

THE BIBLICAL RECORDER.

T. MEREDITH, EDITOR AND PROPRIETOR.

DEVOTED TO RELIGION, MORALITY, LITERATURE, AGRICULTURE AND GENERAL INTELLIGENCE.

NEW SERIES.

VOL. X.—No. 34.

RALEIGH, SATURDAY, AUGUST 23, 1845.

WHOLE No. 451

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.

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Minutes of Associations, pamphlets, and books, of all descriptions, will be printed with neatness, and on accommodating terms.

Board of Managers of the N. Carolina Baptist State Convention.

Since the Convention, the Board held an adjourned meeting at Raleigh, on the 27 of Nov. 1844; the semi-annual meeting at Wake Forest College on the 11th of June, and also an adjourned meeting on the 28th of July last.

At these meetings, missionaries were appointed for the more destitute portions of the State, and a committee was appointed to recommend to the A. B. H. M. Society a suitable missionary for the Kehukee Association.

Agents were also appointed for different portions of the State.

A committee was also appointed consisting of brethren Finch, Wait and Brooks, to express the views of the Board, on the separation of our denomination in missionary operations—their report was received and ordered to be published under the name of the chairman.

The Board have also under their patronage four young men preparing for the ministry.

By order of the Board,
JOHN B. WHITE, Rec. Sec'y.

STATEMENT AND APPEAL.

TO THE BAPTISTS OF NORTH CAROLINA.

The acting Board of the Baptist State Convention of N. C., feeling themselves called upon to express their views respecting the recent events in some of our benevolent Societies, especially as it is apprehended they may have an unfavorable influence upon our contributions to the missionary cause in this State, took the subject into consideration at their last quarterly meeting on the first of August, and unanimously concurred in the following report:

With many others we deeply regret that any thing should have occurred to disturb the harmony which has heretofore existed between Northern and Southern Baptists in missionary labors. We regret it because of the disaffection and hostility which it will help to generate between one section of our country and another—because it will foster in many of our people a prejudice against the cause of missions, and direct the attention of others from the business of spreading the gospel over the earth, to speculations on an abstract question in moral science—and because it will increase our tendency to division at a period when we peculiarly need concentration. Among the many advantages resulting from the revival of the missionary spirit and the organization of the Triennial Convention and auxiliary State institutions, not the least, in our opinion, is the tendency it has had to bind us closer together in feeling and action, which has greatly augmented our strength and efficiency. We are decidedly opposed to splitting up our resources into shreds and fragments, which has long been the custom; instead of separating into smaller bodies, we are for merging the smaller into larger, feeling well satisfied that real progress and concentration go together. And cherishing this view we cannot but regret that any thing should have occurred in our largest and most important organizations to diminish our cohesive properties, (which have never been sufficiently strong) and to set our people on the retrograde movement of separation. For, once begin to divide and there is no telling where it will end. Before the Southern Convention is well under weigh some one will discover the necessity of another—aye, already hints have been given that a Western Convention is needed! The history of our Associations might teach us some lessons upon this subject if we would learn a little from experience; in which it will be found that whenever the policy has been carried out of dividing a large body into smaller ones for the sake of convenience as it proceeded, (more properly to gratify the whims of some disaffected members, or to answer the purposes of innovation,) it has resulted in the destruction of efficiency.

But while we regret the existence of any necessity for separation, yet as it does exist in consequence of the late division of the Home Mission Society, and the Foreign Mission Board, which we humbly believe, more from impulse than from christian principle: Therefore

1. Resolved, That we fully concur in the arguments exhibited on different occasions in publications at the South showing the decisions above referred to, to be unconstitutional and unscriptural—and variance with the spirit of christianity, and a violation of our rights as men—inasmuch as we are virtually punished for not concurring with our would-be reformers on the question of slavery.
2. Resolved, That we cordially approve of the action of the Southern Baptist Convention, and that there had been allowed for a little more reflection and preparation we should have been officially represented at the meeting at Augusta.
3. Resolved, That we recommend to the churches and friends of missions throughout the State to make the Boards of the S. B. Con. for Foreign and domestic missions the channel of communication in future, the former of which is located at Richmond Va., and the latter at Marion, Alabama.
4. Resolved, That in regard to the other general institutions with which we are connected, we find ourselves in so much doubt and have such an aversion to division that we cannot but speak with caution and diffidence. As yet nothing has occurred in the Boards of the Bible and Publication Societies to give us the least dissatisfaction, and as the institutions themselves, are in our view of great importance to the interests of truth, we are in favor of continued co-operation if it is consistent and practicable. But with all our love of union we cannot see as yet how this can be done.—Shall we not meet the same men there who have declared us unfit to carry the gospel to heathen, or even to preach in our own land—for how can they object to appointing us if we are not unfit? If it was such a crime for abolitionists to mingle their money, counsels, and efforts with ours in two Societies, why not in a third, and fourth—and in all? If they do not press the slavery question in the Bible and Publication Societies they will convict themselves of inconsistency and a want of principle; and if they do, further division must take place. And as the sin either of inconsistency or division must be theirs not ours, we would recommend to our brethren to continue to co-operate with the Bible and Publication Societies till the elements have time to develop themselves: and we do this the more cordially as we fully believe that if the abolitionists attempt to carry their measures on the slavery question with these institutions the result will be in favor of the South—it will effectually unite the more valuable portion of the North with the active portion of the South.—At any rate it is best to take time for reflection in a matter of such moment.

In connexion, brethren, with the preceding report we would offer a few additional remarks to guard you from error and to stimulate you to duty at this important crisis. And first we request you to bear in mind that however men may act, the claims of truth and of the souls of men continue the same. It would be very unjust for us to slacken our exertions for the cause of Christ because some with whom we have been associated have not duly respected our rights. You would think it unfair for persons to infer the falsehood of christianity or to treat it with neglect because some of its professors have acted improperly; and in like manner we think it would be unfair for you to draw conclusions against the cause of missions because abolitionists have pressed the slavery question across its plans. Let the cause itself be examined on its own merits, and be treated as it deserves—and the conduct of men considered apart.

Instead of slackening your exertions it becomes you to become more zealous and active. More devolves upon you than did before the late separation. The South must now perform what before was jointly shared by the North and the South. Northern people cannot now cultivate the wide field around us if they would. They have shut the door effectually against themselves, and we must do the work or it will remain undone.—We must educate our own children, raise up our own ministers, furnish our own schools and colleges, and make them adequate to our growing wants. And above all we must feed the spiritual cravings of the great Southern population which now looks to us for religious instruction.

In our own State, especially, there is work for us to do, the claims of which are undoubted whatever may be said of others. There are many towns and neighborhoods at present unsupplied with regular Baptist preaching. We have not yet done our share in educating ministers of the gospel, and in training the rising generation to habits of virtue and intelligence. Our resources have never yet been fully developed in the work of the Lord. But the time has come when they must be, if ever. Other agents are in the field, and if we slumber much longer it will be too late to strive. Christians may differ in their views about the ways and means of carrying on the work of the Lord, but none, we think, can doubt their obligation to help carry it on in some way. And therefore leaving all our brethren to choose their own plans and modes of operation in laboring for the cause of Christ, we only urge you to see to it that you are laboring for it in the best way and to the extent of your ability. Our State Convention was organized not to commence some new work, but to give unity to our efforts in the old work of extending Christ's Kingdom. That is, its only purpose is to do in an associated capacity precisely what each individual christian is bound to do in his individual capacity, with the advantage of concentrated effort. Let our brethren, then, throughout the State take vigorous hold of this institution—attend its meetings—supply it with ample means for carrying on its great work of supplying every part of the State with religious instruction. Give us your presence and aid at our approaching session in Raleigh on Friday before the 3rd. Lord's day in October next. Let no ordinary hindrance prevent your attendance, as it will be a most important occasion to the interests of our cause generally, and one that calls specially for a large delegation—for our best talents and most experienced counselors—and for contributions vastly beyond any thing recorded in our past history.

Without wishing to dictate to you how you should appropriate your funds we would inform you that there will be increased claims upon the Education and the Home Mission departments at our next Convention. We have four beneficiaries now pursuing studies at the college—young men of great promise—and we are relying upon the Convention to enable us to carry them through a thorough course of study. We have also done more this year than last, for the destitute sections of our State, and wish to enlarge still further next year if the means will allow us. Without then underrating the Foreign Mission claim, we would recommend that your contributions be directed chiefly, if not exclusively, to the Education and Home Mission departments till our own wants are better supplied, and arrangements are consummated under the supervision of the Southern Baptist Convention for communicating our part to the destitute in foreign lands.

Ministering brethren.—A most solemn obligation rests upon you concerning this thing. If you will instruct your people respecting their duty on this subject—you will call their attention to the claims of the Convention—see that funds are raised and delegates are appointed—and specially if you will come yourself—the work will go on—otherwise it will drag. Never will the churches do their duty in this work till the ministers do theirs. Opposition or neglect in the people may generally be traced to the same qualities in the preachers where they are developed. O brethren, consider what influence goes out from your example—think of the great commission under which you are acting—the solemn account you must render for your stewardship at the judgment bar, and what fearful consequences must fall upon you and others if you fail to do your duty.

By order of the Board,
J. J. FINCH.
Raleigh, Aug. 14, 1845.

A PRAYER.

From foes that would our land devour,
From guilty pride, and lust of power;
From wild sedition's lawless howl;
From mental slavery;
From blinded zeal by faction led
From giddy change, by fancy bred;
From poisonous error's serpent head;
Good Lord, preserve us free!

Defend, O God! with guardian hand,
The laws and rulers of our land,
And grant the church Thy grace, to stand
In faith and unity.
The Spirit's helm of These we crave,
That Thou, whose blood was shed to save,
May'st at thy second coming have
A flock to welcome Thee!

REGINALD HEBEL.

From the N. Y. Evangelist.

SATAN A SIFTER.

He sifted Peter as wheat. And it was not the first nor the last business of that kind that he has had a hand in. He has been prowling all the world over with his sieve; never far nor long from any place where there was any body to sift.—There are too uncomfortable things about this agency of his, which I shall take the liberty to mention.

It is a sorrowful circumstance that the people of God should need sifting at all. The seed sown was good, and the sower did his work well. But, in spite of all, the crop was not what it ought to have been. It cannot be taken directly to the granary. It is not fit for it without a separating process.

2. It is sorrowful that there is not a more respectable character to do the sifting. But the disciples will not more than half do the work if left to themselves. It requires so much self-denial to penetrate the depths of one's soul with divine truth, explore its hidden recesses, and rigorously and impartially judge one's own spirit, that many are backward to do the thing thoroughly. And the disciples are too timid, or too indulgent to do it for each other. Hence, rather than there should be no sifting which would spoil the crop, Satan gets something to do. He has a bad name, and would be kept out of the vineyard, were it not that somebody must use the sieve. Better there should be such a sifter than to have no sifting.

Now for the consolations:

1. The sifting is well done. There has been no complaint since the world began, that any disciple, Satan got fairly into his sieve, did not have thorough work done with him. There is no mistake about Job's case, and none about Peter's. If he does not find out what manner of spirit a man is of, and make the man himself, and all the world know too, I have given him more than his due.—That old sieve of his—he has got the hang of it completely. He has shaken so many of the saints in it that he understands the business perfectly.—I never knew any one that had been in the sieve, that had a word of disparagement of Satan's skill in the use of it. They hated the old scavenger most cordially for his rough usage; but they had to give in that they had been well sifted.

2. The sifting did the saint good. If he had not needed it he would not have had it. There was pride to be humbled, covetousness to be rebuked, love of the world to be quenched, spiritual stupor to be broken up—some of these things, or all of them, were needed to make him a better disciple. Sifting was the thing. And fiend though he was that used the sieve, yet good was accomplished. The process though painful was humbling and purifying. In the end, character was elevated and spiritual joy and usefulness augmented.

3. The church too got a blessing out of the sifted disciples. She gets a blessing by everything that rakes any of her members wiser and better. Her

light, beauty and strength, is that of individual members. And Satan never gave one of them a good sifting without doing the church a kindness. If his sifting showed there was no wheat at all, and caused the breaking off of the unfruitful branch, that was a blessing. And if the sifting showed there was wheat, and led to its increase, that was a blessing. I should like to see a man who should deny that the sifting Peter had was not a blessing to the church.

4. And a well sifted disciple is a blessing to the world. His light shines. His character is more fragrant and beautiful, and more effective in producing valuable impressions upon the minds of sinners.

5. There is one comfort more about the sifting business, and that is, that Satan never does any of this kind of work for the people of God, that does not turn out for his own confusion. It is benevolence in him to use his sieve; and he never got a saint into it whose piety he did not mean to shake out of him. Look at Peter, once more. The old sifter thought that he could give him such a tossing, that if he could not spoil his Christianity utterly, he should, at least, so bewilder him that he would discern the truth less clearly, and use his spiritual weapons less skillfully. But what strength after that sifting, did he bring to his bow, and how surely directed were his arrows! Satan sifted his timidity and worldliness out of him, and transformed a feeble and irresolute disciple into one with a lion's heart. He thus caused one who had previously emitted sparks only, to send firebrands into his own camp.

Disciples can learn from all this how to buffet Satan. They have been most painfully buffeted by him, and it is no harm to take the kind of vengeance hereby suggested. He would sift them as wheat would he! That he would; but let him find nothing to sift. Let them so examine themselves, and so sift all the wrong out of their hearts, that when Satan comes he shall find nothing to do. His old sieve will not accomplish much with a well watched and holy heart. He may rattle it frightfully, and roar like a demon; but the faithful disciple will not be anything more than frightened, if he is that.

PARCAL.

From the Ch. Observer.

RELIGIOUS SENTIMENTS OF FRANKLIN.

On a day of great anxiety and perplexity, and division of sentiment in the Convention that framed the Constitution of the United States, the venerable DOCTOR FRANKLIN rose and made the following speech, which as indicating the true source of political wisdom ought to be in the memory and heart of every American citizen.

"MR. PRESIDENT.—The small progress we have made after four or five weeks' close attendance and continual reasoning with each other—our different sentiments on almost every question, several of the last producing as many notes as eyes—is, methinks, a melancholy proof of the imperfection of the human understanding. We indeed seem to feel our want of political wisdom, since we have been running all about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those republics which, having been originally formed with the seeds of their own dissolution, now no longer exist; and we have viewed modern States all round Europe, but find none of their Constitutions suitable to our circumstances. In this situation of this assembly—groping, as it were, in the dark, to find political truth, and scarce able to distinguish it when presented to us—how has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understandings? In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for the Divine protection. Our prayers, Sir, were heard—and they were graciously answered. All of us who were engaged in the struggle, must have observed frequent instances of a superintending Providence in our favour. To that kind Providence we owe this happy opportunity of consulting in peace, on the means of establishing our future national felicity. And have we now forgotten that powerful Friend? Or do we imagine we no longer need his assistance? I have lived, Sir, a long time; and the longer I live, the more convincing proofs I see of this truth—that God governs in the affairs of men! And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, Sir, in the Sacred writings, that 'except the Lord build the house, they labour in vain that build it.' I firmly believe this; and I also believe, that without his concurring aid, we shall succeed in this political building no better than the builders in Babel; we shall be divided by our little partial, local interests; our projects will be confounded; and we ourselves shall become a reproach and a by-word down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war, and conquest.

I therefore beg leave to move, that henceforth prayers, imploring the assistance of Heaven and its blessings on our deliberations, be held in this assembly every morning, before we proceed to business; and that one or more of the clergy of this city be requested to officiate in that service."

PREACHERS OF OLD TIMES.

Almost every one of our most eminent preachers has been distinguished by his manner. This

was especially the case with those who lived in the early dawn and growing fulness of the Reformation. That is, manner was most conspicuous when it was most wanted. The crowds that flocked round Paul's Cross, to listen to the invectives of Latimer or Jewell, presented many features of intimate resemblance to the masses who thronged the moveable pulpit of Whitefield, in Moorfields. The same ignorance, the same brutality, the same wonder might have been traced in both. In producing to these multitudes, often the rabble of license and crime, the majestic truths of religion, it is obvious that the mode of presentation would deeply influence the reception. In this way Andrews, the learned and good, was incomparable. Colet, the Dean of St. Paul's in 1505, was equally gifted. The illustrious Sir Thomas Moore thought it not beneath his dignity to praise even the language of his face. Of Donne, also Dean of St. Paul's in the reign of James I, an exquisite sketch is given by Walton; "a preacher in earnest, weeping sometimes for his auditory, sometimes with them; always preaching to himself, like an angel from a cloud, but in none: carrying some, as St. Paul was, to heaven in holy raptures, and enticing others by a sacred art and courtship to amend their lives; and all this with a most particular grace and an inexpressible addition of loveliness." One of his hearers expressed the picturesque exhortation of his manner most forcibly by saying, that the bystander might take notes from his look and hand. Nor let it be supposed that the mingled masses at St. Paul's Cross, or the fiercer rabble in Moorfields, are alone touched by this visible rhetoric. Look at the temple, when Hooker was the master and Travers the afternoon lecturer. It was within those magnificent walls that the author of the "Polity" preached some of the noblest theological prose in the English language. Of his manner we have the account of a contemporary. He spoke with a grave zeal and an humble voice, keeping his eye always fixed on one place to prevent his imagination from wandering; "inasmuch," says Walton, "that he seemed to study as he spoke." His opponent, Travers, on the contrary, possessed the gifts which Hooker wanted; and it was not, perhaps, altogether because they had to adopt the popular phrase, Rome in the morning and Geneva in the afternoon, that the sinner of the Temple Church were crowded when Travers ascended the pulpit; something was owing to that preference, felt instinctively by all, of the glowing utterance of our thoughts and feelings, before the calm and stately enumerations of argument at of doctrine.

THE AMERICAN CLERGY.

Sir, I take it upon myself, to say, that in no country in the world, upon either continent, can there be found a body of the ministers of the gospel who perform so much service to man, in such a full spirit of self-denial, under so little encouragement from Government of any kind, and under circumstances always much straitened and often distressed, as the ministers of the gospel in the United States of all denominations.

They form no part of any established order of religion; they constitute no hierarchy; they enjoy no peculiar privileges—in some of the states they are even shut out from all participation in the political privileges and rights enjoyed by their fellow citizens: they enjoy no tithes—no public provisions of any kind. And except here and there, in large cities, where a wealthy individual occasionally makes a donation for the support of public worship, what have they to depend on? They have to depend on the voluntary contributions of those who hear them.

And this body of clergymen has shown to the honour of their own country, and to the astonishment of the hierarchies of Europe, that it is practicable in free governments, to raise and sustain a body of clergymen—which, for devotedness to their sacred calling, for purity of life and character, for learning, intelligence and piety, and that wisdom which cometh from above, is inferior to none, and superior to most others, by voluntary contributions alone.

I hope that our learned men have done something to elevate the character of the law profession—I hope that the discussions above—in Congress—have done something to ameliorate the condition of the human race, to secure and extend the great charter of human rights, and to strengthen and advance the great principles of human liberty.—But I contend that no literary efforts, no constitutional discussions, nothing that has been done or said in favor of the great interest of universal man, has done this country more credit at home and abroad, than the establishment of our body of clergymen, their support by voluntary contributions, and the general excellence of their character, their piety and learning.

The great truth has been thus proclaimed and proved a truth which I believe will in time to come, shake all the hierarchies of Europe—that the voluntary support of such a ministry, under free institutions, is a practical idea.—Extract from Mr. Webster's Speech in the Girard Case.

CONVERTED CAFFERS.—One peculiarity of Cafferland, (says a missionary,) is, that as soon as a Caffer is converted to the faith, he thinks it his bounden duty to preach the Gospel. He has no idea of keeping his religion to himself, but will assemble his countrymen together, and repeat to them, as well as he can recollect, the sermons he has heard; and when he finds himself at a loss, he relates his own experience; and such has been the influence of this kind of preaching and teaching, that the great bulk of the Caffer people are now believers in Christianity.