

THE BIBLICAL RECORDER.

"RIGHTEOUSNESS, TEMPERANCE, AND JUDGEMENT TO COME."

EDITED BY T. MEREDITH,

NEWBERN, N. C. WEDNESDAY, APRIL 1, 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.

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WESTERN BAPTIST EDUCATION SOCIETY.

We stated, in our notice of the proceedings of the Convention of Western Baptists, held in Cincinnati in November last, that during the session of that body, an Education Society was formed for the Western States. The following comprises the Preamble, the Constitution, and the list of officers.

PREAMBLE.

The character and prosperity of a religious community depend greatly on the qualifications and faithfulness of its ministry: and while deep and ardent piety, inducing self-consecration to God and the good of souls, lies at the foundation of ministerial qualification and usefulness, the condition of the Baptist churches in the Western Valley urgently demands an improvement in quality, as well as an increase in the number of its ministry. It is matter of devout gratitude to God, that several institutions have recently been founded, and others are contemplated, in the western states, for the purpose of general education, but with more or less reference to ministerial education, and which are attended with various but promising degrees of success. It is, however, by the subscribers deemed highly important that a foundation should thus early be laid for a theological institution of high character, adapted to the wants of the denomination, and, in its provisions, fitted to keep pace with its progress.

In addition, however, to all these institutions, and in order to their prosperity, so far as the improvement of the ministry is concerned, an association for the promotion of ministerial education is deemed highly important, which shall be distinct and separate from them all in its action; and the subscribers, who propose to organize such an association, consider it proper, in order to prevent misconception of their views and intentions, to state, that they acknowledge it the prerogative of the great Head of the church to call men into the sacred office of the ministry, while it is the duty of the churches to receive them as the gifts of God, to take measures for the development and due cultivation of their talents, in order to their increased usefulness, by affording them such kind and measure of knowledge, and especially the knowledge of the Bible and best means of explaining its doctrines and enforcing its duties, as shall enable them to exert a salutary influence in their profession among a community rapidly improving in general intelligence. The subscribers are aware that many of the sons of Zion, whose hearts burn with love to Christ and the souls of men, feel the need of education, but they are destitute of the pecuniary means necessary to its attainment; and they believe that aid under these circumstances, judiciously bestowed, will efficiently promote the cause of Christ.

Impressed with the foregoing sentiments, the undersigned agree to form themselves into a society for the promotion of ministerial education, and to be governed by the following

CONSTITUTION.

ART. 1. This Society shall be called the "Western Baptist Education Society."

ART. 2. The object of this Society shall be the education of those who give evidence to the churches of which they are members, that God designs them for the ministry.

ART. 3. The Society shall consist of those persons who contribute annually to its funds, and of delegates from education societies auxiliary to this Society, and from associations and churches who shall make annual collections for its object.

ART. 4. The officers of this Society shall be a President, Vice Presidents, Secretary, and Treasurer; who shall all perform the duties usually pertaining to those offices in similar societies;—a Board of Directors, consisting of at least two members from each western state, and one member from each state, a part of which lies west of the Alleghanies, and from each organized territory.

The Board of Directors, seven of whom shall be a quorum, shall, soon after their election, choose an Executive Committee, consisting of twelve members, five of whom shall be a quorum.

The Executive Committee shall choose a Chairman and Secretary, fill vacancies in its own body, make its own by-laws, and meet on its own adjournments, or at the call of the Chairman.—This Committee shall have the entire management of the pecuniary concerns of the Society, both in the collection and disbursement of funds; and no money shall be paid out of the treasury, but by a vote of the Executive Committee and on an order drawn by its Chairman, countersigned by its Secretary. It shall judge of the qualifications of applicants for patronage, and determine the place, time and manner of the studies of beneficiaries, and shall make a report of their doings at the annual meeting of the Society.—It shall have power also to take measures for establishing the Theological Institution contemplated by a resolution of the Convention of Western Baptists in Cincinnati, Nov. 10th, 1834; and in case of the success of such measures, it shall have power to determine the location, character and general principles of the institution, and also appoint its first Trustees, and Instructor or In-

structors, and fix the tenure of their offices: Provided, that each of the officers of the Society, including Directors and Executive Committee and each Trustee and Instructor of the Institution, shall be a member of some Baptist church.

ART. 5. There shall be an annual meeting held at Cincinnati, or in whatever place the Convention of Western Baptists shall hold its anniversary, on the Thursday following the commencement of said anniversary; at which time officers shall be chosen. Special meetings may be called at the discretion of the Executive Committee.

ART. 6. Any alteration may be made in this Constitution, by a vote of two-thirds of the members present at any annual meeting; except that the second article, and the provision appended to the fourth article fixing the qualifications of officers, shall be held forever inviolable.

LIST OF OFFICERS.

S. W. LYND, President;
G. C. SEDWICK, Ohio, Vice President;
S. M. NOEL, Ky.,
S. HARDING, Ia.,
H. LOOMIS, Ill.,
J. VARDEMAN, Mo.,
W. L. WILLEFORD, Tenn.,
N. S. JOHNSON, Treasurer,
J. STEVENS, Secretary.

DIRECTORS.

J. S. Willson, Ky. J. L. Holman, Ia.
U. B. Chambers, do. E. Fisher, do.
J. Bailey, O. J. M. Peck, Ill.
J. L. Moore, do. B. F. Edwards, do.
P. S. Gayle, Tenn. T. P. Green, Mo.
R. B. C. Howell, do. R. S. Thomas, do.
A. S. Bailey, Mi. J. Wright, Ala.
W. Harmer, do. D. Orr, Ark. T.
Deac. Harwood, Va. J. Eldred, M. T.
S. Williams, Pa.

EXECUTIVE COMMITTEE.

S. W. Lynd, N. S. Johnson,
J. Stevens, J. L. Holman,
J. B. Cook, E. Robins,
I. Coldy, J. S. Willson,
James Lyon, R. T. Dillard,
P. S. Galye, T. P. Green.

PROVIDENCE.

The following facts are extracted from the March number of the American Baptist Magazine. They were introduced by a venerable father, in a private conversation, to illustrate the doctrine of a special Providence. They will be found interesting in a historical as well as a theological point of view.

"The Baptist denomination in Connecticut, until the revision of the State Constitution, in the year 1818, (I think), was exposed not only to the severity of unjust and unequal laws, but also, (thanks to the influence of these laws on public conduct and opinion) to individual insult and popular persecution. I do not love to look back upon those days of illiberality and gross injustice, for it is apt to kindle the spirit of anger and unkindness.

"Under the operation of these causes, our bolder spirits were rendered yet more daring; but the majority of the fearful were made still more fearful and cautious. Both private and public worship were not unfrequently molested and disturbed, by the persecuting irreligious.

"On one occasion, a congregation of Baptists had gathered together in their usual place of assembly, on the Lord's day, and, after having united in praise and prayer, were listening to the preaching of the Gospel, from the lips of a very aged and venerable man of God, Elder _____ (I omit names.) "While the silver-haired minister was proclaiming the glad tidings from the pulpit, an insolent and profane fellow entered the house, walked boldly up the aisle, ascended and entered the pulpit, seized the clergyman by the collar of his coat, struck him so violently with his clenched fist upon the forehead, as to partially detach a large portion of skin, which fell down over one eye like a bloody curtain, while the blood streamed down his face; and then, before the audience were roused from their astonishment, dragged him over the pulpit stairs, and down the aisle, to the door of the church! Here, the pastor, who had thus far passively submitted to the wrong, planted himself for a moment on the threshold, and, lifting his hands and eyes slowly to heaven, exclaimed in mild but thrilling tones—'If thou diest a natural death, the Lord hath not spoken by me!'

"The sound of that loved voice restored the people to their senses; and, with one accord they ran to the rescue of their pastor. The ruffian made his escape; the minister, after having replaced the wounded part of his scalp, and bound up his head, returned to the pulpit, and completed his discourse, and then the people separated.

"Ere the sun had rose on the succeeding Sabbath, death had overtaken him who thus violated the sanctuary of God. He fell from a fishing boat into the river T—, and was drowned. The solemn exclamation of the clergyman was then and long after remembered as prophetic, and the occurrence which soon followed it, like the death of Ananias and Sapphira, brought great fear upon all who heard it, so that the persecuted church was not again, for a long time, molested."

"The second anecdote which I shall relate, touches, also, upon the troubles endured, in former years, by the Baptists of Connecticut, in consequence of that invidious and unjust preference given by the laws to the Presbyterians.

"A baptism was about to take place in the little town of A—, and much excitement was created by the expectation of an event which was then of such rare occurrence, that few individuals in that village had ever witnessed it. Now, thank God, the baptismal scene is less seldom beheld.

"The place fixed on for administering the ordinance was in the open air, and unobstructed eye of heaven—in a beautiful meadow, near the meeting house, through whose verdant midst ran, winding about like a serpent, a small crystal rivulet, the width of which, in no spot, exceeded

fifteen feet. In a deep pool, scooped out of the white sand in one of the curvatures of the brook, was 'the baptistry,' wherein the candidates were to be buried into the similitude of death.

"The time arrived,—a bright afternoon in June. The heavens seemed to smile, and the earth smiled, and all natural things looked fair and pleasant. Hundreds of people had collected upon the banks of the stream, and on the highest spots in the neighborhood, and were anxiously waiting for the arrival of the pastor and his flock. At last they appeared, slowly advancing across the meadow, to the baptismal font, the candidates robed in those long, dark dresses, loaded with leaden weights, which are now in use on such occasions. The man of God, with head uncovered, standing on the verge of the brook, with uplifted arms, invoked the presence and favor of Jehovah. The prayer was finished; and, taking one of the candidates by the hand, he was just stepping down into the water, when three dashing young fellows, on horse back, cantered into the meadow, on the opposite side, and never drew rein, till their horses' heads reached over the very stream, and almost came in contact with the minister. All present were shocked by their indecent audacity. The Rev. Mr. _____ paused in his descent, and regarding them with a steady eye, addressed them: 'Young men,' said he, 'we had a right to expect that, in this free and Christian land, and on the day of the Lord, we should be permitted, undisturbed, to perform our religious worship. Why come ye here in this unbecoming and profane manner, violating the holy Sabbath, insulting the people of God, disturbing his worship, outraging our rights, and breaking through the bonds of both religion and decency? For shame, young men! Rein back your horses, and let this sacred ordinance proceed uninterrupted. Remember that there is a God in heaven, who beholds you and us,—who hates and punishes sin, and to whom you, *homo soon, I know not, may, and must be called upon to give an account for all the deeds done in the body!*'

"They drew back, abashed and covered with confusion; for not an eye near them beamed kindly on them, and they felt that 'the all-seeing eye' was looking down severely from heaven.

"The ordinance was performed, and the candidates became the professed children of God, and the multitude slowly retired to their homes.

"On the following Sabbath, the father of one of these three young men sent his son to the field for his horse. He was a physician, and must visit his patients before the hour of public worship. The youth went out; but, in a short time returned, without the horse, but like the Shunamite's son, exclaiming in dreadful agony, 'My head! my head!' He was attacked with a fever in the brain, and the doctor's first prescription that day was for his own child. In a short time, a messenger came in haste to him from the parents of another of those three young men, who had been attacked in a similar manner, and at nearly the same hour; and, before the morning was over, strange as it may seem, and strange it was, to an awful degree, the third of those offending youths was stretched upon his bed with brain fever. They all died that same week; and, in their sickness and death, was seen the overruling providence of God, by every man, woman, and child, in the town of A—.

My father related several other similar facts, but they did not make so strong an impression on my memory.

The remarks made on the subject of Providence, and providential agency, brought to my recollection a sermon preached by Dr. Chalmers, while the cholera was prevalent in Scotland, and upon a day of fasting and prayer, set apart in reference to that deadly plague. The grand doctrine of which sermon was this,—that the course of human events is dependent upon a great chain of causes, the one end of which is here in our midst—the other in the hands of God, the mover and Governor; and that, altho' any particular event might easily be referred, as an effect, to some apparent natural cause; yet the cause itself, traced back as far as human knowledge extends, must be referred, at last, to the providential agency of Deity.

The study of the book of Providence ought to make us wise unto salvation.

THEOLOGICAL EDUCATION IN THE SOUTHERN STATES.

Mr. Editor,

A subject so important as that above mentioned, must needs be welcome at all times to your pages, and at the present juncture it is deemed not unsuitable. You are aware that by various bodies in this State, and the adjoining States of North-Carolina and Georgia, some experiments have been made in the great enterprise of training the minds of our young Ministers to the capacity of more elevated and extended usefulness. The result has been to increase our sense of its importance; but it is questionable whether the principles on which it should be conducted, are yet settled or understood. It is perhaps incident to every great undertaking, that its commencement should exhibit the mistakes of inexperience, and the consequent waste of time and strength—and indeed, it seems to be a part of the plan of Divine Providence, that every good institution should grow up amid solicitudes and disappointments, and attain its usefulness by the nurture of prayers and tears and anxious labors. 'Folly is bound up in the heart of God's children, and painful experience must bring it out, to make room for wisdom:—happy will it be, in the present instance, if wisdom does not come too late.

With relation to the present subject, the great question to be first disposed of, is, How shall the means of suitable instruction be provided? A Theological School, in respect of its funds, does not stand on the footing of common schools. In them, those who receive the instruction pay the price, and thus they are sustained. But it pleases God to order, that the great mass of those who are entering the Ministry, should be unable to do this; or if they were universally able even to pay ordinary tuition rates, the number is too small, or too fluctuating, and the kind of instruc-

tion too varied and extensive to allow such a provision to be adequate.

To meet the demands of the case, [therefore, different expedients have been resorted to. In one case, it has been attempted to raise a sufficient sum by annual subscriptions to supply the place of tuition money. The inequality of collections, and the difficulty, uncertainty, and expense of making them is an insuperable objection to this method. It would be unjust to competent instructors to invite them to rely on so precarious a support, after the experience already had.

In other cases, Theological Schools have attempted to avail themselves of the general love of learning, to draw together a number of youth preparing for the ordinary vocations of life, who, paying the price of their instruction, would support teachers capable of superintending theological students with a portion of their time. This has been attempted in each of the States mentioned. In this State, it was found inexpedient, and abandoned some years ago. As to the issue of the experiments now under progress in our sister States, perhaps it would be assuming in any but one of themselves, to pronounce a decided opinion. Relative to the general plan, however, we may be permitted to make our observations freely. It is subject to the inconvenience of associating ill-instructed young men with well-taught boys in the same institution and pursuits, and exposing the former to the mortification and injury of degrading comparisons. But what is worse, it leaves to those, who ought to be chiefly regarded, but a fragment of the time and attention of their instructors. It is right that they who pay the price should receive an equivalent benefit. The ordinary students cannot be neglected or postponed; else, either injustice is done to them, or their patronage, which supports the school, is withdrawn. The Theological students, therefore, can receive only that measure of attention which may be entirely consistent with the ordinary operations and success of the classical department. The obvious and inevitable effect is to make that department *superior*, the other *subordinate*: and in proportion to the success and reputation of the school in general, will be the depression of the interests of the Theological department. The tendency will constantly be toward the absorption of the one by the other;—and it cannot be reciprocal, for if the Theological department encroach on the other, it swallows up itself, and both will fail together.

If it be answered that a great part of the instruction needed by candidates for the ministry among us, is of such a kind as falls in with the usual exercises of a common school, and may be given to them as well as to others in the same classes: I would reply, that it was never the distinctive design of Theological schools to give such instruction. If so, there would be no reason for their establishment; we might well leave the whole matter to be provided for by the ordinary facilities of education in the country. But the very fact that they do need such instruction, most effectually demonstrates the inexpediency of merging them in a mixed institution.

It is not intended as a reproach to our young brethren, to say that many of them, when they first come to study, are not able to spell half the words they are required to use; some of them cannot legibly write their names; while others have had a collegiate education, and need to be inducted into all the depths and intricacies of sacred learning. Let us suppose thirty young men placed together, under all the varieties of attainment indicated by these extremes. Is it too much to demand that the whole time of instructors be given to them? They have no time to spend in waiting for instruction at the occasional and ill-adapted lessons of ordinary schools. They are wanted in their Master's service with the least possible delay of preparation. Each individual of them [must, in some respects, constitute a separate class; must have his education conducted in reference to his own age, capacity, state of advancement or deficiency, and other circumstances peculiar to himself; and all made to bear directly on the sacred work for which he is destined. How is it possible that this can be done in an institution, where this class of students is necessarily subordinate, and reduced by uncontrollable circumstances to a fragment of their teachers time? And I would enquire, with all deference and kindness, of our brethren who know the state of things in the Wake Forest and Mercer Institutes, whether they do not find, in spite of themselves, that the Theological is merged in the classical department. Is it not true to a great extent, that the money given by Baptists and their friends to provide liberal facilities for the benefit of young ministers, must needs be diverted in the mixed institution, from its principal design, and employed rather for the benefit of the sons of gentlemen, who are much better able to form schools for themselves, than the Baptists are for them? This circumstance is not to be imputed to individuals as blameworthy. It results, not from wrong motives, or from negligence or unfaithfulness; but from the necessary operation of such a plan. And I confess I am unable to see how it can admit of a corrective. My opinion is that the plan itself is radically defective, and will have to be abandoned in other States, as it has in this. Those respectable and useful institutions will naturally resolve themselves into seminaries for the education of our sons promiscuously—while the wants of the denomination in reference to young ministers will remain to be provided for in some other way. Should this result ensue, the labor bestowed in rearing them will not be lost. Such institutions are much needed in all the States, and must sooner or later be formed. Our brethren have gone ahead of us, and we must bring up the rear. There will be no want of means for their establishment, whatever other interests may flourish or fail, those of liberal education will continue to advance. Each generation will be more learned than that which preceded it: and in contributing to found schools for common education under religious auspices, we not only provide a rich inheritance for our children, but place ourselves among the benefactors of mankind.

But still, what we want beyond all this, is an Institution suitably furnished and endowed for the exclusive benefit of those who are entering upon the ministry of the word. Such an Institution must not be confined to a single State.—What might be done by the denomination in any State, is not the question. They might do much; as in each of the Southern States they are, as a body, numerous and wealthy. But there is no reason to suppose that any State will do more for some time to come than to endow one professorship, and put a competent salary beyond the reach of ordinary contingency. This, it is true, would be doing something. A school would then be established, and though its means of instruction would be limited, they would be certain and permanent. This can be done soon for the Furman Theological Institution—if the various bodies in S. C. holding funds for education purposes, perceiving the true interests of the denomination, should put them all together in a permanent fund, pledged exclusively to the support of a Theological Professor. And this, I sincerely hope, will be done. A very few hundred dollars in addition to the funds now actually in hand, will lay down a substantial investment of twenty thousand dollars, which at 5 per cent. would yield a thousand dollars per annum. This may do much toward the great object. What is wanted, however, is that North Carolina and Georgia should each do the same thing, adopt a common site, and a name for the Institution, suitable to them all—should establish a board of trustees, consisting of an equal number from each State, to administer the affairs of the Institution—which, being thus furnished with three well endowed Professors, would be reputable, and adequate to all the demands of the Denomination in the Southern States. If all the available funds now collected in each State should be exhausted in accomplishing this result, it would be a service to the cause of education. It would be a tallying point, and a stimulus, now so much wanted. There being no more money wanted for salaries, all the emergencies of our churches and friends could be turned to the single object of assisting beneficiaries. Connected with these individually, there would always be personal considerations and motives to benevolence, sufficient to relieve the general fund, either in whole or in part—and their expenses might be further reduced by a prudent system of economical arrangement, and by the aid of regular manual labor, as a necessary part of the plan of education. In short, we have here sketched the outline of a plan for a great Southern Baptist Institution, which would grow and expand itself under the divine blessing, into an importance and usefulness of which we cannot now conceive.—Our more sagacious brethren of the Northern and Middle States, are giving up their separate action, and uniting in the common cause. The Northern Baptist Education Society embraces several States. Recently there has been a convention of the Baptists of several of the middle States, and a union has been formed for the support of a common Institution, to be located in the neighborhood of Philadelphia. All parties among the friends of education there, after years of fruitless or meagre experiment, are led to coalesce for the common good; and the result is most salutary. Shall we not profit by their experience? What is to hinder the Baptists of the Carolinas and Georgia from being one in this important enterprise? What, but their own unwise policy? There is a point near the Tennessee border, where the three States so nearly converge, that a common site might be selected, equally convenient to them all—and there can be no contest of location. That State will conceive itself most honored that yields the point for the general good.

In one word, Mr. Editor, I beseech my brethren of these States to take the subject under serious and prayerful consideration. I respectfully request the insertion of these hasty remarks in the Christian Index and the Baptist Recorder. I invite the free expression of views, through our respective papers, from all my brethren—and more than all, I would respectfully propose that measures be taken to have a convention of the friends of this cause from the Carolinas and Georgia, and such other of the Southern and Western States as may be disposed to unite with them, to assemble at some central point to deliberate and form some united plan for the accomplishment of this great object.

I remain, dear Brother, yours most truly,
B. MANLY.
Charleston, S. C. March 11, 1835.
Southern Baptist.

THE CHRISTIAN WARFARE.

Never let us reckon that our work in contending against sin, in crucifying, mortifying, and subduing it, is at an end. The place of its habitation is unsearchable; and when we may think that we have thoroughly won the field, there is still some reserve remaining that we saw not, that we knew not of. Many conquerors have been ruined by their carelessness after a victory! and many have been spiritually wounded after great success against this enemy. David was so; his great surprisal into sin was after a long profession, manifold experiences of God, and watchful keeping himself from his iniquity, and hence, in fact, hath it come to pass, that the profession of many hath declined in their old age or riper time. They have given over the work of mortifying of sin before their work was at an end. There is no way for us to pursue sin in its unsearchable habitation, but by being endless in our pursuit. It may be under some great affliction, it may be in some eminent enjoyment of God, in the sense of the sweetness of blessed communion with Christ, have we been ready to say, That there was an end of sin, that it was dead and gone forever. But have we not found the contrary by experience? Has it not manifested that it was only retired into some unsearchable recess of the heart, as to its inbeing and nature, though it may be greatly weakened in its power? Let us then reckon on it, that there is no way to have our work done but by always doing of it; and he who dies fighting in this warfare, dies assuredly a conqueror.—Dr. John Owen