

# Biblical Recorder

J. D. HUFHAM, Editor and Proprietor.

Devoted to Religion, Morality, Literature and General Intelligence

TERMS: \$2 per year in Advance.

VOLUME XXVII NO. 6.

RALEIGH, N. C., WEDNESDAY, JANUARY 22, 1862.

WHOLE NO. 1330

## BIBLICAL RECORDER, A Religious and Literary Paper

Published weekly at Raleigh, N. C., at \$2.00 per annum, payable in Advance.

All letters on business, or communications for this paper, should be addressed to Editor Biblical Recorder, or Rev. J. D. HUFHAM.

### The Old Testament and the New Testament.

BROTHER HUFHAM:—A well meant thought from a weak mind, may set a strong mind in action. And though I may not instruct the readers of our excellent weekly, yet I may touch a spring which may come to us in the double blessings of melody to the ear, and health to the soul. A thought like this sets my pen in motion, where else my old quills would dry to cracknels.

A clear and complete discrimination between the Law and the Gospel, I consider a rare gift; and I suppose it is becoming daily more rare.

Bewildering and still more bewildering, is the notion, perhaps the confusion, growing out of the Old Testament and the New Testament. How strange it is, that these two latter phrases should convey to most minds, ideas so different from those suggested by those of Old Testament and New Testament.

All the heresies of doctrinal theology are probably referred to some startling point.—If this be so, then I think we may locate that point in the question raised from the Old and New Covenant.

Covenant: a wrong definition results in great error.

Covenant: mistaken comprehension produces mischief.

Covenant: erroneously limited in time, multiplies evils.

The definition which by common consent is given to the term Covenant is seriously at fault. From the 6th to the 15th century the business of constraining was entirely in the hands of Roman Catholics. From the time of the Reformation under Martin Luther, the Episcopal church appeared to have no idea of any necessity to stop and examine the papist's Bible Lexicon. From Calvin's time the Presbyterians found no difficulty in adopting the current meaning.

Baptists, though strict in creed, have found it convenient to regard the meaning of Covenant as established: they have, with little objection, adopted the Pedobaptist and anti-baptist sense of it.

The sense universally given to it now, is, "A contract or bargain between two or more parties, on certain terms."

But I now remark, according to the above definition, there is no Covenant between God and man, which has any reference to grace or salvation. And according to the Scriptures, there is no Covenant of grace between God and man, as made with man. Furthermore, there is no Covenant of grace, in the terms of which man was ever made a party.

Unknown to the English reader is the fact that the terms covenant, and testament, are in all places the same in the Greek Testament. The term, testament, can be invariably used, and make a correct translation, but that of covenant can not. At the time when the New Testament was inscribed by inspired men, the signification of the two terms was too remotely different to be used reciprocally.

But the corrupt creed and ceremonies of the Roman Catholics, to find countenance, or a semblance of authority in the Holy Scriptures, forbade the use of testament, testament, a will or last will; and forced into the vulgate, the terms pactum and foedus bargain and covenant. And to Henry VIII, it was of small moment whether testament or covenant were used, provided he should be allowed to make covenant and break covenant in marriage as frequently as inclination should draw him that way. Indeed, no infant-member church, can dispense with the Latin vulgate translation of covenant, and admit the true one, that of Testament.

But to the Bible use of the terms, Abraham and Abimelech made a covenant, Gen. xxi: 27-32. But between them there was no testament. God gave a testament to Noah, Gen. ix: 9-17. But there was no covenant. Noah was not asked to propose any terms; nor was he required to say whether he accepted God's terms. The sign of the testament, (the bow in the clouds) was above his reach. Noah's will and conduct, in no way affected its permanency, nor

changed the testament. Thus, it was God's testament, or God made promise to Noah; but not "made a covenant."

God gave promise to Abraham, and imposed obedience on him; Gen. xvii: 2, 7, 9, 10, 11, 13, 14, 19, 21, but there was no covenant. Abraham offered no terms. His will was not consulted. The confirmation of the promise was not suspended on his consent. The promise was established; circumcision was enjoined upon the same principle with the ten commandments; and Abraham's name changed, all as absolutely as the law of murder. Circumcision was no voluntary pledge of Abraham's to keep the promise, but it was God's law to keep that family separate from other families. I will make, Gen. xvii: 2. Thou shalt keep, ye shall keep, Gen. xvii: 9, 10. Ye shall circumcise, 11. Whoever neglected it, was to be put away from that family, 14; not for breaking Abraham's covenant, but for violating God's command, 14, thus too, not through the child's unbelief, but through the parent's neglect: for it was an institution of "carnal ordinances, with a worldly sanctuary." Heb. vii: 16, ix: 1, 10. Circumcision, instead of releasing one from law, was designed to show to Israel, and to the rest of mankind the indebtedness of the circumcised to keep all the ceremonial law; that to them Christ was of no effect; they were fallen from grace. Gal. v: 3, 4.

The Sabbath, ten commandments, and the priesthood were testaments, wills, or promises, not covenants. Exodus xxxi: 16; xxxiv: 28. Num. xxv: 13. But men were no party to the testament of the Sabbath; none to the decalogue; none to the priesthood. Hence, our great Author, never calls these promises men's testaments, but His, my testaments.

It now becomes us to inquire how much the testament with Abraham had to do with the Testament of grace, otherwise the New Testament.

The testament of grace, or Covenant of grace, was made or given to no one man more than to another. As a covenant, it was as much with the serpent, as with Abraham; and stronger than with the latter.—For here, two parties are proposed; but God appoints the terms, and ends the contest.

It is worthy of note, that no penitent believer, or New Testament writer, calls Christ the Son of Abraham. And why is this?—Why was he called the Son of David, in preference to the Son of Abraham? When men beg in faith for mercy, they call on the Son of David. Was not this because it would have made Christ to appear no more than a pharisee, who claimed to be the seed of Abraham? For the pharisees founded their church in Abraham. M. B. Sycamore Alley, N. C.

### Coming to Christ.

Under the divine instruction men learn wonderful lessons. The sinner has been convinced that he is guilty, he now sees that he is filthy. His eyes are turned inward upon his heart, and he is made acquainted with facts of which he had not the least suspicion. When he was told by the divine word, he would not believe what is proved to be true, that he is all as an unclean thing; that his very righteousnesses, as he had simply imagined them, are as filthy rags; that his heart is a nest of abominations, "a cage of unclean and hateful birds." His loathsomeness in his own sight, and in the sight of a holy God, who is "of purer eyes than to behold iniquity," added to his danger, renders him doubly miserable. He gets a glimpse of the infinite evil of sin. He is sensible that nothing short of a spotless obedience to the divine law will be accepted by the Lawgiver. He is sensible, too, that a satisfaction must be made for the innumerable instances in which he has violated its precepts. What can he do? Were he to obey perfectly hereafter, all his obedience is a debt. There is no surplus to satisfy for past offences. But instead of giving perfect obedience, he is incapable of performing one acceptable action. Sin is so mingled with all he does, that his best deeds, the income of his purest offerings, are as smoke in Jehovah's nostrils. And to put the finishing stroke to his self-confidence, he is obliged to subscribe the humiliating doctrine which tells him, that the broken law spreads its broad curse over his very righteousnesses. In the anguish which these views must excite, no wonder that he despairs of helping himself—no wonder that he is troubled and terrified with the apprehension of a God absolute and unconcerned. He can enter into the spirit of that passionate exclamation, "What shall I do to be saved? The business, however, is not finished. The Lord is tearing him from the old root, but he is not yet ingrafted into Christ the living vine. He has hitherto looked only at the high demands of God's law, and his own unworthiness, weak-

ness and vileness; but he has not looked at the blessed Mediator.

Coming to Jesus Christ supposes, then a view of him as that very Saviour whom we need. When the soul is sinking under the weight of guilt, and every moment fears that the black cloud of divine wrath will burst over his devoted head, how transporting the thought that the blood of Jesus Christ cleanseth from all sin. This precious truth is the daily thing which can revive the dying hope of a convinced sinner. A Saviour, delightful sound! A Saviour who has made an atonement for sinners! May I depend upon this heavenly information? Yes, for his blood cleanseth from all sin. What, from all sin? Will it cleanse from my sin? It will. "In the mingled emotions of wonder and joy, a sinner cannot, but long to be better acquainted with this celestial Friend.—He opens the volume of inspiration, and there he obtains all the intelligence he can wish. He is told that in the glorious Redeemer there is a fitness to relieve every want. Does he find himself debarr'd by the flaming sword of justice from approaching to God by the old covenant? He is told that Jesus Christ is the new and living way to the Father. Does he need a justifying righteousness? He is told that Jesus Christ has "brought in an everlasting righteousness." Nay, that he is himself "the Lord our righteousness." Does he need strength? He is told that Jesus Christ is the Lord, our strength also. Does he need to be purified from his pollution? He is told that by pleading the merits of Jesus Christ he may expect the accomplishment of that gracious promise, "I will sprinkle clean water upon you, and you shall be clean; from all your filthiness, and from all your idols will I cleanse you." Oh, my brethren, how does a sight of glorious Christ tarnish all other glory. It sickens a man to the covenant of works; it makes him say of the covenant of grace of which Jesus Christ is the Surety and the Head, "It is well-ordered in all things, and sure; it is all my salvation, and all my desire." But as a bare sense of the suitability of the Mediator is different from surrendering ourselves up to him.

Coming to Jesus Christ is, further, the rolling of our guilty souls, with all their vileness and all their iniquities, upon his rich sovereign grace. When a man, upon whose mind God bestows the glorious Gospel, looks at himself, and sees nothing but death there; when he looks at the law, and sees nothing but death there; when he looks at the creature, and sees nothing but emptiness, and barrenness, and death there; when he looks at Jesus Christ, and sees in him light, and life, and grace, and all the fulness of Deity, he cannot but say, in the prospect of going away from Christ, Lord, to whom shall I go? that last words of eternal life. He reasons as the lepers of old: "If I sit here, I die; if I go back, I shall die; if I push forward and make an experiment of his grace, I can but die." These exercises are the suggestions of the blessed Spirit.—They terminate upon a whole Christ, upon Christ in all his offices. With these exercises, and with the everlasting arms underneath him, the sinner casts himself down at the feet of Jesus. Happy, thrice happy, they whose souls are exalted into such humility—who willingly lay their honors in the dust, and set the crown upon the Redeemer's head. Nor is this the characteristic of a few; it is the common temper of all God's children—a temper which you must have, if ever you see his face in peace.—Dr. John M. Mason.

### Christ's Teaching on Universal Salvation.

On one occasion during our Saviour's ministry the question was put to him, "Lord, are there few that be saved?" If Christ had been preaching the final salvation of all men, it is strange that such a question should have been proposed to him. Yet he manifested no surprise at it. He did not reprove or correct the inquirer for having dishonored the goodness of God by the supposition that any would be finally lost. He did not refer him to his past teachings to learn that all would be saved. Nor did Christ then advance the doctrine of universal salvation.—Never had he a better opportunity. The question was directly to the point, Are there few that be saved? What did he answer? Did he say, all men shall be saved? Did he even say, many—the great majority of mankind—shall be saved? Did he say, a just and benevolent God will never punish any after this life? His answer was "Strive to enter in at the strait gate"—that is, agonize to enter heaven by an incessant warfare with sin—"for many, I say unto you, will seek to enter in, and shall not be able."—Whoever may preach universal salvation, and upon what authority, certain it is that Christ preached no such doctrine.

### "Close Action."

"When the fleet of Nelson was bearing down upon the enemy, near the mouth of the Nile, that gallant sailor cried out to the officer in charge of the signals, 'What signal have you flying?' 'Close action, my Lord.' 'Keep it up, sir, to the last.' 'Let close action be the signal of the victory of the ocean, and let it be kept to the very end, sir, as decisive and infinitely more glorious than that of the Nile, will be their reward.—D. H. Hill.

### For the Recorder.

How much shall I pay my Pastor this year? This question is doubtless receiving the attention of many a church member at the beginning of this year. Many, it may be are considering it with a view of paying less than they did last year; and will endeavor to excuse themselves on the ground that the times are harder. But will this plea justify them? Let us see. A great many pastors have to rely entirely for a support, on their salaries. Suppose you make this less this year than usual how is he to live? When every thing was cheaper it was barely enough to furnish him with such necessities as he was obliged to have. If you reduce his salary how is he to live, now he has to pay so much higher for every thing he gets? The merchant sells his goods for nearly double the former price, the farmer sells his pork, bacon and butter, &c., at a greatly advanced price—all who have any thing to sell get more for it. How then is your Pastor to live who has nothing to sell, but all to buy, if you curtail his salary? The seller is getting a much higher price than usual for all he sells, and yet he is thinking of paying for his pastor less, and thus putting him to the necessity of paying an advanced price for the necessities of life, with a greatly reduced salary. Is this right? Can your Pastor sustain himself? What is he to do? His salary will not cover his expenses, he cannot get credit, as that system is stopped. One of two things must be done. You must either support him, or he must quit his pastoral duties and go to work.—Can you not do the former? I know the times are hard; but is it not better to make an extra effort for a good cause, than to suffer it to languish and die? If there ever was a year when the Gospel should be faithfully sustained, this is the year. During this year, while we are suffering all the calamities of war, we need all the consolations of the Gospel to support us. And what but the blessed influences of the Gospel can keep in check, the demoralizing influences which always attend a protracted war?

But if you force your Pastor to abandon his appropriate work, what will be the consequences? While he labors for his own temporal food, the churches must suffer for spiritual food. And out off from the aid of their best spiritual adviser have to stem the strong torrent of corruption let loose upon them by the dreadful war in which we are engaged. And who can tell how many of the unstable may be swept away by this dangerous torrent, that might have been warned, restrained and saved from plunging into the gulph of eternal ruin, by the instrumentality of a faithful zealous Pastor? Are you then willing to do without the services of your Pastor this year? if not will you make the necessary effort to support him? If you have not already, you must soon determine what you will do. J. A. S. Marion, N. C.

### A Royal Lesson on Humanity.

Queen Caroline, wife of George II., being informed that her eldest daughter, afterwards Princess of Orange, was accustomed, at going to rest, to employ one of the ladies of the court in reading aloud to her till she should drop asleep, and that on one occasion the princess suffered the lady, who was indisposed, to continue the fatiguing duty till she fell down in a swoon, determined to inculcate on her daughter a lesson of humanity. The next night the queen, when in bed, sent for the princess, and commanded her to read aloud. After some time her royal highness began to be tired of standing, and paused, in hopes of receiving an order to be seated. "Proceed," said her majesty. In a short time a second pause seemed to plead for rest. "Read on," said the queen again. The princess again stopped, and again received an order to proceed, till at length, faint and breathless, she was forced to complain. Then said this excellent parent, "If you thus feel the pain of this exercise for one evening only, what must your attendants feel who do it every night?—Hence, learn, my daughter, never to indulge your own ease, while you suffer your attendants to endure unnecessary fatigue."

### The Infidel Confuted.

A pious mother who was in the habit of catechizing her children on Sabbath evening, had gathered them at her in the nursery for that purpose, when an infidel physician who was in attendance upon her sick husband, entered the room, and seated himself by the bedside. He heard her little children repeat answer after answer to the questions in the catechism, and at length interrupted her with the inquiry, "Madam, why do you teach your children such stuff?" Taking her fearless eyes on him, she said, "Sir, that it may preserve them from scepticism, save them, and nourish their souls when I am

dead. He left the room trembling before the power of her faith.

### From the Louisiana Baptist. Kansas, or a Word in Season.

BY LUTHA FONTELLE.

THE Northrop, at sixteen, was the sweetest flower that bloomed in the green valley of Arison. Tall and graceful, her little, gently robed figure seemed the embodiment of an artist, it was—of the Great Artist. Her soft golden brown hair was a fitting frame for the sweet oval face, and a true to her spirit shone brightly out from its mirror of clear deep blue.

"To know her was to love her," and before she was aware, she was nesting quietly in one of the warmest recesses of your heart. She was truthful. Words never fell from her lips with the false brilliancy of specious gems (though men paste); they were genuine pearls. She was affectionate, and love beamed her unselfish and considerate. Life seemed given to her to render others happy, and in doing this, she found life a joy.

But she was wanting. A fragrant flower for her friends, a sunbeam in her own family, everywhere tenderly cherished, she sought to satisfy the deep cravings of her nature, with the love of earthly objects.

But sometimes in the midst of endearments, she sighed that she was mortal, and her chest heaved as she thought of the great Creator to whom she gave no love, to whom she rendered no worship. He seemed to her a stern Judge, condemning all her innocent in the rich gifts He had bestowed. In awe inspiring Deity, who could recall, in any moment, the breath that animated her frame, or convert life's fair garden into a desert waste by removing those she loved. So she trembled as she thought of Him, being but unable to love the All-loving Father whom her blinded spirit could not discern.

During a vacation, she received from a dearly loved teacher a letter which presented her a vivid subject from a new point of view. It gave a few paragraphs from James 1: 27, which she read with a kind heart, and the depths of its clear fountain are often stirred with gratitude by the sweet assurance of human affection. But there is one who loves kindness is more free, whose love is more pure, more true, more kind, more has cast the warm sunlight over your path, the radiant mantle of his daily love; and the richly blended hues of the bow of hope that spans your azure sky. He has not permitted to fade. Can you whose bosom throbs with answering emotion to friendship's every glance, and deeply appreciates the riches of natural affection, be unmoved by such unvarying love, such tender guardian-ship? Can you be indifferent to the requirements of the gracious Father to whom you owe your supreme affection, the free will offering of all you have and are?

No, you are not regardless of His infinite pity at His condescension; but why delay to place your heart-offering on His holy altar? Why tarry, to receive the priceless wealth He offers in return? Why shut out from your soul the deep, full, perfect joy which can be found in Him alone? Why, by withholding earthly gifts from the high Giver, deprive yourself of the Pearl of great price, which other things will be added? O give yourself now, unreservedly to Him. Then you will enjoy the light of His reconciling of His Spirit; be shielded by the pure at the Gospel from evil; and behold opening before you; clearer vision the glory of the Eternal Home.

May His love reach your heart, and His continuing goodness lead it to repentance and bind it to His service.

As Ruth read, her heart was touched, and she felt the enormous guilt of her ungrateful indifference. With the letter in her hands, she knelt in deep humility and repentant sorrow, and gave herself in child-like trust to the Savior. The next mail bore to her his word and teacher, the first pulsations of the blessed washed heart, the new song that made her vocal with a wondrous melody that had no undertones of fear.

A few months glided by, filled up with loving care, with holy thoughts that gave a strange charm to her sweet face, a subtle power to her simple earnest words, and then the tender Father gathered this fragrant bud before she had faded, to bloom more radiantly by the River of Life.

But the influence of her brief Christian experience remained. The "good seed" her heart had scattered in soil rendered mellow by her hourly love-deeds, watered by the tears shed for her loss, sprang up and bore precious fruit. Her sisters and school-mates, after another, gave their hearts to Christ and after years of wandering, her only brother found his proud head at the feet of the Cross.

He had married Robah. His love for her gave wings to his ambition. He would surround her with honors and luxury, and her beauty should grace his growing fame. But suddenly a wide gulf separated them, and he hardened his heart against the timid pleading of his fiancée, against the thrilling lesson of her own blameless life. He told me one day, that the memory of her humble, loving life, had been a constant rebuke and that in his wildest revels a voice of indignant piety seemed whispering in his ear: "Come away to Jesus."

For you she had not kept, even at her

grave she shed no tear, though all its hopes seemed withered. But when his heart was melted by divine love, his tears flowed freely. He became a devoted preacher of the Word, and has won many to righteousness.

### Little Hungry Minds.

If there is one lesson we would impress upon parents, it is this: don't stifle your children's desire at proper times to ask questions. This involuntary self-educating process of the child is of more importance to its future than many parents are aware of. It sometimes, many often, costs an effort to break up a train of thought in which you may be interestedly occupied; but it will pay. Like the sticks and straws which the winged bird bears long distances in its bill to construct its nest, these slender twigs of information may be worked into a structure which will afford comfort and protection from many a life-storm, a safe retreat for quiet reflection, when the spirit of evil is prowling about for careless stragglers, who are beating the air because there is nothing else left for them to do. Don't turn your child off with a lazy, flippant, abstracted, "I don't know." Rouse yourself, and give him food for thought in your answer, or that spirit of evil may take possession of the apartment which you are too indolent or penurious to furnish.

### Live For something.

Thousands of men breathe, move, and live—pass off the stage of life, and are heard of no more. Why? None were blessed by them; none could point to them as the means of their redemption; not a line they wrote, not a word they spoke, could be recalled, and so they perished; their light went out in darkness, and they were not remembered more than insects of yesterday. Will you thus live and die, O man immortal? Live for something. Do good, and leave behind you a monument of virtue, that the storms of time can never destroy. Write your name by kindness, love, and mercy, on the hearts of thousands you come in contact with year by year, and you will never be forgotten. No; your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of the evening. Good deeds will shine as brightly

### A God—A Moment—An Eternity.

How sad it is that an eternity, solemn and ever near us, should impress us so slightly at it does, and be so much forgotten! A Christian traveler tells us that he saw the following religious admonition on the subject of eternity printed on a folio sheet, and hanging in a public room of an inn in Savoy; and it was placed, he understood, in every house in the parish: "Understand well the force of the words—a God, a moment, an eternity; a God who sees thee, a moment which flies from thee, an eternity which awaits thee; a God whom you serve so ill, a moment of which you so little profit, an eternity which you hazard so rashly."

A Presbyterian minister once labored to convince a Baptist colored man that baptism came in the place of circumcision. The darkey listened in silence, till the minister had got through his arguments; and then said, "Massa preacher, your side 'quits argument—our'n dont 'quire none."

### Spiritual Consecration.

The essential glory of Christianity as witnessed on earth consists in the consecration of God's people to his service. Where this consecration exists, there is no difficulty of maintaining all the enterprises of the Christian church. Let the disciple ardently love his Lord and Master and it will be his delight to serve Him. Self-examination will not be neglected. Secret prayer will be fondly maintained. Family prayer will be a daily delightfully performed. Public prayer will be a Spiritual feast. The preaching of the Gospel will be Spiritual manna to the redeemed soul. God's word will yield an abounding support, undimmed with continually brightening hopes, and enlarge the Christian's increasing and triumphant faith. Heroes and Statesmen consecrate themselves to an earthly polentate. Private citizens devote themselves to a beloved leader. We have a glorious Captain of our Salvation, let us with the opening new year consecrate ourselves afresh to his glorious cause. Jesus only, Jesus in life, Jesus in heaven, Jesus in eternity, Jesus our leader in all earthly concerns; Jesus our deliverer from death and hell; Jesus to crown us with immortal glory. Louisiana Baptist.

### Reply to Athelstan.

I desire no greater certainty in reasoning than that by which chance is excluded from the present disposition of the natural world. Universal experience is against it. What does chance ever do for us? In the human body, for instance, chance, or the operation of causes without design may produce a wen, a wart, a mole, a pimple, but never an eye. Among inanimate substances, a cloud, a pebble, a liquid drop, might be; but never was a watch, a telescope, an organized body of any kind, answering a valuable purpose by a complicated mechanism, the result of chance. In no assignable instance has such a thing existed without intention somewhere. Paley.