

THE BIBLICAL RECORDER.

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WHOLE N 667.

From the Watchman and Reflector.

Banishment of Roger Williams.

Mr. Cotton says, "two things there were which caused his banishment." The first which was "his carriage against the patent." I have considered, and shown that what Williams said against the right of the planters to take possession of the lands by virtue of their patents, without the consent of the natives, was perfectly right, and highly honorable to him as a Christian minister, and that, although complaints were made against him for saying other objectionable things about it, they were not proved, and he was never condemned, but acquitted of the complaints.

The second cause which Mr. Cotton alleges, regards a new oath of fidelity, which, he says, the magistrates "did not impose, but offered, that, in case it were refused by any, they might not entrust them with place of public charge and command." And this oath, he says, Williams vehemently withstood, and dissuaded sundry from it: which was the more dangerous because it tended to unsettle all the Kingdoms and Commonwealths of Europe." Hubbard, 211, 212. I suppose not many men have before known that Williams was banished for sentiments "endangering the Kingdoms and Commonwealths of Europe."

The first enquiry is, "Why was not Williams complained of and 'convened' for thus 'vehemently withstanding' this oath?" As I have before said, it is not a supposable thing, but dishonour to the magistrates, that they arraigned a man for one thing, and condemned him for another. It is not probable Mr. Cotton speaks from knowledge: he was in Boston, and Williams in Salem, and there is no account that he went thither to hear him preach. He may have heard the rumor of his resisting the oath, but it is not to his credit if he voted against him upon that rumor.

We have "a more sure word of prophecy" as to this matter, than Mr. Cotton's. Governor Winthrop kept a journal of all these proceedings, which we may well believe to be true; but a story told by one who, like Mr. Cotton, was implicated in the wrong of this transaction, and told to justify himself ten years afterwards, without any record or book of authority, cannot be set up, with any sound man's allowance, to contradict or enlarge the cotemporary record of the Governor, and the recorded sentence, which speaks of no such matter.

Very few such matters are wholly untrue; the fallacy consists of the additions and the colorings. Six months, or more, before the banishment, Williams was sent for by the magistrates; "the occasion was, that he had publicly taught, that a magistrate ought not to tender an oath to an unregenerate man; for that we thereby have communion with him in the worship of God, and cause him to take the name of God in vain." He was heard before all the ministers, and very clearly confuted, or confessed? I write, 158. The reading is doubtful. There is no other record but this relating to any oath, and oaths in general are the subject matter, and not the oath of fidelity. Moreover, here is no sentence; such as it was, was a decision of ministers upon a moral question, and it does not appear whether Williams was satisfied with it or not. His notions may have been peculiar on this subject, but did not go the length which multitudes of good men have since gone, holding it unlawful for even good men to take oaths: all oaths being disallowed by our Savior.

But see how Mr. Cotton goes beyond the record, and discolors this matter: "So by this tenet, neither might church members nor other godly persons take an oath." Hubbard, 211. Will any sound man say he believes that? None.—But, "audi alteram partem" is a maxim not to be disregarded. We have Williams' view of this point, and are bound, in justice, to believe him honest, and that his reasons are such as he gave on this occasion. See "Hiring's Ministry: None of Christ's?" Appendix. He also argues against the frequency and multiplicity of oaths, and contends, that "enforcing them in the most trivial occasions, and upon all persons indiscriminately," is inexpedient and wrong; and that, "although it be lawful for Christians to invoke the name of the Most High in swearing, yet it ought to be used most solemnly, and only on the most solemn and weighty occasions." So he practiced in his own Commonwealth, and so we have since practiced in this, and such oaths are no longer required, except of persons "entrusted with place of public charge and command."

But Mr. Backus has further shown, by appealing to the records, which he has copied and given, that Mr. Cotton was under a great mistake in this matter; that Williams' objection to the oath was, that it was not framed or worded according to the charter, and that the magistrates had assumed a disposing power, to excommunicate men from the oath of fidelity which they had already taken; which was downright Popery, and which no human tribunal ought to undertake to do. 1 Back, 69, 68.

But, according to Mr. Cotton's account, it was impossible that Williams could have been guilty of any offence in this matter. "The oath was to be offered not imposed." Then, every man had a right to argue this matter and hear his neighbor's argument, if he wished; and the argument was not to induce any to violate a law, but to induce men not to accept the offer; the order having left this optional to accept or not. And so, most unquestionably, the magistrates considered the matter. They did not send for him as a seditious person who was inducing people to violate the law; but as a person who had advanced a new point in morals. He held it was not lawful, or rather, sinful, for an unregenerate man to pray, and he was sent for on that account, and heard before the ministers, and now he contends that an oath is an act of worship, and so, an unregenerate man, who takes it, will take the name of God in vain, and he is

does not appear that the magistrates undertook to judge of the matter at all, much less to condemn him.

Thus this great offence, which Cotton says, endangered the governments of Europe, was no offence at all; he has misstated the matter, and it is as clear as the sun, that it had nothing to do with his banishment, was no offence at all, except in the mind of Mr. Cotton.

But I have somewhat further to allege against Mr. Cotton. He has stated these two matters, and colored them, strained them far beyond the facts, and then he adds, "If upon these grounds, Mr. Williams be ready, as he professeth not, only to be bound and banished, but also to die in New England, let him remember, what he knows, *'non parva sed causa facit martyrem'*, no martyr of Christ did ever suffer for such a cause.—Hubb. 213. This, as Mr. Williams himself says, is dressing a man up in a bear's skin, and saying, "there, you are a bear, and are fit only to be sent among beasts to be torn and devoured." He gives the imaginary, and not the real cause of the banishment, and then untruly says, that Williams professes that he is willing "to be bound, banished, and die for them." Williams had caused letters to be written from his own church to the other churches, complaining of the injustice of the magistrates, and advising their amendment; for this he was "convened," and because he insisted that this was right, and that their conduct was censurable for withholding the land, he was then banished: *the secret cause hidden in the minds and hearts of the ministers and magistrates, was, that he 'condemned for toleration and liberty of conscience in matters of religion, and for these he was banished, and for these he had already suffered the loss of all things, all his temporal estate, and for these he was willing to be banished, and to die,'* if his master should call him to these further sufferings.

Nothing could be more unworthy of the character of Mr. Cotton than this manner of reproach and scornful treatment of Mr. Williams. He was but a man, and he felt that he was implicated, and felt driven to make the best of himself and brethren, and he felt, also, probably, that his "Bloody Tenet" had been reasoned down by Williams, and his pride could not brook that Williams should be thought to be a real martyr, sufferer, for the cause of Christ, by the hands of his brethren.

Mr. Cotton's conclusion, in which he undertakes to pass a kind of judgement on Mr. Williams, returns back upon himself, being much more applicable to him, than to his antagonist.—These words: "Thus men of great parts and strong affections, for want of stability in their judgements to discern the truth in matters of controversy, like a vessel that carries too high a sail, are apt to overset in the stream, and ruin those that are embarked with them." This is very remarkable. Mr. Cotton's great failing, not to say fault, was the want of this very stability, in his judgement, which he charges on Mr. Williams; whereas, Williams himself is more distinguished for inflexibility and adherence to his judgement concerning the truth than for any other characteristic. It is evident that in this controversy, (the Bloody Tenet,) he "did not discern the truth," and if either of them "overset," it was Cotton himself.

Having thus shown that Mr. Cotton has not assigned the true causes of the banishment, and that the causes he has shown are groundless, and if the real causes are derogatory in Cotton himself and all concerned in it, I propose next to show what the real cause was, if any, besides the one assigned in the complaint, which I have considered; the true cause, which induced the ministers to give their consent to the banishment.

The Althorp Library of Lord Spencer.

[From Dr Cogswell, of the Astor Library, New-York, in a letter dated London, Jan 26.]

The Library is distributed through various rooms of the house, eight altogether I think, several of which are very large; the first in order is the room of the Incunabula, which is devoted entirely to editions of the fifteenth century, and works inseparable from them. This room is larger than a common-sized parlor in New-York, and is completely full. And here, indeed, are the things which the prophets and kings of literature might well desire to see, some of which can be seen in no other library in the world.—What shall I select from this multitude of treasures to describe to you? for the time must fail me, were I to attempt only to name the curious and precious volumes which were successively placed before me by the learned librarian.

We must begin with the block books. In specimens of this forerunner of printing, Lord Spencer is very rich; his earliest is a single leaf on which there are two wood cuts, one representing St. Christopher carrying the infant Jesus through the sea, the other the Annunciation beneath the eaves is an inscription, with the date 1423; which is regarded as the earliest known printing ink; there is clearly no falsification of any kind about it; there cannot be a doubt that it was executed at the time it was dated, and nothing of an earlier date exists, which is admitted to be genuine, that of 1418 not being so. From this onward there is a fine series of block books, besides many the blocks with which they were stamped nowhere can one see more perfect specimens of the early Xylographic art. One portion of the Biblia Pauperum is in curious old skin binding, on the cover of which the name of the owner is stamped with the date of the binding, 1467—probably it would be difficult to produce a book bound earlier than this. We passed from the block books to the moveable type incubators; of the art in this style. Lord Spencer has a specimen of the earliest unquestionable date; it is a ball of Pope Nicholas V., granting plenary indulgence to all Christians bearing arms against the Turks, who at that period were pushing on their conquests in

the Mediterranean; the date is 1453. Another of the next year has evidently been altered in the date; by the insertion with a pen of an I to the M. CCC. LIII., probably that the copies remaining from the preceding year might answer for 1454, and save the necessity of a new impression. Nicholas V. died in March, 1455, and was succeeded by Callixtus III.; it was therefore necessary to issue a new bull. Accordingly we find that the one of the date of 1455 is entirely different type, and the comparison of the two furnishes the best argument in favor of the priority of Gutenberg's Bible printed at Mentz (now known as the Mazarin Bible) to that of Pfister, printed probably between 1456 and 1460, but without date or place, Pfister's remarkable F being found on the last dated bull. Copies of both these Bibles are in the Althorp Library, and of the first there is a copy in New-York, but it cannot be seen. Next in order is the earliest Bible with a date—that of Faust and Scheffer, printed at Mentz, 1462, of which Lord Spencer has a magnificent copy on vellum, and then a suite of the early Bibles in the languages; in every case, the first edition of each language is found in this Library. The earliest printed book with a date is the Psalter of 1457, of which there is a copy in fine preservation.—The earliest English Bible is the one translated from the Latin and Dutch, by Miles Coverdale, and printed by him in the Lower Counties in 1435 as it was not permitted to be done in England, being before Henry VIII. had decided for the Protestant faith. All the other English versions to the time of the received one follow in proper order in the Library.

In the first editions of the Greek and Latin Classics, the library is equally rich; not one of the rare ones is wanting. I never thought much of Alduses until I saw the Althorp set in vellum, and now I know how beautiful they are. Until the addition of the Cassano Library to his collection, Lord Spencer had no copies of the very rare Naples Horace and Juvenal, finding them in the possession of the Duke of Cassano, he offered him six hundred pounds sterling for these two small volumes, which offer the Duke declined, unless Lord Spencer would extend his purchase to the whole library; it was in this way that the Cassano library happened to be bought by him. Don't fret, I've little more to add. You remember Dibdin's glowing account in his Bibliomania of the Valdarva Boceacchio for which the Duke of Malborough, when marquis of Blankford, paid, or rather agreed to pay, £2260. Dibdin's account of it used to form one of my stock stories, and now I can add that I have had the precious volume in hand; it is in the Althorp Library, having been purchased by the late Lord Spencer for about £900, when it was sold under a decree to satisfy the claims of the Duke of Roxburgh's heirs, to whom it has belonged, when bought by the Marquis of Blankford. The whole history of this volume from the time of its being discovered in the Library of the Monastery, until it came into Lord Spencer's hands, is most curious; it has now found a proper resting place, and reposes quietly among its fit associates.

I cannot quit the subject of the Althorp Library, without observing that everything there is in proper keeping, every copy is a choice one, all books of prints are proofs before the letters, the binding of every volume is of the best and richest kind, and they are kept as neatly and as free from the dust as fresh books. The number is not very great, 56,000 volumes only, but that is enough to include everything worth having. As to the paintings and other works of art, which form the embellishments of the *Edes Althorpiana*, they are just such as one would desire to see in such a princely residence: but I have already trespassed too long on your patience to enter upon an account of them now.

The Natural History of the Sabbath.

The Creator has given us a natural restorative—sleep; and a moral restorative—Sabbath keeping; and it is ruin to dispense with either. Under the pressure of high excitement, individuals have passed weeks together with little sleep, or none; but when the process is long-continued, the over-driven powers rebel, and fever, delirium, and death comes on; nor can the natural amount be systematically curtailed without corresponding mischief. The Sabbath does not arrive like sleep. The day of rest does not steal over us like the hour of slumber. It does not entrance us almost whether we will or not; but addressing us as intelligent beings, our Creator assures us that we need it, and bids us notice its return, and court its renovation. And if, going in the face of the Creator's kindness, we force ourselves to work all days alike, it is not long till we pay the forfeit. The mental worker—the man of business, or the man of letters—find his ideas coming turbid and slow; the equipage of his faculties is upset; grows moody, fitful and capricious; and with his mental elasticity broken, should any disaster occur, he subsides into habitual melancholy, or in self-destruction speeds his guilty exit from a gloomy world. And the manual worker—the artisan, the engineer—boiling on from day to day, and week to week, the bright intuition of his eye gets blunted and forgetful of their cunning, his fingers no longer perform their feats of twinkling agility, nor by a plastic and tuneful touch, mould dead matter, or wield mechanic power, but mingling his life's blood in his daily drudgery, his locks are prematurely gray, his genial humor soured, and slaving till he has become a morose or reckless man, for any extra effort, or any link of balmy feeling, he must stand indebted to opium or alcohol.

North British Review.

Grandeur of Christ's Character.

Such is the glory of Christ's character, [that the Scriptures by all the realms of nature and of art under contribution, in order to illustrate it. He is called the son of righteousness, the

light of the world, the bright and morning star. He is the universal agent: "my Father worketh hitherto, and I work?"

He is the source of all power: "I give you power to tread on all serpents; and if ye drink any deadly thing it shall not hurt you." He is the fountain of life. "I am come that they may have life." He is one with the Father. "he who hath seen me hath seen the Father." He is the "One greater than the temple." He is the Lord of conscience: "call no man master; one is your master, even Christ." He is the vindicator of righteousness: "inasmuch as ye did it unto one of the least of these my servants, ye did it unto me." He is Lord of the Sabbath. He is the proprietor of all: "All things that the Father hath are mine." He is the truth; that is, his words are axioms of theological science.—He is as to his nature, incomprehensible, for his name is Wonderful, Counsellor, the mighty God, the son of man; and he says, "No man knoweth who the Son is but the Father." And say, reader, while such a being, having "taken on him" our poor humanity, gives repentance of sin, has the keys of heaven and hell, and can raise a dying penitent from a rugged gibbet to the celestial paradise, is he not worthy to be loved, worshipped, adored, worthy to receive the supreme homage of thy heart, and the entire service of thy life?

Great Triumph.

It is most cheering, when deep apathy prevails at home, and we can boast of no new victories, to look abroad at a distant part of the world, and see some magnificent result of our work; slowly achieved, but achieved and become a great characteristic trait not to be blotting out from a whole nation. Such a triumph we witness at the Sandwich Islands. Men indignant at the progress of virtue, and the suppression of licentiousness and every evil work, have indeed endeavored to make it appear that all the representations of reform have been overrated, and on calulated greatly to mislead the public mind. But it is too late for such statements. We have too much reliable testimony to the contrary to allow us for a moment to disbelieve or falter. We not only know that a great reform has been effected there, but there has been almost a complete triumph of the temperance reformation. The latest, and we may say most reliable information states that it is so; and for it we thank God; yes, amid all the drunkenness which surrounds us, we thank God and take courage. The following statements are made by those who have resided there and know all truth.

On the first arrival of the missionaries, the people were a nation of drunkards; and every crime was committed, which grows out of such a state of things. In every village, the most disgusting licentiousness might be seen, the legitimate and never failing accompaniment of intemperance. These abominations were not confined to the common people; but the Kings and the chiefs were the principal actors in the riotous scenes of those days. The eye saw, and the ear heard many things which may not be uttered or written. The tongue would falter to speak them, and paper itself would blush to receive the record.

Has any change been effected in the habits of the Islanders in this respect? Is every village now, as formerly, filled with intoxicated and licentious revelers? Not at all. There has been a translation from brutal intoxication to Christian sobriety. It is a thing of rare occurrence to see a drunken native. The scale is turned. The foreign community are the consumers of intoxicating drinks. There is no nation on the globe that better deserves the appellation of "temperate" than the Hawaiian; and they would be more consistent and entirely so, if they were left to manage the subject for themselves, without foreign interference. But alas! the Hawaiian Government has not the liberty to make any article of commerce contraband.

The King, the Government, and the nation itself, adhere to the principles of temperance; and the whole mass might not unaptly be designated as one great temperance society. We regard them as quite a sober people; and we venture to say that there is as much morality, and as much practical religion as can be found in any community of equal magnitude which may be selected in any nation under heaven. We ask, now, if the position of the Hawaiian people in regard to temperance is not proof of some progress in civilization, intelligence, and moral worth? And does not the greatness of the change which God has effected, through the agency of his feeble servants, furnish evidence, that labor and treasure have been expended to good account.

Progress of Religion in England.

The Editor of the London Christian Times, contrasting the civil quiet of England with other European nations, attributes the result to the Word of God; and from the same source draws encouragement for the future. He says: "Our people are largely under the influence of the Bible, millions reverence the Sabbath and assemble for worship under some teacher of the word. Forty thousand Protestant pastors are engaged reading and teaching it every Sabbath to the people. Hundreds of thousands of Sabbath School teachers go forth to their work; Scripture readers and benevolent visitors in endless variety of ways are pressing on the religious movement. The religious aspect of the country is such, the religious elements at work are so effective, acceptable, and growing in the midst of us, that we do not look forward to the future with alarm. Let the electric agency of revealed truth go forth by ready invitation, a welcome visitant along prepared lines throughout the land; and then without explosion or alarm, the whole atmosphere shall be healthily cleared and illumined by its intense light, and the knowledge of the Lord shall cover the earth as the waters cover the sea.

Afflictions.

There are very few of God's people who have not some open, or some secret afflictions; for the words, "In the world ye shall have tribulation," are not a figure of speech, but a literal truth.—A man may have hidden troubles, as well as hidden treasures, in his strong box, that no one knows of but himself.

We conceal our infirmities and our afflictions often times, more jealously than we hide our money bags. Whatever may be your troubles,—whether in the mind, body, or estate, take courage. It will not be so always.

You may think that your troubles are peculiar. Well, what of that? God's people are a peculiar people, and have peculiar support; no wonder that their troubles should be peculiar also.—Dwell not upon them, but look forward to peculiar joys.—These light afflictions, heavy, though we think them, spring not forth of the dust.—They are weighed in the balance, and are not a scruple too light or too heavy for your case. Bear, then, your afflictions patiently,—submissively, acquiescently.—It will not be so always.

If we did but know what our afflictions defend us from, as well as we know what they bring upon us, we should be more reconciled to have them for companions.—They may give us pain, and yet impart a glory to eternity.—I have some friends now whose afflictions I put into my prayers; not that they may be removed, for that might or might not be a blessing; but that they may be among the "all things" that work together for the good of God's people.

The Source of Happiness.

You might wear a crown, but a guilty conscience would line it with thorns; you might roll in wealth, but an accusing conscience would haunt you like a demon; you may launch into the pleasures of the world, but conscience will register every deed, and foretell a day of reckoning. Milton has put the deepest philosophy into the mouth of the arch friend when he exclaims—

"The mind is its own place, and of itself

Can make a hell of heaven—a heaven of hell!"

We all seem rather to inhabit ourselves, than dwell any where else. The world within is far more home and constant abode. Our thoughts are our mansion, our food, our wealth, inheritance.—Everything is viewed through the medium of thought. Here, the present world, the world to come ourselves, our friend, our foe and even the Deity, are reflected, surveyed and contemplated, and hence, to have peace within is heaven.—When all is tranquil around, the mind may be like the troubled sea, and, on the contrary the last thunder may roar, the earthquake, and the heavens dissolve and melt with fervent heat, and the soul far from feeling the least alarm, may exult and sing. Nor need we wait for our happiness till death has unlocked the portals of bliss. Why not be happy now? To walk by faith, and serve our generation according to the will of God, will enable us to realize no small amount of blessedness.—Parsons.

Napoleon's Heart.

When Bonapart died, it is well known that his heart was extracted, with the design of being preserved. The British physician, who had charge of the wonderful organ had deposited it in a silver basin, among some water and retired to rest, leaving two tapers burning beside it in his chamber. He often confesses to his friends while narrating the particulars, that he felt very nervously anxious as to the custody of such a deposit, and, though he reclined, he did not sleep. While lying thus awake, he heard during the silence of the night, first, a rustling noise, then a plunge among the water in the basin, and then the sound of an object falling with a rebound on the floor—all occurring with the quickness of thought. Dr. A. sprang from his bed, and the cause of the intrusion upon his repose was explained—it was an enormous Normandy rat dragging the heart of Napoleon to his hole.

A few moments more, and that which had been too vast in its ambition to be satisfied with the sovereignty of continental Europe, would have been found in a more degraded position than the dust of Caesar stopping a beer barrel—it would have been devoured as the supper of a rat!—"To such vile uses must we come at last!"

Death.

Death comes equally to us all, and makes us all equal when it comes. The ashes of an oak in a chimney are no epitaph of that oak; to tell me how high or how large that was; it tells me not what flecks, it sheltered while it stood, nor what men it hurt when it fell. The dust of great persons' graves is speechless, too; it says nothing, or distinguishes nothing. As soon as the dust of a wretch whom thou would'st not, as of a prince whom thou could'st not look upon, will trouble thine eyes if the wind blow it thither; and when a whirlwind hath blown the dust of the churchyard into the church, and the man sweeps out the dust of the church into the churchyard, who will undertake to sift those dusts again, and to pronounce—This is the patrician,—this is the noble floor, and this the yeoman, this the plebeian brain.—Downe.

THE POPE.—Democracy in Rome continues in the ascendancy, and the Pope remains in exile. If this potentate, who claims the veneration and obedience of the Christian world, cannot command the respect and affections of his own subjects; if the Pope and the cardinals are the objects of the ridicule and aversion of the Roman people; if all the infallible teaching of this head of the Church leaves them two-fold more the children of hell than others, what is the inference? Of prophets and teachers our Saviour himself says: "By their fruits ye shall know them." The fruits of the Papacy correspond with its essential characteristics. It is the great antichrist;