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ADDRESS

OF THE REV. DR. JOHNSON,

To the State Convention of the Baptist Denomination, S. C., delivered on the 31 day of May, 1845, at an Extra Meeting of the Body.

DEAR BRETHREN:—Preparatory to your entering into business, I ask your attention to the following Address. The General Convention of the Baptist Denomination in the United States for Foreign Missions, and other important objects, relating to the Redeemer's kingdom, of which this Convention is a constituent member, is composed of Baptists from every part of the American Republic. The distinction between Slaveholders and Non-Slaveholders is, therefore, unknown to its Constitution. This instrument secures to its members, the enjoyment of their "social equality as to all the privileges and benefits of the Foreign Missionary Union." A special article, the 6th, requires, that "Such persons only as are in full communion, and furnish satisfactory evidence of genuine piety, good talents, and fervent zeal for the Redeemer's cause, are to be employed as Missionaries."

The adoption of this article by Slaveholders and non-Slaveholders, united upon the principle of equal rights, who communed together at the same table; received each other interchangeably into church membership; whose ministers preached in each other's pulpits; conclusively proves, that the Convention made not the ownership of slaves, a disqualification in one, who should offer himself for a missionary appointment.

The Convention, for the purpose of making the subject still plainer, passed at its last sitting, the following declaratory resolution: "Resolved, That in co-operating together, as members of this Convention in the work of Foreign Missions, we disclaim all sanction, either express or implied, whether of slavery or anti-slavery, but as individuals, we are free to express and to promote, elsewhere, our own views on these subjects in a Christian manner and spirit." The mind, the intention, the will of the Convention on these subjects cannot then be misunderstood. Especially would it seem, that the "Acting Board" should have clearly comprehended the intent and meaning of the Convention, since it received its appointment from that body, as its agent, for the express purpose of carrying out its will and design. And yet this agent has decided, that "If any one shall offer himself as a Missionary having slaves, and should insist on retaining them as his property, we could not appoint him. One thing is certain," continues the Acting Board, "we can never be a party to any arrangement, that would imply approbation of slavery." By this decision, this agent has placed itself in direct opposition to the Convention, and its declaratory resolution. The only reason given for this extraordinary decision, is, that "The appointing power, for wise and good reasons, has been confided to the 'Acting Board.'" But under this authority, strange to tell, this agent has undertaken to declare that to be a disqualification in one, who should offer himself for a Foreign Missionary appointment, which the Convention has said, shall not be a disqualification. This agent has also expressly sanctioned Anti-slavery, and condemned Slavery, although the Convention has decided that neither should be done. And further, it has forbidden all those, who should apply for a Foreign Missionary appointment, to express and to promote their own views of the subject of slavery, in a proper manner and spirit. This is truly a high-handed, most extraordinary measure, for an agent, restricted to a constitutional provision, and a declaratory resolution. By this decision it is evident that the Board stands ready to violate the Constitution of the Convention under which it has received its appointment, as it has utterly disregarded, the resolution of that body.

The Board, notwithstanding this measure, proposes to recognise "the social equality" of the members of the Convention "in all the privileges and benefits of the Foreign Missionary Union." By this, then, we are to understand that, as the Board will not confer the Missionary appointment upon a slaveholder, such an appointment is not one of the privileges and benefits of the Foreign Missionary Union. For, as that body recognizes "social equality" in all the privileges and benefits of that union, the Slaveholder, if in other respects fitted for the appointment, would assuredly receive it if such an appointment were ranked among the privileges and benefits of the Union.

How, then, have we the strange doctrine taught, that in the judgment of a Board, selected out of a whole denomination for its piety, integrity,

ability and high character, the appointment of a Minister of God to preach the unsearchable riches of Christ among the heathen, is not one of the privileges and benefits of the Foreign Missionary Union. When, on the contrary, it is the highest privilege and benefit, which the Foreign Missionary Union can confer. Compared with this, the Presidency of the Convention is of small moment. And could any member of the Convention, or of any constituent member of that body, consent to deprive himself, or any of his brethren of this privilege, this benefit, because of his holding a species of property, which would not, even in the judgment of the Board itself, disfranchise him of a right to membership in the church militant or the church triumphant, to the office of the Ministry of the Gospel, or to a seat at the right hand of God! How inconsistent then is the decision of the Board with its own declared recognition of our "social equality in all the privileges and benefits of the Foreign Missionary Union!" But the Board says: "The appointing power, for wise and good reasons, has been confided to the Acting Board." And, therefore, in the exercise of this power, it finds authority to nullify the Constitution, under which it is appointed, and to disregard the instructions of the body, which has given it its existence. Thus in the exercise of a power "confided" to the Board, that body discovers the authority not only to exercise a power not "confided to it," but one also that virtually destroys the authority of the body, from whom it has received the appointment to exercise any power at all. It is not difficult to see, in the decision of the Board, an initial movement towards the denial of the eligibility of a Slaveholder to the ministerial office. And this done, what shall hinder a denial of the right of a Slaveholder to church membership. And this accomplished, the Slaveholder is denied the privilege of being a Christian.

It is true, that the Board is only the agent of the Convention, and it is equally true, that the Convention should not be implicated in the act of its agent, until it shall give its sanction to that act. It would seem proper, therefore, and more especially so as we have no dissatisfaction with the Convention, to refer this whole matter to the decision of that body, before we take any further steps. But, let it be remembered, that two whole years must pass away before this can be done, and that we have no remedy in the mean time.—For, although, we have a general Board, that meets annually, yet, the "Acting Board," chosen out of the General Board, at the meeting of the Convention, has the entire control of the whole Missionary concern, until the next meeting of the Convention. No appeal then lies from the Acting, to the General, Board. And if we should desire an extra call of the Convention, it would be in vain, for this is wholly in the hands of the Acting Board, as will appear from the following article of the Constitution: "Art. 15. It shall be the duty of the President to call a special meeting of the Convention, on application of the Board," and as by the determination of the Convention, at its last meeting, the management of the whole Missionary concern was committed to the "Acting Board," during the recess of the Convention, it must be an application from the Acting, not the General, Board, that would authorize the call of a special meeting of the Convention, by the President. Under the existing circumstances of this case then, there is no ground of hope, that the board will request the President to call a special meeting of the Convention. Hence we are without constitutional remedy, in the present case, for two whole years.

In this state of things, it is natural to expect, that the contributions to the Treasury of the Baptist Board of Foreign Missions, will be withheld by Southern and South Western Baptists, because they can no longer repose confidence in a body of men, who, though appointed to promote the objects of the Convention, so materially differs from them in the construction of its constitutional provisions. Something, therefore, must be done, and that too, without unnecessary delay. A new channel must be created, through which the liberality of Southern and South Western Baptists shall flow, that its streams may go forth to evangelize the world. Already have the funds of our Alabama and Virginia brethren been withheld from the treasury of the Board of Missions. And it is in the hearts of thousands of their brethren to do the same thing. Something, I repeat it, must be done, and done without unnecessary delay. The liberal feelings of our brethren of the South and South West, must not be permitted, through want of a proper channel for their course, to stagnate and dry up. The heathen must not be permitted to perish, through our neglect to send them the word of life. Duty to God, to our fellow men, to ourselves, demands an immediate entrance upon a work of a Southern and South Western organization for Missionary and other benevolent objects. Would to God, it could be prevented on equitable principles. But facts forbid the hope.

I have been brought to this conclusion by slow and painful steps. It was my privilege—my honor to be associated with that noble band of men, who organized the General Missionary Convention of our denomination in 1814, now nearly thirty-one years since. Under the fostering care of God, the success of the enterprise then undertaken, has been wonderfully glorious, and I had almost indulged the hope, that "esto perpetua" might be safely written upon its destiny. But now, when our union should be closer, our counsels more matured, and our labors more effective, there comes an awful interruption upon us, cleaving the body in twain. Its indications were at first small, but they have enlarged and multiplied. What it was in the pow-

er of our feeble efforts to do in arrest of their progress, and in prevention of the catastrophe, has been done, but all in vain. I therefore, bow submissively to the ever-ruling providence of Him, who maketh darkness his pavilion, and the thick clouds his chariot, and am ready for the event. The fact, that the recent decision of the Acting Board was taken about the time, that the letters of the "Author of the Moral Science," in reply to the first letter of our own Fuller, now doubly ours, were being closed, and that this decision was published, whilst the very able replies of the latter to the former were in a course of publication, and that the decision itself was reached in violation of constitutional provisions and declaratory instructions, leave no doubt in my mind, that the time has arrived, when we of the South and South West should withdraw our connexion from our Northern Brethren in the Missionary enterprise at home and abroad, and form a separate organization for the prosecution of this noble work.

It may not be improper at this point, briefly to review the ground, on which we stand in the present controversy with our Northern brethren, and to notice the mistaken views of those, who would remove us from it, or failing, hold us unworthy of their fellowship, and drive us from the privilege of mutual concert in benevolent efforts.

God gave, to the Jews, authority to purchase bond men and bond women of the heathen around them, and of the children of the strangers that sojourned among them, as an inheritance for them and their children, for a possession forever. No statute on their records revokes this authority. It was, therefore, of force and exercised in the days of the Saviour. He proved them for many of their sins. He taught them, that polygamy, though tolerated among them, was wrong, and restricted the right of divorce, though practised at pleasure, to one cause only; but touched not the subject of domestic slavery.

The Apostles were instructed to teach the disciples all things which the Saviour had commanded them, and were endowed with the gifts of the Holy Spirit, who should "bring all things to their remembrance, that He had taught them." These men, with the first disciples, were Jews. Peter, to whom the Apostleship of the circumcision was committed, thus teaches the Jewish converts:—"Servants" (household slaves,) "be subject to your masters, with all fear, not only to the good and gentle, but to the froward." Paul, to whom the Apostleship of the uncircumcision was committed, thus teaches both the Jewish and the Gentile converts:—"Let as many servants as are under the yoke, count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they, that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit."

These things were addressed, 1st, To those who had grown up under a system of domestic slavery, instituted by divine authority. They surely did not perceive any intimation in these teachings, that the institution was wrong. 2nd, These teachings were also given to disciples, who were subjects of a government, by whose authority, from time immemorial, slavery had been sustained under a form far more objectionable, than the form, that obtains under our government. And surely, these disciples could not, by the closest scrutiny of these scriptures, conjecture even, that they were required by the religion, that they had just professed, to emancipate their slaves; and particularly as both Jewish and Gentile converts were received with their slaves into the fellowship of saints and the membership of the Christian church. The relation of master and slave, too, was as fully recognized, as the relation of husband and wife, of parent and child, and the duties of the parties to these relations were all enjoined with equal clearness. Thus far we see nothing like sin charged upon slaveholders. In this state of things, the canon of scripture, which is a complete whole, closes.—What then is the instruction, that we derive from these facts in relation to domestic slavery? That it is an appalling sin? No. Far from it. What then do we learn from them? Evidently this, that when under any government slavery is a part of its settled policy, the disciples of Christ, who are its citizens or subjects, may hold slaves innocently and without crime. Here, then, is the ground on which we stand in holding our slaves.

It is admitted by "the Author of the Moral Science," that "the New Testament contains no precept prohibitory of slavery." He adds, "This must, I think, be granted, but this is all." By this admission, he means that there is nothing more in favor of slavery. But here lies a great mistake. Domestic slavery had been introduced by God's authority among the Jews. A prohibitory precept was then necessary to make it wrong among them. But there is no such prohibitory precept. Therefore its absence under these circumstances amounts to a sanction of slavery.—And this is more clear from the fact, that when the Jews became disciples of christianity, they had no intimation that slavery was wrong. The permission to the Gentile converts, who had grown up in the midst of slavery, to retain their slaves, without the most distant hint of its sinfulness, would be regarded by them as sanctioning the continuance of their slaves in servitude. And more especially would both these converts be confirmed in this view of the matter, when they heard from the Apostles the instructions given to both masters and slaves, teaching the duties of both parties to the relation. This effect would be the more deeply impressed upon their minds upon hearing the following language from the Apostle: "Let every man abide in the same calling, wherein he

was called. Art thou called being a servant?—Care not for it. But if thou mayest be made free, use it rather." And when too they should know Paul's conduct, exemplifying these teachings in the case of Onesimus, the runaway slave of Philemon, whom he sent back to his master, even after his conversion to christianity. "The Author of the Moral Science," evidently makes a mistake, then, in supposing, that the absence of a precept prohibitory of slavery, is all that the New Testament affords in favor of its support.

There is another mistake, into which some of our brethren at the North have fallen, to which our attention may be profitably drawn. It is the determination of the time, at which forbearance towards slaveholders by non-slaveholders should cease. Our abolition brethren have required that emancipation should be instantaneous, and that if not so done, they should forbear no longer, but separate from us in ecclesiastical matters. They have nevertheless waited with us several years, in the hope, I suppose, that we would be converted from the error of our ways. "The Acting Board" seems now to be making a large stride towards the same point. And the Author of the Moral Science seems to be going *pari passu* with the Board. For he says, "God has taught us that Slavery is wrong, a violation of his most holy law. And if so, it is our duty at once to abandon it." But at what time has God any where taught slaveholders to emancipate their slaves?—No where, and at no time. With the Abolitionists then, the time of ceasing to forbear in this case, is mere matter of opinion and not of faith.—And for this opinion he will agitate the earth, dis sever churches, break up holy combinations of brethren, which have for near the third of a century been owned and blessed of God in extending the triumph of the Cross at home and abroad, and diffusing the light of holy truth to millions of our race. I have gone into this brief review for the purpose of setting before you the entire improbability of any relief from our present dilemma, in any thing that may be expected from the General Missionary Convention two years hence.

The tenure, by which we hold our slaves, is misunderstood by our Northern brethren. From the influence of this misapprehension arises their course of action. We have endeavored to inform them on this point. But we have attempted it in vain. The—and—Meredith of North Carolina, the clear-headed and argumentative Mell of Georgia, the learned, eloquent and lofty Fuller of S. Carolina, have all attempted to remove this misapprehension, but in vain.

We had hoped, that the number of those, who had labored under this misapprehension, was small, and relied with confidence upon a larger number of our brethren, whom we regarded as moderate men. The "Acting Board" of Foreign Missions especially had received our entire confidence.—But alas! overwhelmed by irresistible influences, that body has yielded to the pressure around them. Whilst all this is being done, a letter is published in the Reflector, in Boston, one of the organs, it is believed of the Board, from Mr. Mason, one of our Missionaries, to Mr. Tappan, Treasurer of the A. and Foreign Anti-Slavery Society, containing the following sentence:—"I have, therefore, the pleasure to enclose an order for ten dollars on our Treasurer, which I will thank you to pay over to the committee in New York, to assist in the escape of runaway slaves." More than six weeks have elapsed since this letter reached the knowledge of the Board, yet we have not seen expressed by that body, the slightest disapprobation of this immorality of the Missionary.

We learn, from the late Address of the Provisional Committee of the Baptist Anti-Slavery Convention, that, "The Missionaries in Burmah once had it under consideration to request the Board to deduct from their scanty salaries the probable amount secured from slave labor."

When all things are considered, I repeat it, there is no just hope of relief from the main difficulty, in referring the decision of the Acting Board, of which we complain, to the General Missionary Convention. It is not to be expected that that body will disapprove of the decision of its Board. But should it disapprove of the decision of that agent, such disapproval will not change the opinions of the great body of its constituency in the North. And when we consider that so intelligent and respectable an Agent as is the Acting Board of Foreign Missions, situated as it is in the midst of so large a portion of its constituency, who are opposed to Slavery, and who approve its late decision, in substance, if not in form, has deliberately taken its stand, it is not reasonable to suppose that the Convention, always embodying in its triennial sittings, a larger number of non-slaveholders than slaveholders, will either change the location, or displace the members of that Agent. And is it expected that that Agent will be required to change its course? Is it not rather to be expected, that the Convention, by the force of a large majority of non-slaveholders, which may be easily commanded at Cincinnati, in a non-slaveholding State, where the Convention will hold its next meeting, will, at that meeting, exclude from appointments to the Foreign Missionary service, such as hold slaves, however fitly qualified in all other respects? The stand, which the Board has taken, is to my mind, ample justification for expressing the intimation that this alteration will be made. The mere disapproval, on constitutional principles, then, of what the Board has done, will not remove the main difficulty, since it arises from the deep and wide spreading influence of Abolition principles.

A few of us might be willing, for the promotion of the divine cause, to submit to a privation of right, and "take wrong," and so continue in the Convention; but could we take the body of our brethren with us? I apprehend not. Would it

be right however in any one of us to consent to continue in the Convention, when it should involve a violation of principle? Surely not. We have, in the Scripture, an example in point.

(To be continued.)

WILLIAM B. JOHNSON,
President of the Convention.

PAOLI MONUMENT.

[From Sherman Day's new work, "Historical Collections of the State of Pennsylvania."]

The action, commonly known as the Affair at the Paoli, and sometimes as the Massacre of Paoli, took place on the night of the 20th September, 1777, at a place about a mile south of the Warren tavern, on the Lancaster turnpike, and at least two miles south-west from the Paoli tavern.

After the battle of Brandywine, the two armies met again on the 16th September, near this place, but were prevented from engaging by a heavy rain. Washington withdrew across the Schuylkill at Parker's ferry, but sent Gen. Wayne, with 1500 men, to join Gen. Smallwood, and annoy the rear of the enemy, who was posted near Tredyfflin church.

Wayne had encamped in a very retired position, near the present monument, and at some distance from the public roads. The British general, receiving information from traitors who knew every defile in the neighborhood, and every movement of the republican troops, detached Gen. Gray, a brave and desperate but cruel officer, to cut off Wayne's party. Stealing his way through the woods, and up the narrow defile below the Paoli, he drove in the American pickets, and rushed in upon the camp. "The assailants were received with several close and desperate fires, which must have done great execution; but the American troops were compelled by superior numbers to retreat. The number of Americans killed and wounded in this battle amounted to 150. Gen. Gray, it is said, had ordered his troops to give no quarter. Many victims were massacred with ruthless barbarity, after resistance on their part had ceased. The cry for quarter was unheeded; the British bayonet did its work with unpitiful ferocity." It is said by some that the enemy set fire to straw in the camp, and torturing many sick and wounded victims, who were unable to escape the flames. The whole American corps must have been cut off, if Wayne had not preserved his coolness. He promptly rallied a few regiments, who withstood the shock of the enemy, and covered the retreat of the others. When this attack commenced, Gen. Smallwood was already within a mile of the field of battle; and had he commanded troops to be rallied upon, might have given a very different turn to the night. But his raw militia, falling in with a party returning from the pursuit of Wayne, instantly fled in confusion. A few persons are yet living who assisted in burying the dead; but 53 were found on the field, whose bodies were decently interred by the neighboring farmers in one grave, immediately adjoining the scene of action.

On the 20th of September, 1817, being the 40th anniversary of the massacre, a monument was erected over the remains of those gallant men by the Republican Artillerists of Chester county, aided by the contributions of their fellow citizens.—It is composed of white marble, and is a pedestal surmounted by a pyramid. Upon the four sides of the body of the pedestal, are appropriate inscriptions. It has often been said, even by some American historians, that this affair was a surprise. A court martial, convened by Washington at Gen. Wayne's urgent request, within a few weeks after the affair, decided, after mature investigation, that he did every thing that could be expected from an active, brave, and vigilant officer, under the orders which he then had.

DISCOVERY OF A SINGULAR CAVE IN MISSOURI.

A Missouri paper states that a farmer has discovered, between Glasgow and Cooper's Bottom, a very extraordinary cave in a hill near his place. In removing the dirt, he discovered a wall built of stone, evidently by human hands, and on removing part, found an entrance to the cave, which he penetrated to the distance of 300 yards. The writer says, "I had not proceeded far before I entered the principal chamber, that by a single light presented the most magnificent sight that I ever beheld.—The ceiling of this splendid cavern is some eighteen or twenty feet high, and of a hexagonal form, the whole ceiling presenting a shining surface as though it were set with diamonds. In another part of the cave the walls on one side are very smooth. On these walls numerous letters, figures, and hieroglyphics appear, most of which, however, are so defaced as to render them unintelligible. Nevertheless the figures, 1, 2, 6, and 7, are quite plain. Just above these figures the letters DON & CARLO, are legible. Further on, the letters J. H. S. appear on the wall. An arm of the main cavern has also been discovered, and has been explored some 200 yards. Very near the mouth, another writer says, there is a stone shaped like a horse, but not so large, being only about three feet high. "The head, neck, and the body are entirely finished, and a part of one hind leg, and all the rest is solid stone. The neck is made of three pieces, and stuck or fastened together something like cabinet makers put the corners of drawers together, (dove-tailed) the rest is all solid." It is doubtless one of the mounds which are found in various parts of the Western States, and created by the aborigines, but whether our red brethren, Phœnicians, or Egyptians, it is difficult to decide.