

THE BIBLICAL RECORDER.

"RIGHTEOUSNESS, TEMPERANCE, AND JUDGEMENT TO COME."

EDITED BY T. MEREDITH,

NEWBERN, N. C. WEDNESDAY, FEBRUARY 11, 1835.

VOL. 1, NO. 6.

TERMS.

The *BIBLICAL RECORDER* is published every Wednesday, at \$2.50 per annum, if paid within six months, or \$3 if paid subsequently to that period.

Any person who will become responsible for six copies, or who will forward the names of six subscribers, shall be entitled to a *seventh copy gratis*.

No subscription will be received for less than one year, unless paid in advance; and no discontinuance will be allowed until arrears are paid.

Persons wishing to discontinue will be expected to give notice to that effect prior to the commencement of a new year; otherwise they will be considered as responsible for the ensuing twelve months.

All communications except those of agents who act gratuitously, to secure attention, must be post paid.

From the Baptist Repository.

A PRISON SCENE CHANGED.

OR A NARRATIVE OF A WEST INDIAN MISSIONARY.

One of the most remarkable features in modern Protestant missions is, that scarcely a single individual has fallen a victim to the hatred, or the barbarity of the people among whom they have labored. While on the contrary, travelers, merchants, and speculators, have often been cut off by the hand of the barbarians, among whom they have resided. The missionaries have indeed been in peril, and they have frequently lived in captivity at the mercy of men who were "mad upon their idols," but the Lord, who was their refuge, delivered them out of all their troubles!

This fact will appear most obvious when we call to mind the history of the Burman Mission, the South Sea Mission, and the labors of the United Brethren. The Baptist Mission to the West Indies also affords ample proof of the inspired declaration, "They that put their trust in God shall be safe." The following from Mr. Burchell is given from memory, as it was stated in an evening visit, during his recent sojourn for a few days in this city, on his return to his station in Jamaica.

Soon after the commencement of the revolt among the slaves on that Island, in 1832, the enemies of the cross determined to make a few harmless, innocent Bap. and Wesleyan missionaries the scapegoats, to bear the obloquy and responsibility of such an odious and heart rending scene; and in pursuance of this resolution, among others, Rev. Mr. Burchell, a Baptist missionary of Montego Bay, having a large congregation under his charge, was on a most frivolous pretence arrested, and kept on board a vessel of war in the harbor. After being there several days, the commander received a note from the magistrate to lose him, and let him go, as no charge could be substantiated against him. Although he had been treated with rigor and scorn, and an armed sentinel placed over him on board the ship, still this was nothing to the brutal and bloody measures which were plotting against him on shore.

After it was known that no legal charge could be sustained against him, several leading individuals discovered also, that the tale of his arrest, and detention on board a ship of war, would not sound to their advantage when honestly and artlessly told to freeborn Britons, and consequently his mouth must be stopped; there is no silence like that of death, and accordingly they bound themselves by an oath to spill his heart's blood if possible, and thus free themselves from any representation which he might make, not only of their cruelty to offending Africans, but of their bloodthirsty malice towards those who would show unto them the way of salvation through Christ. In vain they tried to get him again on shore, but he, warned of their machinations by some of his faithful flock, kept himself to the ship. At length, after making large offers to any white man who would swear against him, they found a man of questionable standing who became the tool of their malice. They drew up a writing, which they required him to sign and swear to, impeaching Mr. Burchell in the revolt. This the person said he could not do, as he had never heard Mr. B. use the words alleged in the writing. These men, one or two of them being magistrates, pointed to the gibbet in sight, and said, there sir, sign this, or you shall hang there within eight and forty hours! if you comply, here are 50 pounds in cash, and you shall have 10 more each year as long as you live. With death by the gallows on one side, and a reward of money on the other, the poor affrighted fellow complied, and got out of their clutches. But, inflated as they were, and thirsting for the blood of the innocent missionary, they did not stop to reflect that he, who had been driven to this extremity by their threats, might like Judas, have a conscience not perfectly seared, and dislike to hear the blood of a murdered minister continually sounding in his ears. The sequel will show that he was too honest to carry out a plan of cold-hearted murder to perfection.

With this affidavit they obtained a commitment from a magistrate, by which the missionary was removed from the ship to the prison; yet in all these movements, so well he was guarded that no opportunity presented for an assassination, which they intended by getting him on shore, either privately or by a mob. He lay in prison more than a month, when the court convened for his trial. The conspirators made new and vigorous efforts to obtain evidence against their victim; but to no avail. The jury met to see what evidence there was for an indictment, and the forlorn hope of these men was sworn, and to the dismay of all their hopes, he openly declared all the circumstances of his former testimony—the threat, the bribe, and the unhesitatingly avowed his belief of the innocence of the Parson, and the consummate villainy of his accusers.

Forthwith the prison doors were opened, and Mr. B. safely guarded by his faithful friends, the colored population, got on board a vessel and reached the United States, and from thence he sailed to England, to pourtray in all their genuine force, the astounding truth of negro suffering, and European cruelty, and petty tyranny in a distant province.

Joined by a fellow laborer, and a fellow sufferer, they must now be contemplated in a light far different from that which was reflected upon them through the gates of loathsome prisons. — Happy transition! Thrice happy condition! The peal of negro emancipation in British West India was now to be rung from the platform of the metropolis, to the farthest hamlet that rested in the vale.

Under the auspices of the society which sent them forth, they made an appeal to the government for the redress of their grievances, the protection of their rights, and especially for the emancipation of the enslaved population of the island. The whole British nation sympathized in the sufferings of the missionaries, and in about a twelvemonth, the King, Lords, and Commons, enacted the freedom of 800,000 persons held in bondage, on the payment to their masters of \$90,000,000. Under the protection of the crown, the missionaries now urged their plea for remuneration for thirteen houses of worship destroyed by lawless mobs of white men, led on, and encouraged most frequently by men in authority.

That distinguished nobleman, Lord Althrop and Mr. Spring Rice, the Colonial Secretary, came forward and engaged at once, that the government would refund \$40,200 sterling if the Christian public would furnish the residue, about \$6,000, by the first of August last.

To this the missionaries acceded, and undertook to arouse the denomination to the effort. — Let it be remembered, this was on the day preceding the annual meeting of the Society in June. On the following day, in the presence of a vast assembly, the plan for raising the last named sum, was first broached to the public, on the platform at the annual meeting.

The speakers were enthusiastically cheered, and to wind up with, the Rev. Mr. Liefield stepped forward, and eagerly demanded of the chairman, what it was that he wished the meeting to do?—Any thing that they had was at his disposal. The chairman arose and said they proposed to make an effort to raise the sum at once, and laid down his check for 5000, another one of a similar amount was handed up, and before the meeting broke up, more than 2,0000 were secured. — To raise the remaining 4,0000, the missionaries travelled the whole month of July, and were every where received with open arms, hearts and purses.

The 11th of August was the day fixed upon by the missionaries to take leave of their English friends and return to the desolated field of their labors. The churches who had contributed for this cause, were invited to send up delegates, and their money to this meeting, to be held in the great room of the London Tavern. The joyful day arrived, and with it multitudes of the brethren from the country, to partake of the thrilling scenes of the occasion. It was an immense meeting, and hundreds could gain no admission to the room. After appropriate exercises, and farewell addresses, the amount raised by the churches, was found largely to exceed what the government proposed, and this was still further increased by a donation from the Quakers, of 2,0000 for school houses.

Here was the climax of the "prison scene changed"—here stood the men in all the dignity of British freemen, surrounded by the best that the realm could produce; ready again to face their persecutors, and defended by the *legis* of the British constitution from their further aggressions—while with mingled emotions of joy, gratitude, and hope, they parted with a thousand endeared and devoted friends, to mingle again in the society of the dark and ignorant people, to whom they were ordained as ministers of the ever blessed gospel of the Son of God.

C.

From the New-York Observer.

TRAVELLING ON THE SABBATH.

How few men act from principle! How few have any rule, by which they uniformly regulate their conduct! Fewer still act from *christian* principle, regard a rule derived from revelation. It makes my very heart bleed to think how few, even of civilized and evangelized men, regard *divine authority*. And yet it is the disregard of this which constitutes the sinner and the rebel. Some disregard one expression of it, and some another. He who, whatever respect he may profess for God, practically disregards any expression of divine authority, is a rebel, a rebel; is up in heart, if not in arms, against God; is engaged in a controversy with Jehovah.

What has led us to this train of reflection, is the general disregard that I observe with respect to the sanctification of the Sabbath. He who makes us, and who, by constantly preserving us, when otherwise we should relapse into non-existence, may be said to be continually renewing the creation of us, and has beyond all question, a right to control us, did long ago from Sinai, distinctly, express his will with regard to the manner in which the seventh portion of time should be spent; and how it should be distinguished from the other six portions. He reminded his creatures of it, and declared it to be his will that it should be kept holy, that six days we should labor, and therein do ALL our work, leaving NONE of it to be done on the seventh, because the seventh is the Sabbath of the Lord our God. It is his rest, and therefore should be ours also. In it he has signified it to be his will that we should not do any work; neither we, nor those who are subject to us as children, or as servants, nor even those domesticated with us, the strangers within our gates. Nor should man alone rest, but the beast also. Then he condescends to give a reason for this enactment, in which all mankind, whenever and wherever they live, are equally interested; a reason which was valid from the creation of the world, and will hold good as long as the world lasts; "for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore, the Lord blessed the Sabbath day, and hallowed it."

Now God has never revoked this expression of his will. He has never repealed this law. If he

has, when did he do it; and where is the record of its repeal?—He has not taken off the blessing which he laid on the Sabbath. He has not obliterated the distinction which he put on the seventh position of time. He has not said, "You need no longer remember the Sabbath, to keep it holy; seven days you may labor; my example of six days of work, followed by one of cessation and rest, you may now cease to imitate." He has not said any thing like it. The law is in force, therefore, even until now.

Well, here is the law of God, with the reason of it. Now, for the practice of men. How poorly they compare! There are indeed few who do not remember the Sabbath day, and in some manner distinguish it from the other days of the week. But the law is that they should remember it to keep it holy; that they should distinguish it by hallowing it as a day of rest. This they do not. They keep it no more holy than any other day, though they do differently on that day, from what they do on others. They do not the same work on that day, which they do on the other days, but they do some work. Such as necessity requires, and such as mercy dictates, they may do. The law of nature teaches that, and the example of the Lord of the Sabbath sanctions and confirms the lesson. But they do other work than such as these call them to. The Sabbath is with them, as secular a day as any other, though the manner of their worldliness on that day may be unlike what it is on the other days.

What is more purely secular than visiting, and travelling, yet what is more common on the day which the Lord has blessed and hallowed?—These, I know, are not considered as falling under the denomination of work, but they do fall under it. They are as certainly included among the things forbidden to be done on the Sabbath, as are ploughing and sowing. The former are no more sacred; no less secular than are the latter.

I have been struck with the indiscriminate manner in which travellers use the seven days of the week. One would suppose that the law had made an exception in favor of travelling; forbidding every other species of secular employment on the day of rest, but allowing men to journey on it. They that will not do any other labor on the Sabbath, will nevertheless, without compunction, travel on that day. The farmer, who would not toil in his field; the merchant, who would not sell an article out of his store; the mechanic, who would not labor at his trade; and the mistress of the family, who scrupulously avoids certain household occupations on the Sabbath, will yet, all of them, without any relentings, travel on the Sabbath, and that whether the object of the journey be business or pleasure. It makes no difference. They would not, on the Sabbath, do other work appropriate to the six days. That would shock them. But to commence, continue, or finish a journey on the Sabbath, offends not their consciences in the least. I am acquainted with many persons, who would not, for the world, travel to a place on Saturday, accomplish their business, the object of their journey, on Sunday, and return on Monday; but these persons will, for a very little of the world, and without any hesitation, go to the place on Friday, do their business on Saturday, and return on Sunday. Now I would do the one just as soon as I would the other, and should consider that I desecrated the Sabbath, by travelling to or from the place of business on it, just as much as by accomplishing the object of the journey on it. I would ask the candid traveller, if any thing can secularize the Sabbath more completely, if any thing can more effectually nullify it, than ordinary travelling?—If a man may lawfully travel on the Sabbath, except in a case of stern necessity, such as would justify any species of work, I know not what he may not lawfully do on that day. What is more absurd, than that it should be lawful and proper to journey on the day set apart and sanctified for rest? Surely journeying does not comport well with rest. But they say that travelling is not work, and therefore not included in the prohibition. I deny the fact. It is often hard and wearisome work. And what if it be not work to the passenger, is it not work to those who are employed in conveying him? If he does not labor, yet others must labour, in order to enable him to travel, and he is not equally responsible for the work which he renders necessary on the Sabbath, as for that which he does with his own hands? But what if no human being is employed to forward him on his journey, he deprives the beast of his day of rest? And is it nothing to withhold from the poor animal the privilege of the Sabbath; to compel him to work on the day, on which God has directed that he should be permitted to rest?

According to this theory, that it is lawful to journey on the Sabbath, a man may so arrange it as never to be under obligation to keep the Sabbath. He has only to set apart that day of the week for travelling; he is only to keep in motion on the day of rest; that is all. Moreover, he who gets his living by travelling, or by the journeying of others, has, on this supposition, a manifest advantage over his neighbors. He has seven days for profit, while they have only six. The day-laborer and the poor mechanic may not use the seventh day as they do the other days of the week. They must make a distinction between them. But those who travel for their pleasure, or whose business calls them abroad, and those who accommodate them with conveyance, may use the seven days indiscriminately. Is this equal?

I think it must be evident to every unprejudiced mind, that to travel on the Sabbath is to use it as any other day. It is to make no distinction between it and Monday and Saturday. It disregards the peculiarity of the day altogether. Yet I suppose there is as much journeying on the Sabbath, as there is on any other day of the week. With very few exceptions, the steam-boats ply, and the stages run as usual; and both, I am informed, are as full, if not more crowded, on the Sabbath, than on any other day; and private carriages are as numerous on the great thoroughfares, and in the vicinity of cities, as on the Sabbath. And the registers of the water-

ing places, show as many arrivals and departures on Sunday as on Monday. Yes, men make as free with the Lord's day, as they do with their own days. So little regard is paid to divine authority. So little do men care for God. And, they tell me, all sorts of men travel on the Sabbath, even many professors of religion. That I would suppose. I never heard of any thing so bad, that some professors of religion who bartered away and betrayed our blessed Lord and Saviour. And some ministers of the gospel, I am told, do the work of travelling on the Sabbath.—Now we have some ministers who have farms.—I suppose it would be accounted dreadful, should they plough or reap on the Sabbath. Yet these might plough as innocently as those who may travel. But these breakers of the Sabbath, and indeed almost all of this class of transgressors, are the readiest persons I ever met with at making excuses for their conduct. I propose in my next, to consider some of their apologies. They will be found very curious.

SELF-EDUCATION.

Young man, whoever thou art,—rich or poor, high or low, learned or unlearned,—here is a lesson for thee; and be assured it is worthy of thy attention. Here, he that is dead yet speaketh; and his words are the words of wisdom and of truth. If thou wouldst ever be great—if thou wouldst ever acquire eminence in any of the pursuits or departments of life, it must be the fruit of thine own patience, industry, and toil. And remember, that what thou doest, must be done quickly. Thy days on earth are few—thy time is short—there is but a step between thee and death.—Editor.

And this leads me gentlemen, to another remark, to which I invite your attention. It is this: the Education moral and intellectual of every individual, must be chiefly his own work. There is a prevailing and fatal mistake on this subject. It seems to be supposed that if a young man be first sent to a grammar school, and then to college, he must of course be a scholar; and the pupil himself is apt to imagine that he is to be the mere passive recipient of instruction, as he is of the light of the atmosphere, which surrounds him. But this dream, of indolence must be dissipated, and you must be awakened to the important truth that, if you aspire to excellence you must become active and vigorous co-operators with your teachers, and work out your own distinction with an ardor that cannot be quenched, perseverance that considers nothing done whilst anything remains yet to be done. Rely upon it that the ancients were right—*Quis que, sua fortuna faber*; both in morals and intellect, we give the final shape to our own characters, and thus become emphatically, the architects of our own fortunes. How else should it happen, gentlemen, that young men, who have had precisely the same opportunities, should be continually presenting us with such different results, and rushing to such opposite destinies? Difference of talent will not solve it, because that difference is very often in favor of the disappointed candidate. You will see issuing from the walls of the same school; nay, sometimes from the bosom of the same family, two young men, of whom the one shall be admitted a genius of high order, the other scarcely above the point of mediocrity; yet you shall see the genius sinking and perishing in poverty, obscurity and wretchedness; while on the other hand, you shall observe the *mediocriter* gaining steadfast footing at every step, and mounting at length to eminence and distinction, an ornament to his family, a blessing to his country. Now, whose work is this? Manifestly their own. They are the architects of their respective fortunes. The best seminary of learning that can open its portals to you, can do no more than to afford you the opportunity of instruction; but it must depend, at least, on yourselves, whether you will be instructed or not, or to what point you will push your instruction. And of this be assured: I speak from observation, a certain truth; There is no excellence without great labor. It is the fiat of Fate from which no power of Genius can absolve youth. Genius unexercised, is like the poor moth that flutters around a candle till it scorches itself to death. If genius be desirable at all, it is only of that great and magnanimous kind, which, like the candor of South America, pitches from the summit of Chimborazo above the clouds, and sustains itself at pleasure, in that empyreal region, with an energy rather invigorated than weakened by the effort. It is this capacity for high and long continued exertion; this vigorous power of profound and searching investigation; this careering and wide sweeping comprehensions of mind; and those long teachers of thought, that

Pluck bright honor from the pale faced moon,
Or dive into the bottom of the deep,
Where fathom line could never touch the ground
And drag up drowned honor by the locks.
This is the prowess and these the hardy achievements which are to enroll your names among the great men of the earth.

But how are you to gain the nerve and the courage for enterprises of this pith and moment? I will tell you. As Milo gained the hoc signo vices: for this must be your work, not that of your teachers. Be not wanting to yourselves, and you will accomplish all that your parents, friends and country have a right to expect.—*Wm. Wirt.*

RELIGIOUS NEWSPAPERS.

By a Pastor.

We call the attention of our readers, and particularly of our brethren in the ministry, to the facts recorded in the following article. We have often stated it as our opinion, and every day's observation confirms that opinion, that one of the most efficient auxiliaries a minister of the gospel can have, is a well-conducted religious periodical. By this means he secures the co-operation of his editor, and that too in a form which possesses many ad-

vantages over pulpit instruction. If this be a correct view of the subject, then our ministering brethren are under special obligations to lend their influence and personal efforts to the circulation of approved periodicals among their flocks. "He that hath ears to hear, let him hear."—Editor.

Eight years ago my people took something like fifteen religious papers, which have been increased to about one hundred. I was led to make efforts to increase the number by seeing the difference between those who read them and others. The men who took a religious newspaper, caused their families to hear fifty-two more sermons a year, than their neighbors. Their minds expanded, and they grew in grace faster than others, and retarded the progress of religion much less by narrow prejudices. They did not neglect family or social worship, nor need the discipline of the church. Their children and youth voluntarily filled our Sabbath School, Bible class, and inquiry meeting. The Sabbath school scholars rose from one hundred and forty to five hundred, and the Bible class scholars to more than two hundred. Sponsors for benevolent purposes soon learned to make little calculation on those who read no religious papers. But as papers increased our contributions rose from \$100 to \$1000. The aid afforded by the papers, encouraged the preacher to early engage in the temperance war; and then he would have been overthrown, but the editor kept a constant fire of heavy artillery, till our cause numbered 1000. We had no struggle with any anti-temperance man, who read a religious paper.

Volunteers were often called for to keep Sabbath-school, carry on the monthly distribution, and to supply the destitute with bibles in neighbouring townships. Very few, if a single person, has performed these self-denying services, but such as read religious papers. We have some who denounce these things, and neglect devotional meetings. Their children are not in the inquiry meetings, nor the church. Some few have neglected family prayer, done things worthy of discipline, and been excommunicated. But I have not known these persons to read a religious paper. If a person is to withdraw from benevolent societies, and other good things, he will make his prologue a billet to have his paper stopped.

Those who do not read a religious paper will usually talk of a want of money; but except in a very few cases, money is not so much needed as a taste for reading, love for religion, and a knowledge of the value of a paper to a family.

To remedy these, I often preach on the necessity of religious intelligence, and how this was secured by a periodical. The same thing was urged on the young, both in public and private. In pastoral visitation, the family reading was a matter of discussion, and in this way, a paper was often added. In the pulpit, and every where, I have always contended that good men should at least put heaven on a par with earth. If a man takes a political paper, he should not make any pretensions to be a christian, unless he also takes a religious paper. Persons removing into the place, commencing house-keeping, or making a profession of religion, have been urged, the next thing after the Bible, and family worship, to have a religious paper. Persons were appointed in different parts on the congregation to call on the people and urge them either separately or jointly to take a paper. A plan was at one time suggested to raise a fund in the wealthy part of the church, to supply the poor with a paper. Seeing that they who read a paper five years, become another order of Christians, I have kept my eye on the subject, and pressed it on the people, as often as prudence would permit. I feel confident from actual experience, that he who would raise his people, can spend a part of his time no better, than pleading the cause of religious periodicals.

Cin. Journal.

A SINGULAR FACT IN NATURAL HISTORY.

In the western part of Virginia, are dens where the rattle-snakes and other serpents retreat on the approach of cold weather, into winter quarters, and where, in a torpid state like others of the serpent tribe, they while away that dreary season, in a state of cold and hunger. In the spring, when the genial influence of the sun quickens them into active life, they crawl from their autumnal retreats and enjoy the pleasure of a renovated existence in their own peculiar manner. In their travels through the woods and fields, they generally wend their serpentine way along the paths previously made, and they not unfrequently meet with travellers of a character and species very different from themselves.—Among the members of the animal kingdom, that frequent that district of the country, is the wild deer, between whom and the rattle snake there seems to subsist a most inveterate instinctive hatred. When the deer in the elevated pride of his character, moves gracefully along the path where the rattle-snake is travelling, they both instantaneously halt in their course and prepare for a combat, which is to terminate in the death of one or the other of the combatants.

The snake immediately coils and prepares for the fatal spring, the deer slowly recedes, and coming up with lofty but gradually hounds, leaps with as much precision as is possible, with his hard and horny feet upon the serpent; and if he miss him, passes rapidly on, and returning, renews the contest, and attempts to spring upon him again. The serpent, on seeing the deer move towards him, patiently awaits his approach; and as soon as he conceives him to be within striking distance, darts with the most venomous intent upon him and if not disabled when the deer approaches him a second and third time, the rattle-snake repeats his springs, and if he strikes the deer, the latter is soon put hors d' combat, and swells and dies. On the contrary, if the deer strikes the rattle-snake with his hoof, the latter has his back bone broken, and discomfited, dies. And it is a fact well known to many, that these two hostile animals never separate after they meet, until one of them dies.

Time is given, that we may take care of eternity; and eternity will not be too long, to regret the loss of our time.