed only on one side, is necessarily expensive. Yet who can withhold the Bible, at any price, from those who can read it with their fingers, when deprived of sight?

Agents.—Nine have been in employ all the year, and eight more for part of the time. Rev. S. H. Calhoun has closed his agency in the Levant, and become a missionary on mount Lebanon. During his agency, he has put not far from 60,000 Bibles and Testaments in circulation in that region, where these sacred books were first given to the world.

Grants of Money.—While the board have been occupied more than usual in the home distribution, they have still been enabled to remit and expend \$13,752 87 for publishing the scriptures abroad.—These grants have been made for France, Switzerland, Turkey, Syria, Persia, Northern India, and the Sandwich Islands. Next year more must be done abroad, if possible.

NAUVOO FORTIFICATION.

We learn by a gentleman direct from Nauvo (says the Warsaw Signal of the 21 April) that a new revelation has been received in relation to the Temple. The work on that structure is to be almost entirely suspended for the present, and the whole energy of the Saints is to be devoted to the building of a wall or rampart around the edifice. This wall is to be fourteen feet high, six feet thick, and composed of solid masonry. The work

on this new monument of folly has been already commenced, and hundreds of hands are employed in carrying it forward.

The philosophy of the matter, in our opinion, (adds the Signal,) is this: The Temple being nearly finished, it was concluded by the leaders that unless they had some new enterprise by which to gull the Saints out of their money, they would soon be without a pretext for swindling them, and therefore they have commenced this work, and have told their dupes that the Lord will not appear in his glory until this rampart is finished, for it is the will of the Lord that it shall be completed before the Temple.

The Signal asks: Will the poor deluded followers of these Mormon leaders suffer themselves to be longer imposed upon by the shallow pretences? If they will, there is no hope of reclaiming them from their insane fanaticism.

The Temple has been but a gull trap, whereby to cheat the honest out of their substance for the benefit of the leaders. There has been at least one million of dollars donated for the erection of that edifice, while fifty thousand would have advanced it as far towards completion as it now is. Of the tens of thousands that have been collected abroad, we do not believe one dollar has been appropriated to the building. All that has been done, has been done by the tithing labor of the poor dupes in and about Nauvo. For four years the tenth part of the labor of fifteen hundred men in this country has been bestowed on the Temple which is amply sufficient to have completed it.—*Cin. Gaz.*

THE WOMEN OF FLANDERS.

The lives of the Flemish women are akin to the intense sameness and monotony of the scenery. A Flemish wife rises in the morning, and drinks her coffee, dresses the children herself, sends the former to school, and then goes to market, where the entire mental exertion of her life centres; and something faintly approaching energy and animation is observable as she higgles in succession with the poultry-women, the fruit and vegetable women, the butcher, and the egg merchant. If she be of the easy class, the servant follows, and baskets the purchases as she makes them. When completed, she repairs worthily to her home, or, if she has no servant, with basket on her arm, goes to church and says her prayers. The personal superintendance of the preparations for dinner occupy her till noon, when the husband returns, and that great event of the day having been achieved, and the children, if any, been again despatched to school, the knitting needles are incessantly plied till evening enlivened by a cup of coffee at four o'clock. When the husband returns, occasionally in summer, half an hour's walk is indulged in, or they visit a garden, where the husband smokes and the wife not unfrequently knits. Supper is served at seven, the children are sent to bed, and the wife, after another batch of knitting, follows at nine or ten o'clock, having performed her functions much after the fashion of the clock, by whose mechanism her own movements are regulated. A more mindless set of women it is difficult to find. Their virtues consist in docility, evenness of temper, and domesticity.

THE BENEFIT OF NEWSPAPERS.—On this subject the Salem Gazette thus truthfully discourses:

"The existence of newspapers is one of the remarkable features of the difference between ancient and modern times. These sheets of intelligence now form an element in the condition of nations, which the ancients scarcely possessed in embryo.—They render the official duties of statesmen much more difficult than they formerly were, but they also render the condition of nations much more safe and secure; for no measure can become a law without the merits and demerits of it being fully discussed by the press, and understood by the people. For the want of these useful monitors, the ancients were like people wandering in the dark; timid because of their ignorance, and apt to be overset by the slightest alarm. But by the aid of newspapers, we are enabled to know exactly the state of affairs in every part of our own country, and all over the world as well, and to be prepared, in some measure, for any coming event whatever. Newspapers are the brief chronicles of the times, and have wonderful influence in guiding and directing the public mind on all public questions.—In short,

"They hold the mirror up to nature."

LAST DAYS OF GREAT MEN.

In one morning of advanced life, Johnson amused himself by committing to memory 800 lines of Virgil. At the age of 73 when staggering under an attack of paralysis—sufficiently severe to render him speechless—he composed a Latin prayer, in order to test the loss or retention of his mental faculties. Nor is this a solitary instance.—One of the most beautiful sonnets in the English language was composed by Mason, on the attainment of his 72d birthday. Locke at 72, and Mason at 84, retained their faculties in unabated vigor.

The feeble frame of the Earl of Chatham, at 70, snok under the effort to express the convictions of his mighty mind, after a speech so singularly eloquent, bold, ardent, and animated as to rival, if not outvie, the most brilliant outpouring of his youth or early manhood.

"A stitch in time saves nine." In killing weeds, remember this adage, which is as important there as in darning stockings.