

# THE BIBLICAL RECORDER.

"RIGHTEOUSNESS, TEMPERANCE, AND JUDGEMENT TO COME."

EDITED BY T. MEREDITH.

NEWBERN, N. C. WEDNESDAY, MARCH 25, 1835.

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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.

### TENNESSEE BAPTIST CONVENTION.

The first annual meeting of this body was held in Nashville, commencing Oct. 10th, 1834. The Introductory Discourse was delivered by Elder S. Love. Elder J. Whitsitt was chosen Moderator; brother Wm. L. Willeford, Recording Secretary; brother L. B. McCannico, Corresponding Secretary, and brother Geo. Goodwin, Treasurer. The following comprises the substance of the proceedings:

"The following resolutions, offered by brother N. G. Smith, were adopted. Resolved, That we appoint an executive committee, consisting of thirty members, ten in each grand division of the state, any five of whom shall constitute a quorum. And

Resolved further, That we hold two adjourned sessions of this convention in a year, one in the western district and the other in East Tennessee; at which we shall attend more particularly to the business in each division. All which shall be reported to the annual meeting of this body. Brethren Moor, Gayle and Love, nominate said committee.

Executive committee, C. H. Hotchkiss, John Hillsman, Wm. Morris, Doctor Fore, Elijah Rogers, George Snider, Eli Cleaveland, Thos. Hayle, Jeremiah Jarnagan, Thomas Mount, Wm. Martin, John McIntosh, J. H. Marshall, James Thomas, P. S. Gayle, Samuel Morton, C. H. Watson, Robert Turner, Canril Bethel, James Buckner, Samuel D. Whitsitt, Willis Caldwell, James Fields, Wm. Moor, Henry O. Smith, N. G. Smith, Wm. Dowd, James G. Hall, Jeremiah Burns, James C. Jones and Thomas Owen.

Brethren Gayle, Love and Dowd, are appointed agents for this convention, to serve four months each, at twenty dollars per month. Brethren Gayle, Marshall, Phillips and Howell, are appointed to the meeting of the American Home Mission Society, at Richmond, Virginia.

Ordered, That a copy of our proceedings be sent to the office of "The Cross and Baptist Journal," Cincinnati, for an insertion in that paper. And we add further, that the most of us have read that paper for some time, and are pleased with it. We think it a faithful recorder of facts, as regards the progress of the Baptists in the western states. The doctrine it inculcates is such as is preached by, and generally received among the Baptists. We have had the company and counsel of the editor through this meeting, and are pleased with him.

An adjourned meeting of the convention to be held at Sweetwater, Monroe county, on Friday preceding the first Lord's-day, in April, 1835. Elder Cannon deliver the introductory. Elder Wood his alternate.

The second adjourned meeting to be holden at Brownsville, on Friday preceding the fourth Lord's-day, in July, 1835. Elder Morrell deliver the introductory. Elder Burns his alternate.

The annual meeting to be holden in Nashville, on Friday preceding the second Lord's-day in October, 1835. Elder Joshua Lester is requested to deliver the introductory. Elder J. Wiseman his alternate.

Resolved, That the thanks of this meeting be tendered to the brethren and citizens of Nashville, for their hospitality and kind attention to the brethren and visitors to this meeting.

Adjourned by prayer by Elder Gayle. A table of 22 associations is given. In this table the number of four associations are taken from minutes of 1834, 10 from 1833, 6 from 1832, and two have no date. According to these data, the whole number of Baptists in the state is 25,030. We have no doubt, the real number at present is as high as 30,000. [Will friends furnish minutes for 1834, that we may make an accurate table in the Cross and Journal?]

According to the treasurer's report, the whole amount received by the convention, is \$418.00. Of this sum, \$347.62 were on hand at the close of the annual meeting.

The letter of Elder Whitsitt published in the Cross and Journal of Oct. 31st, is appended to the minutes as an address to the Baptists of Tennessee.

Subjoined are the report of the board of managers, the report on the state of the churches, and the constitution of the convention.

REPORT OF THE BOARD OF MANAGERS. In making out their first annual report, the board express their gratitude to a kind and indulgent Providence, in preserving their lives; and although their progress has not been extensive for the last year, yet it has been more than they anticipated, so that they have reason to thank "God and take courage." This report commences at the adjourned meeting, Spring Hill, Gibson county, August 4th, 1834.

Appointed brother J. Fields a member of the board, in place of brother Phillips, resigned. Paid brother Evans \$27.50 for past services, and requested him to occupy the same field until the annual meeting at Nashville. Requested brother Phillips to continue his services, and report to the annual meeting. Brother E. B. Haynes is requested to ride and preach in the counties of Jackson and Overton, and report to the annual meeting. Brethren Morrell, Gordon and Dodson are requested to ride and preach in the western dis-

trict and report to the annual meeting. Brother Burns was providentially hindered, and brother Dowd from sickness, so that neither of them accepted their appointments. Our brethren who ride are allowed \$20 per month. The prospect at Spring Hill was so good that the meeting was protracted; and first and last, about thirty were baptized, most of them persons of weight and influence.

Brother Obediah Dodson is allowed \$20 for services as a missionary, under the patronage of the convention.

Brother Bernard Phillips is allowed thirty dollars for services as a missionary, under the patronage of the convention.

The corresponding secretary was allowed thirty seven and a half cents for postage paid on account of the convention.

Brother James Evans is allowed twenty dollars for services as a missionary, under the patronage of the convention.

No doubt it will be cheering to the friends of Zion, to hear that our brethren in the old states have and are coming to their feet. We here give a condensed view of their conventional proceedings from Allen's Baptist Register, dated 1833. [We omit this part of the report, designing soon to present substantially the same in another form.]

South Carolina and Georgia have been abundant in labors, and have reaped largely of the fruits. North Carolina too is rising up. The Baptist churches in the Atlantic states are not only sustaining missionaries in many parts of North America, but throughout the earth where they can have access, as far as their means extends. Their missionaries have been instrumental in planting several churches in the empire of Burma; and one of them (brother Judson) has translated the Old and New Testaments into the language of that country, and they are now raising funds to defray the expense of printing them. The churches in the old States believe that the Baptist cause is the cause of God, and they are determined to support it.

Many of our brethren, too, in this western valley, are getting up. A great revolution in men's thinking is in progress. It will come to pass that "the laborer will be thought worthy of his reward," and the Lord's burden will be so proportioned among his friends, that it will be light.

As the cause in which they have embarked is the cause of God, the board place their humble trust in him, that he will turn the hearts of all his people to them, so far at least as to believe that their aim is the glory of God, in the conversion of sinners and the enlargement and prosperity of our churches, and that all the friends of the convention will associate their gifts and forward them on.

Respectfully submitted, J. H. MARSHALL, Chairman.

REPORT ON THE STATE OF THE CHURCHES. Many sections in the east end of the state are destitute of Baptist preaching. The county of Campbell has five churches, and not a Baptist preacher living in it. The counties of Roane, Morgan, Anderson, Green, Hawkins, Washington, Claiborne, Sullivan and Carter are somewhat destitute. Many precious revivals have been enjoyed by the Baptists, in the east end of the state, where they have had preachers. During the last three years they have doubled their number in some of the associations. The object of the convention is but little known there, but where it is known, it is favorably received. In the bounds of Mud Creek Association, we learn there is great destitution. Marion county, which is understood to be in that section, contains some Baptists, and perhaps churches, but no preachers of that order. Throughout the Sequachee Valley, there lived but one Baptist preacher last year. The churches skirting the mountains on the west, are many of them very destitute, which accounts for their decrease.

In Middle Tennessee, there are many destitute places, but few of the county towns are supplied with Baptist preaching. West of Gallatin for the space of forty miles, there lives but one Baptist preacher, and he an infirm old man. Crossing the Cumberland to the south, commencing at Nashville, running west, the same state of things exists over a large section of country. By referring to the table, it will be seen, that some of the associations have been highly favored of the Lord, during the associational year; and that in those sections of Middle Tennessee, there are to be found the greatest number of friends to the "Tennessee Baptist Convention."

In the western district there are six associations, and another anticipated. There is also a number of Baptists in the district, who are not attached to any church there, owing to the divisions existing in that country.

Divers sorts of leaven have existed there, namely, Parkerism, Antinomianism, Arminianism and Freemasonism. But with all these isms hanging over them, there is a large number of worthy brethren and sisters in that country, who keep rank, and they know what Israel ought to do. Some keep their letters because they are too remote from the nearest church. In the county of Obion there is no Baptist preacher. In Weakly, perhaps three, in Tipton two, in Shelby one; and in short, many parts of the western district are very destitute.

Having drawn up this report from the information on hand, your committee beg leave to submit a remark or two. To restore good feelings to the conflicting parties, much prayer and humiliation are necessary. A concert of action by the churches and convention will not only tend to this much desired end, but will also make the solitary places glad. We therefore recommend a long pull, a strong pull, and a pull altogether.

Respectfully submitted, S. LOVE, Chairman.

Cross & Journal.

From the Christian Mirror. SCOLDING. "Now don't scold at me," said a little boy to his mother; "I had as lief be whipt as scolded at." And so say I. Don't scold at your children, Christian parents; or if you are not Christians, don't scold; for all scolding is breath wasted. It may benefit a child to reason patiently with him and very likely it will; but all scolding only serves to make him worse and worse.

"Of this I am more and more convinced the longer I live. When I see a parent trying to govern his family by scolding, I think that he has begun wrong, and has never yet learned to govern himself. To subdue, and govern our passions is the very first step in family government. Be as firm as the hills, and as immovable as the mountains, in your commands and requirements of your children; but never lose your patience and fly in a passion, and form a wretched and sinful habit of scolding at them. Here the parent is lost in the tyrant. You never will, you never can benefit your child, unless he is first made sensible of his fault. And scold as long as you will, and he is only irritated, but not convinced. But reason coolly, and affectionately, and he is subdued. But above all, let him know that your commands are founded on the commands of God. Parents should use the means God has put into their hands more, and their own wisdom less, if they would have his blessings: But if this is too great a tax upon our patience, scolding will be no less. But if you wish to lose the affections of your children, then scold at them, and they will soon learn to despise you. If you wish them to view you as a tyrant who has no affection for them, and delights only to make them unhappy, then be continually storming at them and you will succeed to a miracle. If you could wish them to hide their faults, and try to deceive you in that respect; and effectually destroy every principle that could lead them in any case to an honest confession, scold at them and the point is soon gained. In short, if you would destroy in their minds every inducement to doing well, and take away every encouragement to obedience, and every virtuous principle; if you would have them fretful, peevish and quarrelsome; form a habit of scolding, and you will set them an example; and they will soon fare about as well, be their conduct what it may; for they will in all probability be scolded at do what they will. I say, you will succeed to admiration.

But to be serious, scolding only excites anger in a child, and parents are commanded not to provoke them to wrath. And it is believed that in many cases, a fretful disposition is formed and cherished in children, by beholding an example of it in their parents. And if the sins of such parents are visited upon their children; or if they are made to suffer in their old age, for their neglect of duty to their children, they must not think it strange. O ye Christian parents, and guardians, is it becoming your profession thus to conduct towards the souls committed to your care? Can you expect that they can profit by your instructions, if their hearts are steeled by your treatment of them against all you can say? Must they form their estimate of religion by what they behold in your conduct? We must reform, and forever quit this shameful, sinful practice and use milder measures for their good, or we shall never succeed. We must have their affections, or we can never do their souls good. Let us first learn to govern ourselves, and then with our hearts raised to God, consider seriously and prayerfully, what ought to be done, and pursue such measures with patience and perseverance. Let us treat them as rational creatures, and tell them again and again what God requires of them; and not be discouraged. What better method can we take? I do not say, lay the rod aside entirely, as some say; but let it be accompanied with affectionate reproof, and not with scolding. Scolding is always an indication of impatience and anger, but reproof, is perfectly consistent with affection and patience. Let us look back to the days of youth, and remember what our feelings then were; and let us make the experiment upon our children, and see if it is not wise, and judicious. Let us suppose that Christian reproof was given in an angry scolding manner; (and I feel it sometimes partakes too largely of such a spirit) and might it not as well be entirely left alone? Christian parents, be patient. Be persevering, be not discouraged. Do not counteract by your conduct, all you can say to your children; and thus put it out of your power ever to benefit them in the things which belong to their everlasting peace. Remember too that you are accountable to God for the feeling of heart with which you correct them.

A PARENT. From the Christian Mirror. INDIFFERENCE. The following remarks of a superintendent of a Sunday school upon the indifference of parents, teachers and christians generally, are very just and seasonable. The limits of our report would not allow us to publish the extract as we had intended.

"The wheels of the Sabbath school roll heavily with us, only because teachers are too dull and drowsy; and parents are asleep. They will not wake up and give that attention to the subject which its importance demands. One cause of this, is the state of piety is lamentably low; it has lost its deep tone in the church, and but few fervent prayers, it is to be feared, are offered for the prosperity of the school. Professors of religion appear to feel themselves under little or no obligation to attend the Sabbath school concert. The most we can collect on such occasions is, perhaps, 25 scholars and a few teachers; when 100 should be collected. I will not wonder that Sabbath schools do not prosper more till I see a deeper interest manifested in this delightful concert for prayer. When there is a suitable interest manifested in this meeting, I am persuaded that I shall have no occasion for such wonder.

Where parents do not manifest an interest in this institution, either by their presence or in some other way, it will be difficult in most cases to make their children think it an institution of much importance.

Said a parishoner to his minister,—"What is the reason my children are so reluctant to attend the Sabbath school? I have tried in vain to persuade them to attend." The minister replied,

"I'll tell you the reason. You do not attend yourself. Now suppose you should try to persuade your children to attend public worship on the Sabbath, while you neglect to attend yourself. Do you think they would yield to your persuasions?"

"No," was the reply. The secret was thus brought to light. The parishoner resolved to join the school himself, and was so happy as to see his children soon following his example. Let parents only go forward and set a worthy example, and there would be no want of interest in the Sabbath school on the part of the children.

Perhaps some may say they have no children to attend. No matter for that. Every professor of religion is most solemnly bound, whether he has children or not, to enter heartily into this cause. If it is not his duty, then many of the most enlightened and flourishing churches in our land are much mistaken, both in theory and in practice. Then all those churches are wrong, which have resolved themselves, as a body, into a Sabbath school, on the plan of mutual instruction. Then Sabbath school agents and all those publications, which press this as a duty, upon all parents and professors of religion are wrong.—And what parent or what christian, will venture to say that these are all wrong, and that he is right, while he excuses himself from the exercises of the Sabbath school.

It is not enough to say to those who are engaged in this institution, "Go on and prosper—the Sabbath school is a good cause—I wish it well," and all that. The influence of parents and christians will be pernicious indeed, till they say come on, instead of go—till they lead the way—till they say, "We'll join the Sabbath school—we'll be scholars on any plan by which we gain instruction." Parents need as much to make improvement as their children. And they may make that improvement, which will greatly increase their happiness. The truths of God's word are the food of every pious mind; and, if christians would grow in grace, and eventually arrive at the stature of perfect men in Christ Jesus, they must feed upon these truths—as upon their daily bread.

### A REMARKABLE INCIDENT.

From Zerah Colburn's Memoirs.

In the beginning of 1815, a circumstance took place that excited much interest in Paris. A surgeon in the army, named Dauton, was arrested at a gambling house, in the Palais Royal, on the testimony of a sear on his wrist. Some time previous, the officers of the night had found while passing round, in the different parts of the city, four parcels tied up. One contained the head, another the trunk, a third the thighs, and a fourth the legs and arms of a man. In the teeth, tightly compressed, was a piece of human flesh, apparently torn out in the dying struggle. The parts were collected, and put together in their regular order, and exhibited for a number of days at the Morgue. The mystery which involved this dark transaction excited quite an interest, and numbers went to behold the corpse. The general and only conviction was, that he must have been murdered; but for a number of weeks no clue was obtained to elicit information on the subject. When it became improper to keep the body longer above ground, a cast in plaster was taken, fully representing the murdered victim, and this remained a much longer time for the public to see. At length Dauton happened to be engaged in gambling at the Palais Royal; he played high and lost; calling for liquor to drink, and angry because the waiter was somewhat tardy, when he came with it, Dauton emptied the glass and threw it at the waiter. It was shivered into a thousand pieces, and a fragment was carried into Dauton's wrist under the cuff of his coat. The spectators gathered around, and learning the accident, wished to see the gash; he drew down his sleeve, and firmly pressed it round his wrist: they insisted on seeing it, he obstinately refused. By this course, the by-standers were at length led to suppose that something mysterious was involved in this conduct, and they determined at all events to see his wrist. By force they pushed up his sleeve and beheld a scar, recently healed, as if made by tearing out of flesh, appeared. The landlord had been at the Morgue, had seen the murdered man with the flesh between the teeth, and it struck him in a moment that the flesh was torn from this man's wrist. Charging them to keep him safe, he hastened to call in the legal authorities, and arrested him.

In the event, Dauton confessed that being quartered at Sedan, and out of money, he came to Paris to try some adventure. Knowing that his brother had a large sum by him, directly on his arrival, he went to his lodgings in a retired part of the city, about eight in the evening. He entered the house, unnoticed by the porter, and passing to his apartment, found his brother asleep. He immediately commenced his work of death; his brother waking up defended himself; but in addition to the surprise and horror of the moment, being in a feeble state of health, all the desperation of his struggle was overpowered. In the scuffle he tore out the flesh. Being killed, the surgeon cut up the body, tied it up in four parcels as before mentioned, secured the money and retired.

He also confessed that eleven months previous he had murdered an aunt, who was living with a second husband, to obtain money. Her husband was arrested and imprisoned for a number of months, but as nothing appeared to criminate him, he had been discharged. The writer saw the unhappy fratricide on his way from prison to the place of execution.

### FROM THE WATCHMAN.

#### HOW SHALL THE DESTITUTE BE SUPPLIED?

You are doubtless aware, Mr. Editor, of the great need of faithful and efficient ministers of the Gospel, to feed the flock of God, to point dying sinners to the Cross of Christ as the only refuge and rock of safety; and to carry to far distant lands, the glad news of salvation. The Macedonian cry comes to us, with importunity, on almost every breeze. Many churches in our happy land are destitute of the stated means of grace. Having no under Shepherd; no one to lead them into the green pastures of God's word, they grope their way in spiritual gloom and darkness; wander far away from God, into by and forbidden paths, till at length they become as scattered as almost or quite to lose their visibility as a Church, thus injuring their own souls and dishonoring God. Unregenerate men, too, are among us, living without hope and without God in the World. Living and dying unrepented to God, they sink down in everlasting despair; being cast into outer darkness, where are weeping and wailing and gnashing of teeth. There are millions of heathen who never even heard of the gospel of the blessed Jesus.—They too are bound with us, to the judgment of the great day. In short, look where you will, you may see a field for ministerial labor. Pastors are wanted in the Churches; Missionaries are wanted at home and abroad, to instruct in the things which pertain to the kingdom of God; to point peishing sinners to the Lamb of God who taketh away the sin of the world. "The fields are white, already for the harvest." "The harvest truly is plentiful, but the laborers are few." An host of young men are to go forth and labor in the vineyard of the Lord. But where are they? Surely, there are young men in the churches; young men, too, of ardent piety; whose hearts burn with love to the Saviour; young men possessing gifts and talents, which, if cultivated, would render them efficient ministers and teachers; who, for want of a little encouragement and assistance, are left to hide their talents in the earth.

Now what is to be done? Is there not a want of ministerial labor? Is it not a fact that the time to labor has come? That the fields are white for the harvest? Is it not true now, "that the harvest is great but the laborers are few?" And are we not called upon now, to "pray the Lord of the harvest that he will send forth laborers into his harvest?" And while we pray, have we not something more to do? We are taught to pray, "give us day by day our daily bread;" but who, after he thus prays, does not use his own exertions to provide a supply of the necessities of life. Our prayers should always be accompanied with corresponding exertions, on this subject, as so much neglected. How few, comparatively, feel to mournover the desolations of Zion!

Yes, Christian friends, an effort is required on your part, to call forth and assist young men in preparing for the work of the ministry or for teaching; (for primary and Sabbath school teachers are greatly needed;) I have already stated, that young men are in the Churches, whose energies might easily be called forth in the service of Christ and his church; which now lie dormant. Oh! there is guilt, awful guilt somewhere! It is not my object to point out, on whom it rests; but let every one inquire for himself, individually, what he or she has to do in the case, and knowing duty go forward in its faithful discharge. All cannot become missionaries, ministers, or teachers; but I apprehend that all have a duty to perform on this subject; if nothing more, pray.—As stated above, young men must be encouraged and assisted. They must be sought out, and helped forward in the work. It is believed to be a fact, that many modest and diffident young men in the churches might be brought forward, encouraged and assisted, who would become respectable, and efficient ministers of the everlasting gospel; who, if not encouraged, would think themselves incapable of doing much, if anything, for the advancement of the Redeemer's kingdom. Others need pecuniary aid, and for want of it, are obliged withal to abandon the thought of preparing for future usefulness in the ministry or struggle with obstacles most insurmountable. J. A.

### DRINKERS OF ARDENT SPIRIT, LOOK AT THIS!

In one of the northern towns in the State of New York, considerable excitement has been occasioned by a recent development on the part of a spirit merchant, which has given the cause of temperance a new impulse, and shewn to moderate drinkers and to drunkards, "That there may be in the cup a spider steeped;" and if the abhorred ingredient be not presented to the eye, a man may drink and drink again, and go from year to year with the poison rankling in his veins, unconscious of the cause which unmerces his limbs, and pollutes all his springs of happiness. The merchant alluded to, observed that after selling out a cask of spirit, there remained several gallons of foul, unsightly sediment, which on examination was found to consist of various drugs, some that could be distinguished and some that could not, but all judged unfit for human beings. These vile compounds had been infused in the liquor to give to a spurious article the appearance of genuineness. Such are the effects of a traffic founded in a dishonest and ungenerous disregard to the welfare and happiness of others; a traffic whose object, end and aim are the aggrandizement of self, at whatever cost to the welfare of others! Did moderate drinkers and drunkards know that in nine cases out of ten what they drink is not what it is called, but a horrible mixture of noxious ingredients, would they swallow these medicated draughts with the same reckless indifference that they now do? Investigations are going forward which it is hoped will expose the system of frauds and adulterations, bring to light the recipes for the fabrication of high priced liquors, and the numberless abuses inseparable from a traffic in its nature immoral. When this development shall take place, the moderate drinker, the drunkard, and the community at large, will have a better opportunity to judge of the nature of the traffic against which we feel it our duty to lift up a warning voice. Against a traffic so destructive of life, so fatal to happiness, so blighting in its influence on national and individual prosperity, our duty to our Maker, to outraged humanity, and to the cause we advocate, compels us to array ourselves, and to pledge our lives to an opposition which shall be unending while the evil exists in our land.

The columns of the Intelligencer will afford space for the free discussion of this and all other abuses connected with intemperance; and we call upon the friends of the cause in every part of the Union, for facts connected with this particular feature of the spirit trade. We ask but for full and explicit information, that all concerned may know the motives and understand the principles and the practical results of a trade which has yet its millions of advocates and supporters in our favored land.

Formerly about twelve quarts of proof spirit were procured by distillation from a bushel of grain; by what change in the process are sixteen quarts now afforded? Has a method been discovered of separating what is called "corn oil" from distilled liquor, and what is the effect of this upon the quality?—Tem. Rec.