THOMAS W. TOBEY, Editor.

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THE LAW OF NEWSPAPERS.

their papers, the publishers may continue to send them

If subscribers neglect or refuse to take their paers from the office to which they are directed, they are held responsible until they have settled their bill. 4. If subscribers remove to other places without in

mer direction, they are held responsible. 5 The courts have decided that refusing to take paper or periodical from the office, or removing and eaving it uncalled for, is "prima facie" evidence of

For the Recorder. A Jones' Sermon.

i stentional fraud.

4. With these general observations, I proceed to take some notice, of the objections in a com-

sary to enable the sinner to repent and believe, I ask,-

God, by such only as believe?

3. If a holy power ;- Can an unholy being, be

possessed of a holy power?

5. If on the contrary,—this power is specially possess this power. But does this want of pow failure to produce satisfatory scripture authority,

so it seemed good in thy sight." secretly desire, that Israel should sin and fall in it follows that God does not give to all men the 3. It will also be admitted that if Dr. Rice ciples. the wilderness?" Though this question is not power to believe. and their ears are dull of hearing, and their eyes ceive, what those do receive, will are saved. with their eyes, and hear with their ears, and in the children of Israel, to make them willing precept, though we have should understand with their heart, and should to forsake Egypt?" Does the brother really money. Two Baptis be converted and I should heal them"? Or in the suppose, that the work of grace, it the hearts of cept. We will furnis

the Scripture saith unto Pharoah even for this

same purpose have I raised thee up, that I might shew my power in thee, and that my Name might

be declared through all the earth. Therefore

hath he mercy upon whom he will have mercy, BIBLICAL RECORDER, and whom he will have mercy, and whom he will he hardeneth"? And let it be particularly remarked, in connection with the declaration-that God's purpose in raising up Pharaoh, was that he might shew his power in him, that God did shew his power in him by his final destruction. The ever ready objection is torial department, should be addressed to "Editor of the same, which was anticipated by the Apostle, the Biblical Recorder" Private letters to the Editor, in his first declaration of this doctrine: "why doth he yet find fault?" To which of course All communications, to insure attention, must the only proper answer is that of the Apostle Heavens away with the breath of our mouth; or practice of infant bantism. in our insect-hands, to lift into the air, from their deep foundations, the Everlasting Hillsas to destroy the impregnable solidity of these clearly-revealed truths of the Word of God .-earth itself. For it is the foundation of the forming the publisher, and the paper is sent to the fore things after the counsel of his own will."

God gives the power. But that will do him lowing this reward to remain unaccepted for two (brother Jones) no good unless he proves that or three years. all use it who possess it." I suppose he means In one thing he is worthy of praise .- While to say by this language, that the power to believe many of his editorial brethren have met the PRE the gespel is given equally to all. Why then do MIUM with jeers, abuse, and ridicule, Dr. R not all believe? Will it be replied because all treats it with a respectful consideration. do not exercise this power. I ask again - Can munication of a late Recorder, signed Benjamin they exercise it? If they cannot, of what bene- proof texts, but did not wish the money. fit is power, which we cannot exercise? If they He was immediately called upon by a large 1. The brother says " I do most sincerely ob- can-why do some exercise it, and others not? - body of the Baptist press to favor them with the ject to the idea, that God is pleased to withhold Will it be said, because some are willing, and plain positive proof, upon which he rested the from those not saved, the power to believe and others not. But whence comes this will in some practice. repent." Will brother Faris permit me, upon which exists not in others? Is it because some this statement, to submit a few questions for his are better than others? How then will stand ed the thousands of his own readers, and the the Apostle's interrogatory affirmation, res- world, with what he considers the most positive Supposing, according to the terms of his state- pecting the equal ability, or inability rather of and decisive text for infant baptism in the Word ment, that some power is admitted to be neces. all men, to do any thing that is good? "Who of God. maketh thee to differ from another? And what hast thou that thou didst not receive?" Besides, his article with more thrilling interest and 1. Is this power natural to man -so that it is upon this supposition, of what advantage is it, reighty consideration than any publication made equally possessed by all who hear the gospel; or that God should give the power to believe, un-during the present century. is it in a special and peculiar sense, derived from less at the same time, he give such additional 1. Pedobaptists have been unwilling to come power, as will be sufficient to elevate our na- to a direct issue upon the positive scripture tes-2. If the first ;- Is this a holy, or an unhaly tural weakness to the point at which we shall timony for the practice in question, when the be willing to exercise this power? Further- public attention was called to it, they have stavmore-how can we be said to have power to do, ed off the decision, by evasion, and resorted to Jesus did precisely what he was asked to dowhat we have no power to will to do? Again- far-fetched inferences and analogic 4. If it be an unholy power; -Can an unholy when it is said, God gives to man the power to instance the issue has been fairly

derived from God,—does he not withold it from er consist in any thing more than a want of will? Pedobaptists, if conscientious in their profession those on whom he does not bestow it? And Or of holy character? If it does, unbelief is ex of rejecting tradition, and taking the Bible alone, does not this conclusion, agree too, with the lan- cusable. But if it does not, then God in giving for faith and practice, must repudiate the dogma guage of the Savior-" I thank thee, O Father, the power to believe, gives the will to believe .-- of infant baptism as a vestige of Popery. Lord of heaven and earth because thou hast hid And therefore the will to believe is not attribu- 2. Our second reason for the above declarathese things from the wise and prudent, and hast table to a natural difference in men, but to the tion is: that it will be admitted by all that Dr. these things from the wise and prudent, and hast table to a natural uniform to regard the establishment of the ortize and teach them. I do not believe or prore vealed them unto babes; even so, Father; for power of God. And therefore again, the want 2. Our brother asks-" Did God really and it is admitted that all are not willing to believe, the Union or Universe is.

Divine sovereignty, as displayed in predestina- of another, and seek not the honor that to the Pedobaptist world—since a failure or up-Divine sovereigney, as displayed in product of the common of the displayed in product of the common it an answer. I reply then—first—that the ques- this inability was peculiar to the Jews, or indeed rially injure his cause—injure it far more than ministers rebuke pious parents now for bringing tion is not properly stated. The true question that it is poculiar to any particular form of de- silence. relates not to the desire of God, except so far as it pravity, rather than an inherent and essential elis included and manifested in his purpose. The ement in the general corruption of our nature, therefore we must conclude the Scriptures he by his disciples to baptize infants, or had taught proper question is -was it the purpose of God that manufesting itself in every man, according to nat-Israel should sin and fall in the wilderness? To ural disposition and constitutional temperament, most decisive known to him or Pedobaptists— have rebuked these! No one will say he bapwhich I reply—if it were not, this event happen- in some modification of wickedness, inconsistent and if they are decided unsatisfactory by the tized these, and therefore THE PASSAGE MOST ed contrary to his purpose. And if any event with the exercise of faith, in Jesus Christ-would world, the question must be settled in their CLEARLY DISFAVORS THE DOCTRINE!! happen contrary to the purpose of God, it must be to contradict the position which has already minds—and if they are pronounced wholly irre- The Saviour was accustomed to teach imporbe either for the want of will, or the want of been established, if not by our argument, cer- levant-possessing no proof for the practice, but tant lessons from almost every circumstance, power in him, to accomplish his purpose. To tainly at least by the authority of the Apostle, rather against it, by the most eminent Pedobap- and did not let this pass. These little children speak of a want of will, in any being to accome with respect to the equal inability and depravity tist Theologians themselves, then we have a rea- were around him—he loved their presence, and as plish his own purpose, is a manifest contradic- of all men. In agreement too with this position sonable right to conclude that all pious and con- every person of tender and benevolent disposition tion. To ascribe to the Almighty, a want of our Lord says again, "NO min can come to me, scientious Pedobaptists, (unless they can find does-" Suffer them to come, and forbid them power is equally absurd. The inevitable con except the Father which hath sent me draw it,) will renounce the practice or cease to claim not," said he, and now for the illustrating the clusion then is, that it was the purpose of God, him." To the same purpose the Apostle says, a divine origin for it. Therefore, we conclude lesson, "for of such is the kingdom of heaven that Israel should sin and fall in the wilderness. " By grace are ye saved through faith; and that this article of Dr. Rice, if pressed upon the He declares a great truth—that all the members Nor is it possible to escape this conclusion, with not of yourselves; it is the gift of God." Wheth- attention of the public, will do more to settle of his "kingdom were to be not such, but " of out shutting our eyes, with determined pertina- er the expression, "the gift of God," relates to this vexed question than all the publications of such." We ask "of such" in what respect? city, against the clearest principles of reason, and faith, or to salvation, which includes faith, is many years. city, against the clearest principles of reason, and Jana, or to sattatum, which includes land, is the same to the argument. For upon the one With these reflections, we are the clearest principles of reason, and Jana, or to sattatum, which includes land, is the same to the argument. For upon the one with these reflections, we are the clearest principles of reason, and Jana, or to sattatum, which includes land, is the same to the argument. For upon the one there any thing more incredible in this state- supposition or the other, faith is received from precepts for infant baptism known to Dr. Rice, Court House a member without a second nament than is contained in the language of Christ God, by those who are saved. While those who or the Pedobaptist world: By hearing ye shall hear and shall not un- are not saved, whatever power to believe, they "Precepts for Baptizing Infants. -- Some sess some of the characteristics of little children,

language of our Lord again-" Woe unto thee true saints by which God converts hem to him- in Math. 19: 14, "B Chorazin! woe unto thee Bethsaida! For if the self, and translates them from the kingdom of children, and forbid the tain wicked men, says they "were before, of the divine excellence and superior glory of W. H. J.

than the lan mage of the Apostle Paul-" For ple from their sins." Warrenton, Jan. 29th, 1852 (To be continued.)

Treat every one with civility.

From the Tenn. Baptist settled! By Dr. N. L. Rice.

tracted the attention of the leaders of Pedobaptism in high places, as it has for sometimes the lesser rulers, preachers, elders and itinerants, all over the Southwest.

We wished the attention of the public for once ealled to, and fixed upon the fact that Cod' himself. We might as well expect to blow the Word furnishes no shadow of a warrant for the

> To accomplish this we offered the reward, it has had the desired offeet.

Could we have had our choice, of all the in the west or south. Dr Rice, editor of the Their foundation is more stable than that of the "Presbyterian of the West," would have been our choice, because, since his debate with A throne of a sovereign God, who without giving Campbell, he has been looked upon as the The account of any of his matters," " worketh all ological champion of Pedobaptism-and Dr Rice has at last stepped forth to wipe from Pe-3. "I acknowledge," says brother Faris, "that dobaptism the repreach it has suffered from al-

In his first notice he declared that he had the

There are several considerations which invest

should engage to do it, he would give the stronstrictly connected with the subject of the sermon, Besides, does not the Saviour expressly say, gest and most decisive proof texts the Scriptures had baptized prior to this occurrence, why were yet as entering into the general subject of the "How can ye believe, which receive honour one afford, - the strongest and most reliable known his disciples offended-why did they rebuke these

derstand, and seeing ye shall see, and shall not may receive, do not receive faith itself, or salvae. For this people's heart is waxed gross, tion as including faith: and do not therefore reple in the New Testament sustaining infant bap- be predicated of all the genuine for they have closed--lest at any time they should see 4. "How," says the brother, did God work tism. We said, we are prepared to furnish the Christ and members of his kingdom. mighty works which were done in you, had been darkness, into the kingdom of his Son, is only for of such is the kingdom of heaven." The to come unto me, and forbid them not: for of done in Tyre and in Sidon, they would have re- the same kind of influence, as that we ch render- kingdom of heaven is admitted to mean the such is the Kingdom of God. Verily I say unto body. Neither adults nor infants are mentioned none in Tyre and in Sidon, they would have re- the same kind of the Kingdom pented long ago in sackcloth and ashes"? Who ed the Israelites willing to forsake Eg pt? If it can tell, why those works which were LOST be-it is of such a kind as to leave the mall lia- as Gill, the Baptist commentator, expresses it of God as a little child, shall in no wise enter upon Chorazin and Bethsaida-and which serv- ble to perish in their sins; yea, as the leave it -the "Gospel church-state." The reason giv- therein." ed only to increase their guilt, and render more certain that they will perish in their sia 1 had en why those little children should be brought to fearful their final doom,—were not done in Tyre supposed on the contrary, that the salightion of Christ is, that of such is His church, or to such the lingdom as a little child, let him read ciple all nations, "baptizing them." Baptizing are important to be done, but the order observed and Sidon, which they would have saved? Or the gospel was from a worse than Egypt in bon- belong the privileges of His church. Is baptism the words of the Saviour, Matt. 18:3, "Verily whom? Not the waters indiscriminately, since is this statement more objectionable than the dage—even the bondage of sin and Satar. The language of Peter:—" Him being delivered by Israelites were made willing truly for a time to vileges of those who have the right to enter it? the determinate counsel and foreknowledge of forsake Egypt. But they were never many wil-God, ye with wicked hands have crucified and ling to forsake their sins. Whereas I had be- to children such as these. Supposing the prim- Reason as well as the Saviour himself, furslain"? Or that of Jude, who speaking of cerhave been anti-pedobaptist in its faith; how decidedly against all idea of infant baptism being this verse to which "them" can refer, clana, and ence. The consequence is that some are bapcould it be said, of such is the kingdom of heaven? or involved in it, or to be inferred from it. This signifying disciples or the discipled. This makes tized before they are converted from heathenism. is the statement in question more mysterious er than Moses—came expressly to "save his peoin part of infant children, but the Raptist church candid million.

of the Father, and of the Son, and of the Holy the construction of this passage to favor infant church to baptize. This commission as given found at last! (11)-The vexed Question well as to teach. It is a precept to baptize a score of others, if Dr. Rice will call for them. Our liberal offer of \$1,000, has at length at tioned, but "all nations." It is evidently a pre- dom of God, there is enjoined the child-like feel- BAPTIZED shall be saved."

> tion is to be settled from other parts of the inspir- our calling. ed word. It is settled by the passage already quo- Of that reference to infant baptism which is fied-any other is positively forbidden.

ful have ventured in modern times, to call this Dr. Rice, or his friends, may ask who is this Christ commanded his disciples to preach his interpretation in question."-Presbyterian of writer?

"And are these indeed the texts ?!!" seem to hear the 30,000 weekly renders of paper exclaim. We assure them we are no playing off a hoax upon them, they are indeed the texts-the very best the Dr.'s research can discover and judgment approve.

They are very old, and have been a nswered and demonstrated to have no bearing upon and afford no authority or even pretext for infant baptism, by both Baptists and Pedobaptists, as to deprive an examination of them of all interest. unless that with which a presentation of them

under these circumstances may invest them. What is a fair and impartial exposition of the Matt 19: 13-16?

Little children were brought unto him. definite object for which they were brought is stated, "that he would put bis hands on them and pray." Was there anything peculiar in this occurrence? Not the least. It was the custom of the Orientals to crave the blessing and prayers of those they esteemed holy men, or prophets for their children, as christian parents do now the prayers of pious ministers. Christ was esteemed a notable prophet, a teacher sent from God, and his prayers were solicited for these

What possible bearing has this text upon baptism?! Baptism is not asked for -- is not mentioned or hinted at in the whole connection nothing more. "He laid his hands on them and

time, that no infants had been baptized --- and that not the least intimation had fallen from the on Acts 16: 14. 15. Saviour's lips, upon the ears of his disciples. identical institutions-baptism coming in the

If Jesus had appointed infant baptism, and

ing to constrain us to think . Then was the question ask-

for the pre- the Scriptures. Had Matthew given Ch suffer little never have produced the text. Turn to Luke by Matt. 28: 19, "Go ye, therefore, and teach ple -i. e. make converts to Christianity, of all irst is found explanation as given by Luke, Dr. Rice would t to come unto me: 18: 16. " But Jesus said suffer little children all nations, baptizing them," &c.

We will now turn to the decisions of Pede Matthew 28: 19, baptists and Presbyterians themselves. The verdict of the most eminent Pedobs

Important Announcement ! !- That Text Ghost, &c .- Here is the command to baptize, as baptism. We give the following, and will give by Mark, decides this most clearly.

opt to baptize all who have a right to member- ing which enables us most easily to discern the ship in the church of Christ. Who those are, the gifts which have been bestowed upon each, and sion is a law, enjoining a Christian ordinance, present precept does not determine. That ques- consequently puts us in circumstances to fulfil and limiting by specification the subjects of it

ted, as well as other passages. Here, then, is so common to seek in this narrative, THERE a precept which, interpreted by the Bible itself, IS CLEARLY NOT THE SLIGHTEST ever is not specified. requires the cuildren of believers to be baptized. TRACE TO BE FOUND!!" Notes on the It has been so understood by forty-nine fiftieth's passage

best example of commentary on the New Testa- to baptize in the name of the Father, Son, and given by this writer. It is a mode of exposition unrivalled in any language.

He myestigates the thought, traces the connection, puts himself in the same position as the any other character. writers, and views with philosophic ability, the holy revelation of Christ in their comprehensive Christ, this law would forbid his disciples and

What does this "unrivalled commentor" further say, touching infant baptism? After assert- of unbelievers, then nothing can be known or

poses faith, he adds: sition which the ordinance occupied is changed, maniae attempts to shake our foundation. PÆDOBAPTISM IS NOT APOSTOLIC

Agains "There is altogether wanting any con- Dr. Rice. clusive proof passage for the baptism of children in the age of the apostles, nor can the ne-

is undoubted, and the condition of the church essentials of religion, which it was necessary confirmation. And as baptism, so also the church Note on the place. had fallen back to a position of legality, of which the clear consciousness first appeared at the Rereturn to the primitive Christian model. Notes

Prof. J. Mueller a distinguished living the-

have no manner of connection with baptism, and are to be baptized." the last indicates plainly a limitation of its uni-

The appeal to the circumcision of infants undifference between the Jewish and Christian

Nevertheless the Christian Church [mark it well-not Christ or his Apostles] from a worthy consideration has instituted the baptism of inizing of the heathen possible."

If the decision of the above distinguished the. ologians of their own faith, will not be regarded, we appeal to the Rev. A. Barnes, the famous Presbyterian, and standard commentator, of Philadelphia, Surely they will hear him.

Rev. A. BARNES. "Of such is the kingdom of heaven. The kingdom of heaven evidently means here the church. Note Matt. 3:2; in Mark and Luke it is said he immediately added. . Whosoever shall not receive the kingdom of God as a little child shall not enter therein." Whosoever shall not be humble, unambitious and docile, shall not be a true follower of Christ, or a member of his kundom.

Of such as these that is, of persons with such tempers as these-is the church to be composed. He does not say of those infants, but of such persons as resembled them, or like them in tem

en a faint intimation of infant baptism in it advocate of the rite would repudiate it-proof being so scarce. His second passage is the commission as given

He says, " the command is to baptize some

Dr. Rice's own translation (which see) of this passage shows how conclusively and unmistaka-

John." He is a disciple who believes with his and the most incoherent and unsuitable practice. whole heart and trusts in Christ, and such a dis everywhere prevail."

"Go ye into all the world and preach the somebody. Neither adults nor infants are men- OLSHAUSEN. "For entering into the king- gospel to every creature, he that believeth and is

Laws are specific instruments. This commis-The subjects are limited by the character speci-

Specifications in a law, cut off and forbid what-

God commanded Noah to make an ark of Gopher wood; because the gopher was specified Is not this a frank and honest comment? But the use of all other wood was prohibited, and gospel; thus forbid Kitto, in his Cyclopedia, says of him :-" The Judaism or Confucianism. The ommanded them ment with which we are acquainted, has been Holy Spirit; this forbade them to baptize in the name of Peter, Paul, and Apollos.

He specified the believer, and the disciple, and this most positively forbids the baptism of

Had infants been baptized up to this date by church from continuing the practice.

If this commission does not forbid the baptism ing that Christian baptism is symbolical of a new definitely communicated by the Greek or English birth, and therefore baptism necessarily presup- languages. We would take our stand upon the commission against the hosts of Pedobaptism, as " By the introducing of Pedobaptism the po- upon the rock of ages, and defy their frantic and

We once more appeal to the highest Pedobap-FOR CERTAIN!!" Notes'on Matt. 28: 16. tist authority in favor of our position, and against

Dr. Doldridge says, "I render the word mathacl tensate, prosclute, that it may be duly cessity of it be deduced from the nature of bap- distinguished from didaskontes, teaching (in the next verse) with which our version confounds it. Still, however, the propriety of infant baptism The former seems to impart instruction in the after the close of the third century imperatively adult persons should know and submit to before required its introduction. But in this way they could regularly be admitted to baptism; Christian baptism sank down to the position as the latter may relate to those more particular it were of John's baptism, and it acquired its full admonitions in regard to Christian faith and pracsignificance, only when it was connected with ties which were to be built on that foundation."

> Now upon the above premises, there is not only no authority in the commission for infant tice, since they cannot be proselyted, made disciples, -receive instruction.

Dr. HAMMOND. "Call all nations to discithat infants ought to be baptized -- that the church ologian professor at the University of Halle. In pleship; or instruct them in the faith and disof Christ and the old Jewish commonwealth were a recent lecture he took the following position : cipline. Testify the resurrection of Christ to "Quite as untenable are the proofs from Scrip- all, and by preaching the gospel in all parts, room of circumcision, and consequently the in- ture for the necessity of infant baptism, since it gather disciples, and having gathered them, banpower of God. And therefore again, and as ample for the practice, if any Pedobaptist in word of it---and yet how appropriate a place dinance as found in Matt. 19: 13-15; John 3: tend, that that precept of Christ doth necessariand time to have taught it to the offended dis- 5; Matt. 28: 19, while the first two passages ly infer (though it do as little deny) that infants

Why does it not? Can one be discipled without teaching? And can an infant be taught. RICHARD BAXTER. Go disciple me all nations, baptizing them. - As for those that say they are discipled by baptizing, and not before baptizing, they speak not the sense of the text; nor that which is true or rational, if they mean it absolutely as so spoken : else why should one be bantized more than another? . . . This is not like some occasional historical mention of bapfants while only by this means was the christian- tism, but it is the very commission of Christ to his Apostles for preaching and baptizing, and purposely expresseth their several works in their

> "The second work is to baptize them, whereto annexed the promise of their salvation.

several places and order. Their first task is by

teaching to make disciples, who are by Mark

"The third work is to teach them all other things which are afterwards to be learned in the school of Christ. To contemn this order, is to renounce all rules of order; for where can we expect to find it, if here? I profess, my conscience is full from this text, that it is n saving, that must go before baptism, and the profession whereof the minister must expect." Dis. of Right to Sac.

Dr. F. G. HIBBARD, [Methodist,] "Comment on Matt. 28: 19, &c. It is well known So much for the first passage. If there was that our English version does not give a satisfactory view of this passage. The word rendered teach, in the 19th is altogether a different word, in the Greek text, from that which is rendered teach, in verse 20. It should read, " Go disci-

" Here it is to be observed, first certain things are enjoined; viz: to disciple, to baptize, and to teach; secondly, these things are enjoined in a certain order; viz; the order in which they stand in the divine commission."

"Suppose we say that the things commanded

(To be continued.)