

THE BIBLICAL RECORDER.

"RIGHTEOUSNESS, TEMPERANCE, AND JUDGEMENT TO COME."

EDITED BY T. MEREDITH.

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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.

TRACT HOUSE.

Deeming it necessary to make further arrangements for the permanent prosperity of the Society, and feeling the want of a house for a Depository of its publications, in which its property may be safely preserved, and its business carried on with more regularity, economy and system, particularly in the printing and book-binding departments, the Board resolved to open a subscription for a fund for the purpose, and that the female friends of the Baptist tract cause in the United States, be first applied to for this object. A circular addressed to the female friends of the Society, accordingly issued—and the Board are happy to acknowledge the receipt of three hundred and seventy-seven dollars for this object from the benevolent ladies in various parts of the United States. This sum, though small in comparison with the amount required, is nevertheless encouraging, as being the first fruits of the undertaking. The Board earnestly hope to obtain further aid towards this object; and they solicit such contributions from all whom God in his providence has favored with the means, and who are friendly to the good work. The Board regret that owing to the absence of the General Agent and other circumstances, no special effort has yet been made in Philadelphia for this object. They would therefore request that it be presented to the churches in this city without further delay.

BAPTIST MANUAL.

Various intimations having been received from brethren in different sections of the country, of the importance and utility of such a publication, your Board resolved in October last, that a bound volume of tracts should be made from the series already published, to be designated by the above title; and by another resolution of the same date, it was determined that a copy of the Manual should be placed in every family that would receive it in the valley of the Mississippi. A Circular has been printed and widely circulated, in which this important object is presented to the churches; and already funds have been received for the publication of the volume. As a faithful representative of the sentiment of the denomination, the Baptist Manual will remain in families, while a small tract is soon worn out, lost, or destroyed. For an object like this, your Board are persuaded that the denomination will contribute largely, and that in a short period they will reap a large reward.

NEED OF INCREASED EXERTION.

The field of usefulness open before the Society in the United States and British Possessions in America is most ample and inviting. The destitute portions of our Zion, the rapid increase of population, and the flood of errors with which the country is inundated, call loudly on the friends of the Society to increase their efforts in this holy cause. Your Board believe, that if funds were placed at their disposal, five thousand dollars could be most profitably expended the present year, in circulating the History of the Burman Mission, the Baptist Manual, the writings of Booth and Pengilly, and other useful works which have been published by the Society. They have all the means and facilities for the speedy accomplishment of this work except funds. And will not these be furnished by the disciples of Jesus, since Providence has given us the opportunity, and there is no way in which money can be expended with so great a certainty of doing good?

While there is much to be done in our own land, the wants of the perishing heathen must not be forgotten. After all that has been done towards supplying the spiritual wants of millions of our fellow men who are in pagan darkness, how much remains to employ the talents, the charities, and the vigorous and persevering exertions of all who know the value of the Gospel, and who pity them who possess not the heavenly treasure.

In Burmah the demand for tracts is increasing. Mrs. Wade, in her addresses to the ladies who assembled to hear her during her visit to Philadelphia, remarked that Burmans and Karens very frequently visited the missionary stations from a great distance, sometimes hundreds of miles. They had seen a tract which had found its way to their neighborhood, by perhaps one of the native christians or some countrymen who had heard of the new religion; and they came to enquire further on the subject, and get books—for the men generally in the country can read. After remaining for conversation as long as circumstances would permit, they say, "we must go home now—we shall want to remember what you have told us, and learn it over again—give us a book that will tell us all about it." But in many instances we have been obliged to deny their solicitation, because we had not even a tract to bestow. "But" they will say, "we shall forget what we have heard if we have not something to read, give us only one leaf." "O my dear sisters, in all I have suffered in leaving my friends and my own loved country; in all the dangers and trials I have experienced among the barbarous, degraded heathen, nothing has wrung my heart with such bitter anguish, as to be obliged to deny even a single leaf containing the gospel tidings, to a perishing fellow creature who has heard that there is a way of salvation and comes to inquire for it. And can you not willingly lay aside the superfluities and elegancies of life that you may be enabled to give bountifully for the purpose of sending the bread of life to these famishing souls? How shall we meet them at the bar of God, if we have not used every effort in our power to give them his word?"

It is not only the fact that there is a pressing call from the population of Burmah for books, but it is a still more encouraging one that the tracts circulated, though few compared with the immense number of readers, have awakened a spirit of inquiry, have sent great numbers to the missionaries to learn more of the religion they teach, many of whom have afterwards become Christians; and in some instances they have been the sole instrument in the hand of God, in enlightening and converting the soul. Natives

have been found by the missionaries in their tours through the country, giving good evidence of piety, who had never heard a living teacher, but had become acquainted with a Saviour by means of a tract.

In a letter dated Maulmein, July 28th, 1833, the devoted Judson writes:

"Dear Brother Allen,—I have received yours of June 15, 1833, and the valuable donation of tracts, almost all of which I have disposed of to excellent advantage. If you should please to remember us again, permit me to say that there is a great call for Pengilly, Wisdom's Voice and other Temperance tracts, the Letter on Female Dress and the Memoir of Mee Shway-ee.

I rejoice to hear of your increasing prosperity, but have only time to say so, and remain
Your affectionate brother,
A. JUDSON."

The attention of your Board has also been directed, in the providence of God, to France and Germany. In the latter country particularly, the demand for tracts is urgent; and the facilities for their circulation are multiplying. In April last, a Baptist Church of seven members was constituted at Hamburg, and Mr. Oncken was called to be their preacher.

ENCOURAGEMENT TO INCREASED EXERTION.

A powerful motive to persevere in the work which this Society has undertaken, is found in the evidence that God is blessing its publications in the conversion of sinners to himself. Several facts of this kind have been communicated to the Board during the past year, some of which they feel bound to record to the praise of Divine Grace.

In view of the great good which the Society has accomplished, with the manifold tokens of the divine blessing on its labors, surely there is no reason for discouragement, and no cause for retreating from the undertaking. When we call to mind that every year has witnessed multitudes converted to God through the instrumentality of tracts, who will not feel desirous to do more than he has yet done to aid the hallowed cause at home and abroad? Who will not wish to show his thankfulness to Heaven, and his sympathy and love towards all men, by far more numerous deeds of pious liberality and exertion?"

From the Christian Index

ORIGIN OF THE TRIENNIAL CONVENTION.

MERCER INSTITUTE, Ga. Jan. 20th, 1835.

Brother Mercer.—In the 3d No. of the 3d vol. of the Index, January the 20th, is seen a notice of the annual meeting of the Baptist Foreign Mission Society. This Society is the first that was formed in the United States after, and in consequence of the change of sentiments in the minds of brother and sister Judson, and in mine, concerning baptism, and it is the oldest Society in the United States of this character, except one—the Salem Bible translation and Foreign Mission Society; which was formed about the period of the sailing of the missionaries, Judson, Hall, Newell, Nott, and myself, for India, early in 1812. The general committee connected with the Charleston Association, S. C. existed much earlier, but did not assume its Foreign Missionary aspect till later.

It is gratifying to mark the steadfast and growing regard of this Society to the all important object which called it into being; and the deep interest it maintains in the public mind and the effective manifestation of that interest at its anniversaries. In connection with this Society, my exertions in this country were commenced on my return from India.

In the notice referred to in your 3d No. 3d vol. it is stated that "From this Society originated the Baptist Triennial Convention." It may not be amiss to bring to view some of the leading facts which go to develop the manner in which this was brought to pass.

When the Missionaries, just mentioned, were organized, and sent out for India, it was our expectation, as well as that of the Board that sent us out, that we should go to Burmah and labor there. Soon after reaching Calcutta, however, the representations that we received of the desperate condition of that country induced us to abandon the purpose of entering that large and very important field. About the same period, brother and sister Judson having become entirely satisfied that nothing but immersion is baptism, and that none but a believer in Christ is a proper subject of the ordinance, were by Elder Ward, one of the English Missionaries of the Serampore station, in the Baptist chapel in Calcutta, baptized. In the same place, and by the same administrator, six weeks afterwards, having become indubitably convinced of the truth of believer's baptism, it became my duty to be baptized. The mission was of course divided. Brother Judson with his wife, and myself, having become Baptists, constituted one branch—the rest, who remained as they were, the other.

Measures that were adopted by the East India Company's government made it necessary for us to retire to the Isle of France, which was more than a quarter part of the way back again towards the United States. Unassociated with the English Baptists—unacquainted with the Baptists in our own country—unable to calculate with any satisfactory degree of certainty what might be the effect of letters sent home; we were three solitary individuals disconnected from all the christian world; in a heathen land, with but scanty means of a very temporary subsistence; but we did not doubt but that the Lord would provide for us?

Having given up the purpose of going to Burmah, we concluded, after much prayer and deliberation, to direct our efforts to the object of evangelizing the Malay people, and commenced the study of their language. Meantime, most unexpected and providentially, opportunity occurred for my return. After long continued praying for the direction and guidance of our Heavenly Father, connected with the most serious consideration of the question, it was, finally, our united opinion, that it was expedient for me to revisit our native land; see the Baptists; give them information of the state of things pertaining to the

mission; and endeavor to bring them forward into the missionary ranks.

Just here let me state, that, soon after my parting with brother and sister Judson, they went from the Isle of France to Madras, intending to proceed from that place to Penary, or to some point, where they might labor for the salvation of the Malays, but an order was issued in a short time by the government to send them to England, for the purpose of getting them out of the country. Just at that crisis, a small vessel was about sailing from Madras to Rangoon in Burmah; and as the only alternative to escape being absolutely driven away from the field of their contemplated exertions, and of their hopes, they took passage, and were thus unexpectedly, and without having intended it, conveyed to a very important position in the Burman Empire. Finding it impossible to live there, they clung to the place, and their purpose was at once fixed, to begin on the very spot their great undertaking to give "the glorious gospel of the living God" to the eighteen millions of that dark Empire; and to the many millions of the contiguous regions?—Thus by a manifest special and very signal interposition of Divine Providence were they without themselves intending it, placed in that most important missionary field—and thus most providentially was the Burman mission commenced! And by many signal interpositions of the same Divine Providence has it been brought to its present condition of unusual prosperity, and of unparalleled promise! Glory be to God!

My return was by the way of South America; and I arrived at New York early in September, 1813. Information having previously arrived touching the change in our sentiments concerning baptism, three missionary societies, had, in consequence of it, been formed to aid the Foreign mission, in addition to the one already existing at Salem, Massachusetts, viz. the one at Boston, one at Providence, and one at New York.

After barely introducing myself to the brethren in New York, I hastened to Boston to see the brethren connected with the mission society there, the notice of whose late anniversary has prompted these statements and observations. A meeting was held, at which it was proposed, if I rightly recollect, by the late Elder Ensign Lincoln, that the Boston society should adopt such an organization as to allow other societies to appoint a certain portion of the Members of the Board of Managers. According to the best of my recollection, it was then suggested by me, that perhaps it would be better to waive the adoption of any such arrangement, till other societies still farther to the South should be formed; when, probably, some general, and possibly more satisfactory, combination might be produced.—To this it was agreed.

Being furnished with credentials and letters of introduction and of recommendation, I returned without delay to New York—additional letters were given me, and I proceeded immediately to Philadelphia to be present at the session of the Philadelphia Association, which was held that year in the city. Measures were adopted to accomplish the formation of a Mission Society there, on the same plan with the others. Letters and testimonials were furnished me here also in addition to those already in my possession, and I went on directly to the South, to attend the Charleston Association, which was held that season, at Society Hill, in South Carolina. Steps were taken to bring within the scope of the general Committee connected with that Association, the object of Foreign Missions. Here, too, additional papers were put into my hands to facilitate the design in which I was engaged; and I went on to the Savannah River Association, then considered as belonging to Georgia. It was agreed to form a Mission society of the same stamp with the others, the seat of which should be Savannah.

Although time had not allowed me to stay but a very little while in any place, yet such was the impulse given by the occasion and circumstances to the brethren generally in my route, that societies of the same character were formed in Baltimore, in Washington City, in Richmond, Va. and in North Carolina, shortly after my passing through those places.

Elder Wm. B. Johnson, now pastor of the church at Edgefield Court House, S. C. and President of the Baptist State Convention of South Carolina, was, at that time, pastor of the church in Savannah. After completing the range of travel and formation of mission societies here recited, I had conversation with brother Johnson on the subject of having a meeting of delegates from all the societies of this kind, for the purpose of forming some general combination or concert of action among them. He consented, that, in case it should be agreed to by the other's concerned, he would go personally as a delegate from the Savannah society as far as Philadelphia to attend such a meeting. Immediately, of course, I wrote to all the other societies, stating that fact, and urging the importance of the meeting in Philadelphia as proposed by brother Johnson.—This was agreed to by all the Societies of the character specified, which had then been formed, from Massachusetts to Georgia; the meeting was held accordingly in Philadelphia, in April 1814; and thus in the operations of the Divine Providence, was brought about the formation of the Triennial Convention of the Baptist Denomination in the United States for Foreign Missions, and other important objects relating to the Redeemer's Kingdom.

Most sincerely and respectfully yours,
LUTHER RICE.

A GHOST STORY.

The following article has been admitted solely for the sake of variety. We would just observe, that we have not the remotest idea that the extraordinary effects mentioned, are to be attributed to supernatural causes.

From the Westminster Review.

Mr. Wesley had scarcely got warm in his new house, when the ghost commenced its disturbances. The noise of this extraordinary visitor continued to annoy the family for some

time; but after the alarm had subsided, he contributed to the amusement of the younger branches of the household, and among them went by the familiar name of "Old Jeffrey." Among the members of the family and their friends, these noises, however, excited considerable speculation; and Mr. Wesley himself was moved to exorcise the spirit, and afterwards to detail the history of it. The circumstances as recorded in different letters and reports were published by Dr. Priestly, as the best authenticated ghost story within his knowledge. The form of Old Jeffrey's visitation was chiefly that of sound; he would knock solemnly against the walls, gobble like a turkey-cock up and down stairs, imitate the sound fearful to the ears of housekeepers, of a crash of glass, or of the emptying of a bag of money. He was pursued from room to room in vain; he was felt to push against the door, but was invisible except on two occasions, when Mrs. Wesley saw something run from under the bed like a tadger, and Robin, the man, saw something run from under the oven like a rabbit with "its little scut standing straight up." Mr. Wesley, at first, was not permitted to hear these extraordinary sounds; and as according to the superstitious, the man who is not aware of these visitations is threatened with death, the communication was not made to him until it was impossible to keep it secret. He treated Jeffrey in derision in the first instance, and threw out a very ungentle insinuation against his daughters, that Old Jeffrey was the work of their lovers. Jeffrey appears to have had pretty good information; from that night he plagued Mr. Wesley along with the rest of the family; and he who had laughed at the ghost grew both angry and frightened. He solemnly questioned it "if it were Sammy," meaning his eldest boy then at Westminster-school; and bid it, if it were, and could not speak, to knock again; but it did no more that night, which made us hope it was not against your death." (Mrs. Wesley's letter to her son Samuel, Appendix p. 253.) At another time, he went close to the place where the knocking was heard, in company with a neighboring clergyman, and said sternly, "thou deaf and dumb devil, why dost thou frighten these children, (it was in the nursery.) Come to me in my study, that am a man!" He was going to fire a pistol at it, but his brother clergyman prevented him. The ghost accepted his invitation and the next evening visited Mr. Wesley in his study, but nothing came of it.

Some of the circumstances are thus related by Mr. John Wesley, as taken from the mouths of his sisters.

"The next evening, (4th Dec. 1716) between five and six o'clock, my sister Molly, then about twenty years of age, sitting in the dining room reading, heard the door that leads into the hall open, and a person walking in, that seemed to have on a night gown, rustling and trailing along. It appeared to walk round her, and then to the door; but she could see nothing. So she arose, put her book under her arm and walked slowly away. After supper, she was sitting with my sister Sukey, (about a year older,) in one of the chambers, and telling her what had happened, she quite made light of it; saying, I wonder you are so easily frightened; I would fain see what could frighten me." Presently a knocking began under the table. She took the candle and looked, but could find nothing. The iron casement began to clatter, and the lid of a warming pan. Next the latch of the door began to move up and down without ceasing. She started up, leaped into the bed without undressing, pulled the bed-clothes over her head, and never ventured to look up till morning. A night or two after, my sister Hetty, a year younger than Molly, was waiting as usual, between nine and ten, to take away my father's candle, when she heard some one coming down the garret stairs, walking slowly. At every step, the house seemed to shake from top to bottom. Just then my father called. She went in, took his candle and got to bed as fast as possible. In the morning she told this to my eldest sister, who said, "you know I believe none of these things. Pray let me take away the candle to-night, and I will find out the trick." She accordingly took my sister Hetty's place; and had no sooner taken away the candle, than she heard a noise below. She hastened down stairs to the hall, where the noise was. But it was then in the kitchen. She ran into the kitchen, where it was drumming on the inside of the screen. When she went round, it was drumming on the outside. Then she heard a knocking at the back-kitchen door. She ran to it; unlocked it softly; and when the knocking was repeated, suddenly opened it; but nothing was to be seen. As soon as she had shut it the knocking began again. She opened it again, but could see nothing; when she went to shut the door, it was violently thrust against her; but she set her knee to the door, forced it to; and turned the key. Then the noise began again; but she let it go on, and went up to bed.

"The next morning my sister telling my mother what had happened, she said, 'If I hear any thing myself, I shall know how to judge.' Soon after, Emilia begged her mother to come into the nursery. She did, and heard in the corner of the room, as if it were the violent rocking of a cradle. She was convinced it was preternatural, and earnestly prayed it might not disturb her in her chamber at the hours of retirement; and it never did. She now thought it was proper to tell my father. He was extremely angry, and said 'Sukey, I am ashamed of you; these girls frighten one another; but you are a woman of sense, and should know better. Let me hear of it no more.' At six in the evening we had family prayers as usual.

"When my father began the prayer for the king, a knocking commenced all round the room, and a thundering one attended the Amen. The same was heard from this time every morning and evening, while the prayer for the king was repeated."—p. 285.

It must be remarked, that Old Jeffrey was always a staunch Jacobite; he would never permit Mr. Wesley to pray for the King or the Prince of Wales, without disturbing the house. This was a sore subject with Mr. Wesley, and he made a point of repeating the prayer. There is