

THE BIBLICAL RECORDER.

THOMAS W. TOBEY, Editor.)

Devoted to Religion, Morality, Literature, Agriculture and General Intelligence.

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THE BIBLICAL RECORDER, A Religious and Literary Paper:

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Popular Amusements.—A Dialogue.

Laura. You will at least allow that dancing is conducive to health.
Charlotte. If you will look at actual results, I think you will see, that more fine constitutions have been impaired by the late hours, luxurious entertainments, and excitement of these occasions, than have been improved by the exercise. This exercise I do not consider sinful in itself, or deleterious to health, but I would have you refrain from it entirely for the same reason that the Israelites were forbidden to worship in groves—because they have been perverted to an unholiness.

Laura. Now that we are upon the subject of amusements, let me know what harm there can be in a game of chess or whist now and then. I think the intellectual exercise connected with these amusements is argument sufficient in their favor.
Charlotte. If your object is intellectual development, why not resort to something that has no pernicious tendencies? A brother will require no fondness for the gambling table by studying with you some of the abstruse sciences, but a game of chess will open to his mind's eye, the sources of which will correct every intellectual effort.

Laura. Well really, you must have exhausted all your powers of argument, but what can you say against novel reading?
Charlotte. You have entered a field more extensive than either of the others, but I have time to say but little on the subject this evening. Much that has been said of the other amusements to which you refer will apply to this. It is a waste of time and energies on what yields but little profit. Indeed, all the advantages to be derived from novel reading, can be obtained by the perusal of works of a different character, while you reserve your sympathies for real objects of suffering, and these we can find in every place.

Laura. By reading such works you obtain false views of life—vice is dressed in a garb so beautiful that you fail to see it in all its deformity, and you gradually cease to regard the victims of it as blame-worthy, but as the unfortunate subjects of an irresistible impulse. As you value a healthy moral sentiment, a correct standard of right and wrong, I entreat you to avoid a perusal of the popular romances of the day. But it is late, and I must bid you good evening.

Important Announcement!—That Text found at last!—The vexed Question settled! By Dr. N. L. Rice.

A. BARNES. Matt. 23: 19. Teach all nations. The word rendered teach here is not the one that is usually so translated in the New Testament. This word properly means discipline or, make disciples of all nations. This was to be done, however, by teaching them, and then administering the rite baptism.

POOLE'S CONTINUATORS. "Go ye therefore and teach all nations." The Greek is *matheteuete*, make disciples of all nations; but the first by preaching and instructing them in the principles of the Christian faith, and Mark expounds it, telling us our Saviour said, "Go ye into all the world and preach the Gospel to every creature," that is to every reasonable creature, capable of hearing and receiving it. I cannot be of their mind who think that persons may be baptized before they are taught; we want precedents of any such baptisms in Scripture.

SAVRIN. "In the primitive church instruction preceded baptism, agreeably to the order of Jesus Christ, "Go teach all nations, baptizing them," &c.

and I think you will see it was but the demonstration of religious joy. The ark of the Lord, which was attended with the symbol of the Divine presence, had been taken by the enemies of Israel, and it was but natural, that his pious heart should overflow with joy, when it was restored to his people. Nor do I discover that he sanctioned the gay assemblies, which you frequent when "he danced before the Lord with all his might."

How often would the lovers of pleasure wish to congregate in the ball-room, if it were only when their hearts were filled with pious emotions! You well know that it is only by expelling from the mind all thoughts of religious duty, that you can enjoy the dance. Therefore the example of king David affords no argument in favor of dancing as the practice now exists. I observe this fallacy also, implied in your argument—that whatever acts are recorded of good men, must be sinful. If you peruse attentively Scripture biography, you will discover that while the virtues of good men are brought to view, their errors are not concealed, and I should not at once infer, that it was best for me to adopt any course of conduct because good men have done the same. I would first see how it accorded with the tenor of scriptural precepts.

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From the Tenn. Baptist.

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standard divines:
MARTIN LUTHER, the moving spirit of the Reformation, declared, "It cannot be proved by the sacred Scriptures, that infant baptism was instituted by Christ, or by the first Christians after the Apostles."
MELANCTHON and ZWINGLI admitted the same.

ERASMUS says in his notes on Romans: "Paul does not seem in Rom. 6: 14, to treat of infants. It was not the custom for infants to be baptized."

ECOLAMPADIUS, the fellow-laborer of Zwingle, says, "No passage in the Holy Scriptures has occurred to our observation as yet, which as far as the slenderness of our capacity can discern, should persuade us to profess Pedobaptism."
Here are five of the Reformers—the Fathers of the Reformation declaring that they were unable to find a passage in the Word of God to support infant baptism. Had they never met with these two passages given by Dr. Rice?!

TERTULLIAN in the beginning of the 3rd century A. D. 350,—and after him AUSTIN declares "For this reason (to wash away the pollution of original sin) it was that the church had from the Apostles TRADITION to give baptism even to infants."
CURCELLANUS, Professor at Geneva, "The baptism of infants in the two first centuries after Christ, was altogether unknown; but in the 3rd and 4th, it was allowed by some few." Quoted by Pengilly.

DR. FIELD, "The baptism of infants is therefore named a tradition because it is not expressly delivered in Scripture, that the apostles did baptize infants, or any express precept there found that they should do so." By Pengilly.
DR. HOOK, a celebrated English divine, now living. "You know my hearers, that the Bible says nothing that ever of the baptism of infants; if then you reject the authority of tradition, how do you account for infant baptism?"

DR. WALL, "Among all the persons that are recorded as baptized by the Apostles, there is no express mention of any infants."
BISHOP BURNETT, "There is no express precept or rule given in the New Testament for the baptism of infants."
RICHARD DEXTER, (author of SAINTS' REST,) in discussion with Mr. Blake, a brother Pedobaptist, says, "I conclude that all examples of baptism in Scripture do mention only the administration of it to the professors of saving faith, and the precepts give us no other direction.—And I provoke Mr. Blake, (and so do we Dr. Rice,) as far as is seemly for me to do, to name one precept or example for baptizing any other, and make it good if he can."

LIMONCH, a distinguished Professor of Theology, says, "There is no express command for it in the Scripture; nay, all those passages wherein baptism is commanded, do immediately relate to adult persons, since they were ordered to be instructed and faith is a prerequisite, as a necessary qualification. The necessity of Pedobaptism was never asserted by any Council before that of Carthage, held in 418. We own that there is no precept nor undoubted instance in scripture of infant baptism." System of Div., B. 5, c. xxii, S. 11.

DR. KNAPP, (one of the first theologians of Europe, whose Theology is a standard in all our Theological schools,) says, "there is no decisive example in the Scriptures for infant membership." Page 494.

DR. NEANDER. "It is certain that Christ did not ordain infant baptism." (See Neander.)

Professor STUART, of Andover, says—"Commands, or plain and certain examples, in the New Testament, relative to it, I do not find."
DR. WOODS, in substance the same.
DR. MILLER, "the patriarch of the Presbyterian church," says, "The fact is, that during the whole three-score years after the ascension of Christ, which the New Testament history embraces, we have no hint of the baptism of infants born of Christian parents."
Will not these three last have some weight with Presbyterians?

We only need space to extend this list, but these must suffice. Will Dr. Rice weigh his individual opinion and positive assertion in the face of all these?
That Roman Catholics deny scripture authority for the practice and support it upon the traditions of their Church, is too well known to be denied.
We add the following:
Dr. PISE, a minister of the Roman Catholic Church, and of high standing among that order in New York, second perhaps to none but Cardinal Hughes, delivered a lecture recently at the church of St. Charles, Barromeo, Brooklyn, in which he said:
"There are many things believed by all Christians at the present day, not to be found in the Scriptures."
"This, he said is true "with regard to infant baptism, that we and all Christians believe in, for there is no authority for it in Scripture. We no where find that the Apostles baptized infants, and if it be proper and necessary to baptize infants as well as adults, we have no other authority and must depend entirely on tradition for infant baptism. And if the practice does really rest on the authority of tradition, we submit it to our Pedobaptist friends, whether it is not in fact a relic of popery, which the Reformation failed to cast off."

"If you deny tradition affords a ground for infant baptism, where can you find any authority for the practice?"—Father Pirazzo to Mr. Danaher.
We offer here a few admissions—more properly assertions of several of the most eminent German Theologians of the present age—living witnesses.
The first is from the pen of the great Leibnitz, who was the compiler of Leibnitz, should have borne substantially the same testimony in his celebrated remark, that "the Baptists are the only denomination of Christians who have not symbolized with the Church of Rome." Certainly the concurrent opinion of two of the greatest philosophers whom the world ever saw, and great scholars too, is entitled to some consideration,—an opinion given, too, in opposition to educational prepossessions.
From Leibnitz's System of Theology, according to the Hanover Manuscript, translated into German (with the Latin text in parallel columns) by Dr. Rass and Dr. Weiss, with a preface by Mr. Lorenz Dollor, formerly Professor of Esthetics at Heidelberg. Third enlarged edition, with an introduction by both the translators, with the approbation of the Right Reverend Grand Vicar of Mainz, 1825:
"We will now speak particularly of the sacraments, and, first, of baptism; but briefly since the controversies respecting it, up to the present time, are not very numerous or important.—It must be confessed that without the authority of the church, the baptism of children could not be adequately defended. For there is no example in its favor in the Sacred Scriptures, which appear, besides water, to demand faith also. To attribute faith, however, as some do, to those who cannot yet use their reason, is far too arbitrary and delusive, and destitute of probability. For as St. Augustine says, in his letter to Dardanus, "If we wish to show in words, that children who are not acquainted with human things, yet comprehended divine things, I fear, lest we do injustice to our senses, since we use speech to persuade in a case where the evidences of speech. Hence it appears to me, that those who reject church authority, cannot sustain the attacks of the Anabaptists."!!!!

DR. CHR. LUDW. COUARD, of Berlin, says: "He who believeth and is baptized, says the Lord, shall be saved." As faith and baptism are constantly so closely connected together, men might reasonably hesitate to baptize infants, inasmuch as faith "would with them be impossible. Neither has the Lord himself ordained infant baptism. As little also can we prove strictly and convincingly, that the apostles baptized children, although we know that they baptized whole families, and we might justly suppose that there were children among them."
The Life of Christians during the first three centuries, p. 202. Clark's Cabinet Library, vol. 33.

CH. FRIEDR. ROSSLER says:
"Our first question is, Whether the ancient church in the times of which we speak (the first three centuries) generally baptized children, or deemed it essential to baptize them? I must truly confess, that so far as I have hitherto perused the fathers, no clear and certain proof has come before me, adequate to establish it prior to Origen, although there are a few passages which render it not without probability."
Lehrbegriff der Christlichen Kirche in den drei ersten Jahrhunderten, p. 299.

DR. J. AUG. STACK, chaplain to the Court of Hesse, says:
"It cannot be denied, that no example can be cited from the books of the New Testament that the apostles and disciples of the Lord baptized children and babes; for though, again and again, it is said that the apostles baptized whole households, there is, nevertheless, in this nothing to constrain us to think that little children were baptized; rather, the contrary may with good reason be presumed, if we look back to those places in which assent is given to the preaching of the apostles. At least, in these places there is no stronger proof for infant baptism than is that which might be drawn from corresponding passages in favor of the participation of little children in the supper of the Lord. Therefore have there been learned men who have esteemed infant baptism, no less than the admission of children to the supper, as an institution which first arose after the times of the apostles."
Geschichte der Tausf, &c., p. 10.

DR. LOEGOTT LANGE, Professor in the University of Jena, says:
"Would the Protestant Church fulfil and attain to its final destiny, the baptism of new born children must of necessity be abolished. It has sunk down to a mere formality, without any religious meaning for the child, and stands in contradiction to the fundamental doctrines of the Reformers, on the advantage and use of the sacraments. It cannot, from any point of view, be justified by the Holy Scriptures, and owes its origin, as well as its retention by the Reformers, to the anti-scriptural and irrational idea, that children, because of original sin, are born under the power of the devil, and exposed to eternal death."

DR. J. W. I. HOLLING, Professor of Practical Theology at Erlangen, says:
"Truly an historical proof of infant baptism cannot be cited from the Holy Scriptures; for, although children may have been baptized by the apostles in those passages in which the baptism of entire families is spoken of there happens to be no mention made of the existence or presence of young children in them." [des Vorhandengewesensyn unanmündiger Kinder in jenen Hausen nicht züglicher Erwahnung geschicht.] Das Sacrament der Tausf, vol. I, p. 99.

"As to the history of infant baptism, sure enough it cannot be denied that prior to Tertullian, no where is it mentioned in express and altogether precise terms, and even Tertullian himself speaks out against it."
"Finally, Dr. Rice does not believe—he has no confidence himself in the argument he has given above. Proof—Why does he not practice it? Why does he not teach it in his pulpit and from his press? "Why then does he not allow all children all the privileges of Christ's Church? If he has interpreted this passage correctly, it invites all little children indiscriminately, whether born of pious or ungodly parents, not only to baptism but to the Lord's Supper, and to all other church privileges.—Does the Presbyterian of the West carry out this precept? Far from it; he teaches the very opposite doctrine,—that only a few, a very few infants are to be baptized—the seed of believing parents, of one at least! Where does he find the authority for that? When he finds it, he finds what will overthrow his comment upon both the passages he has given!! We cannot believe he has the least faith in his own argument, for his practice and teaching positively contradict it. In which is he sincere?!"

So much has been said about the reward and "the bond" offered to Mr. Fly, pursuant to a call from him, we will now introduce it in this connection to the reading world.
We are willing to test it before a jury in any town or city in the Union.
It has four times been offered, and as many times forced the acknowledgement that God's Word contains no precept for the practice.

from \$10,000 to \$200,000 each. It is solvent. THE BOND.
\$1,000. Thirty days after date, we bind ourselves, our heirs, &c., to pay to A. B. Fly one thousand dollars for value received. Witness our hands and seals this 1st day of August, 1851.

The condition of the above obligation is such that, whereas, there hath been, and continues to be a strong controversy about infant sprinkling; Pedobaptists affirming that there is authority in the Word of God for the practice, and Baptists denying.—Now, therefore, as the said Mr. Fly hath proposed to produce authority in the Word of God for infant sprinkling, whenever the payment of one thousand dollars shall be secured to him by solvent bond. Now, to settle this old and disagreeable controversy, we propose to submit this matter to five lawyers of high standing, two to be chosen by said Fly, and two by J. R. Graves; and the four thus chosen, to choose the fifth—none of whom shall be members of any church; and it is also understood that said Fly and said Graves shall be at liberty to plead to the issue of the premises, and to the pleading and the verdict rendered by said jury, shall be regulated by the practice in our courts of justice, regulating pleadings and the verdicts of jury's; and the said five lawyers, after being duly sworn, shall decide all questions as to the order of said trial.
And be it distinctly understood that Mr. Fly has to produce either one plain precept (command) or example in the Word of God for infant sprinkling, as christian baptism; and where the subject shall be fully and finally investigated as stated, and said jury decide that Mr. Fly has produced either one plain precept, or one plain example in the Word of God for infant sprinkling, then and in that event the above bond to be in full force and virtue, but unless this is done the above bond to be void.
And it is further proposed and understood that the above bond is tendered to any Pedobaptist; according to the terms and conditions herein expressed.
Witness our hands and seals, this 1st day of August, one thousand eight hundred and fifty-one.

J. R. GRAVES, JAS. M. HURT, V. S. VANN, A. CLEMENT, WILLIE JONES, JAMES H. HALL, THOS. P. CLEMENT, WM. HARBERT, GEORGE WILLIAMS, P. E. WADDILL, GRIFFIN WRIGHT, SOLOMON SHAW, SAMUEL P. CLARK. Quincy, Aug. 1, 1851.

leaves the port to-morrow, I take this opportunity to drop you a line. My own health is tolerably good. My family also is well. Bro. Pearce's family have been feeble during the past month. Last week brother Shuck had a violent attack of ague; he is now somewhat better, though still feeble. Mrs. S. is far from enjoying her usual health. This general debility

among the missionaries at Shanghai, is nothing more than is to be expected about the close of summer. If we can all keep up till frost, (November) we may consider ourselves highly favored. We look forward with interest to the time when we shall have our own physician. And yet we should not, and I trust do not, repine at afflictions, for He who knows what is best for us, will only allow us to be afflicted to the extent necessary to refine our spirits. A few weeks ago, I sent brother Thomas a full account of the expenditures on my house. You will see that the expenditures exceeded the appropriation by \$330. This excess I have assumed. I have now a comfortable house, and I am sure it will add much to my health, and the efficiency of my labors; for before, I was never without anxiety for the comfort of my family.

During the past month, I have been making some improvement on my lot or yard. This, however, I do at my own expense. Brother Shuck is now pulling down one of his out-houses, and intends to build in its place a large hall, which he calls a school house, or a hall in which to have a service for his own men and such of the neighbors as may come in. This is not done by the mission. It is something over which the mission takes no control. The funds necessary have been contributed by the foreign community, in addition to some of his own, and some secured by the sale of articles from home. I do not know, and probably never shall know, how much has been contributed, or what the house is to cost.

I am now putting some repairs on "Kong Soong." It had become very damp, so much so as to render it unsafe to remain there during a whole service.
Nothing new in our work. Our services are still well attended, and our preaching listened to with apparent interest, but the work of the Spirit is not manifested. Chinese have, frequently asked me, why I did not preach at night in our "Sung Wah" church. I have explained that the Sabbath-day would not allow them to attend. Two weeks ago, I commenced night services at our new place, twice a week, Friday night and Sunday night. I have large and attentive congregations. It is my hope and fervent prayer; that the Lord may bless these additional services. All quiet here now.

Truly,
M. T. YATES.

Fruits of False Liberty.
We copy the following from the Religious Herald, as a warning to all who desire a mis-called "Union," at the expense of "truth." Give us rather True Union, in "One Lord, one faith, one baptism."
The English Baptists might practice close communion, and still remain a distinct body. But one error is but too often the opening of a flood-gate to let in others, more absurd and unscriptural. As an improvement on open communion, Robert Hall advocated mixed communion; or the admission of Pedobaptist members into Baptist churches. This absurd theory is gaining ground in the English churches, and producing its natural fruits. Instances have occurred in which Baptist members have been excluded on the complaint of their fellow-members, Pedobaptist, for advocating immersion and adult baptism in private conversation, thus sowing, as was alleged, the seeds of dissension in the church. Baptism is an interdicted subject in the pulpit and amongst the members; and so fearful have some pastors become of offending their Pedobaptist members, as to refrain from baptizing at the regular meetings of the church, and they perform the ordinance at night, or at an especial meeting. One of the principal reasons urged for this effort to amalgamate elements as antagonistic as oil and water, was the supposition that it would be a popular measure, and lead to the introduction of wealthy Pedobaptists into Baptist churches. This has done to some extent, and the result has been not their conversion to Baptist views, but the sealing the lips of the pastor to an important portion of truth, and inducing him from policy to handle deceitfully the word of God. In reference to baptism, they may say with the poet:
Oh! no, we never mention it.

The consequence is, that an ordinance of divine appointment is depreciated, placed, in the background, considered of minor importance with Christian union, and is of course in those churches falling into disuse; and if the practice becomes generally prevalent, the time will soon come when the Baptists will cease to exist as a distinctive body; the victims of a desire to secure popular favor, and the commendation of being liberal. We can only truly prosper as a denomination by adhering firmly to the scriptural order for admission into the visible church; repentance, faith, and being buried with Christ in baptism, and thus being qualified to commemorate his death and sufferings by partaking of the Lord's Supper. If this firm adherence subjects us to reproach and contumely, as narrow-minded and illiberal bigots, let us remember that it is a light thing to be judged by men, when we

Letter from Rev. M. T. Yates.
The following letter alludes to debility experienced by the members of the mission, induced by the hot weather. By more recent accounts, we learn that Mrs. Shuck had suffered with severe illness, but was convalescent, and that all the members of the mission were improved in

Quincy, Aug. 1, 1851.