

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.

From the second annual Report of the Missionary to the Negroes in Liberty County, Ga.

LABORS OF THE YEAR.

Three Stations were regularly occupied in the beginning of the year, namely: Midway, Pleasant Grove, and Fraser's Plantation. This last Station was, however, early abandoned, in consequence of the owner's returning, and occupying the dwelling house, the house in which our meetings were held. It is well known to the Association, that the Stations at Sunbury and Newport, are in the hands of our Baptist brethren. The Rev. S. S. Law devotes a part of his time to the Negroes at Newport, and with encouraging success. I have visited Newport two or three times on the Sabbath during the year, and Sunbury once—Walthourville, our Summer Station, not at all, and for the reason that I spent the last summer at a distance of twenty or twenty-five miles from that place.

I have conducted sixty-eight meetings for adults, and twenty-eight for children and youth, together with occasional meetings for inquiry and special instruction. Have also solemnized a few marriages and attended several funerals. The Plantation Meetings, are one-fourth less this year than the past; for reasons which it is not necessary for me to state, though our labors in behalf of children and youth have been greatly enlarged.

SUNDAY SCHOOLS.

To these labors in behalf of children and youth, by means of Sunday Schools, the attention of the Association should be particularly directed. And we shall present to your notice, both those Schools which have been conducted by your Missionary, and those which have been conducted by others.

The First Report, is from the Walthourville Colored Sabbath School, handed in by a steadfast friend and Teacher.

The Walthourville Colored Sabbath School was put into operation about eighteen months ago, and has been regularly continued since that time, with the exception of a few Sabbaths. The number of Scholars at first was very large, but has gradually decreased. The average attendance during the year past has been from twenty, to forty, we have had fifty. The larger number of these are children, from six to fourteen years of age. We use the "Catechism for Colored Persons," for the larger children, and for the smaller, "Watts' First Catechism." We also teach them suitable Hymns.

We have adopted the plan, common in all Sabbath Schools, of dividing the scholars into classes, having a Teacher for each class. After each Teacher has instructed his class, the whole School is examined on the lesson of the day, by the Superintendent, who also accompanies the examination with practical remarks. The only thing which we consider a discouragement, is the irregular attendance of many of the scholars. It discourages and retards the progress of those who are regular in their attendance, and wish to advance. These latter manifest a good degree of interest; and as to the order of our School, there are but few white Schools in which more order is observed. We have had no conversions, although some tenderness on the subject of religion. We have seven punctual Teachers interested in the work. Indeed it is a pleasing fact, that there has been no lack of Teachers, and we believe that if the School should increase to four times its present size, there would be found those ready to lend a helping hand. Our School is opened with singing and a short prayer, and closed with the Lord's Prayer by the whole School alone.

The Second Report, is from the School at Jonesville under the superintence of Mr. John B. Mallard. This School was continued for five months, during the residence of the families at this their summer retreat.

The Jonesville School, we commenced about the middle of June. Previous to its commencement I was asked, if I would assist in conducting such a School; I consented, though with weak faith, as to its final success. But now I am glad to say, that five months trial has given me convincing proof of the practicability, usefulness, and consequently the importance of establishing schools for the religious instruction of Colored Persons. The Negroes can learn, and they ought to be taught the truths of the Bible; and if they are not taught, upon whom does the blame lie?

Our School was not confined to children, but embraced both children and adults. The scholars were classified according to their ages. We had five classes and a Teacher to each class. The number of scholars that attended varied from twenty-six to thirty—seldom less than twenty-six, and not often more than thirty. Their punctual attendance was noticed and admired by the Teachers. The general order of the School, and the behavior of the scholars individually, were satisfactory beyond our expectation. Though we met at night, yet it was seldom that a scholar could be seen sleeping, or manifesting a disposition to have the school dismissed. Our time of remaining together varied from an hour to an hour and a half. I am decidedly of the opinion, that in Schools of this sort, short meetings are the most profitable meetings. I prefer dismissing the scholars before they wish to than after.

We used the "Catechism for Colored Persons," and taught such Hymns as we judged suitable. Our plan in conducting the School, was that we pursued generally in Sabbath Schools. Each class was taught the lesson of the evening by its Teacher, and at the close the whole school was questioned by the Superintendent, class by class. We decidedly prefer this plan to the Infant School plan. If good Teachers can be obtained for every six or eight scholars, their improvement will be much greater, than if the whole School is taught in a mass by one Teacher. Each scholar will be thrown more upon his own exertions; Teachers will more directly know who are apt and who are not, and consequently where their instructions are mostly needed. What effect our instructions have had or may yet have on the scholars of our School, we

are unable to say, we have had nothing to discourage, but much to encourage us."

The Third Report is from the School in Sunbury under the superintence of Mr. Joseph E. Maxwell.

"It is with pleasure I now send you a Report of the Sabbath School for Colored Persons held in Sunbury during the past spring and summer months. The Teachers have been nine in number, seven female and two male. The classes have averaged about five, making forty-five scholars in the whole School. Perhaps a third of this number, have been persons of the ages of ten to sixteen, the remainder between twenty and thirty-five.

The plan adopted has been to open the School with prayer and to close it with singing a Hymn with which the classes are familiar. The instructions given, have been from the Bible, it being left to the judgment and discretion of the Teachers to select such portions as they might think best suited to the condition and capacity of those under their instructions. The most practical and interesting portions of the Old and New Testaments have been selected. These portions have been first read, then explained, and followed with a practical application; after which each class has been minutely questioned on its own lesson, and questioned on the same again the following Sabbath, before proceeding to a new lesson. We have varied our exercises by the use of Hymns, Catechisms, and Scripture Cards. Hereafter we shall use the "Catechism for Colored Persons." Our School has varied in number from the fact of not having preaching every Sabbath. I am pleased in being able to say, that the interest of the School in our instructions has been as great as we could have expected. Much depends upon the interest felt by the Teacher himself, and upon the manner of his instructions, for awakening and keeping alive the interest of his scholars. That the School has been the means of imparting to some extent, religious knowledge—the best of all knowledge—to the ignorant and depraved, and that it has thus exerted an influence for good, we cannot for a moment doubt; although we have not had the satisfaction to learn of any case of actual conversion. My own class is composed principally of members of the Church in good standing. They have been much interested in the School and in the instructions given, and have frequently expressed their gratitude for the labors bestowed upon them."

The Fourth Report, is from the School at Pleasant Grove, under the superintence of Mr. Barrington King.

"The School at Pleasant Grove was established for the instruction of Colored Children the last winter. The children from the neighboring plantations attended regularly, from fifty to eighty and upwards. They appear to take much interest in the School and have committed a portion of the "Catechism for Colored Persons," which we use, and a number of Hymns. The School was continued during the summer. The progress made by the School, exceeded my expectations, and so far we are encouraged to proceed in the good work. With respect to reformation in the children, I can say but little. It has made a change for the better with some on my plantation. We must not expect too much, but do our duty and leave all in the hands of a wise and merciful God. It is our duty to give the negroes religious instruction; and Sabbath Schools for the children I think very important. In fact I sometimes believe, it will be the only plan to do away the improper instructions given by most of their parents."

This gentleman established a School for Colored Children at Baiden's Bluff, McIntosh County, the last summer. He had from twenty to thirty attendants, and found the School a very encouraging one.

The Fifth Report is from the School at Midway. This School was established in May last, with about twenty children and youth; the average number of attendants, has been from fifty to sixty, and not infrequently during the summer have we had from eighty to one hundred. The scholars, generally, appear to be interested in the School and many of their parents very much so. This School was first carried through a short, Historical Catechism, embracing the life of our Lord Jesus Christ, and afterwards, the "Catechism for Colored Persons" was commenced. Until within a few Sabbaths past from necessity, the instruction has been given on the Infant School plan. The School is now under the superintence of Mr. J. B. Mallard, assisted by four Teachers. It is assembled every Sabbath, and the advance of the children is much more rapid.

From these Reports it appears that for the greater part of the past year, there have been five Schools for Colored persons in operation in the County, embracing about two hundred and forty or fifty scholars, and twenty-five teachers male and female. The existence and present general prosperity of these Schools should be a matter of thankfulness and encouragement to the Association. Have we not here an advance in the religious instruction of the negroes? But we hope this advance is but the earnest of a greater. There were in the 15th District, the field of our labors, in 1830, 4,577 negroes; of these at a fair calculation one-third may be considered children and youth, who are fit subjects of Sabbath School instruction. We have, therefore, over fifteen hundred Sabbath School scholars in our District. Fifteen hundred immortal beings in the morning of life; the very period when every means should be used for their instruction and salvation, and may be used, with encouraging prospects of success. In this calculation we have made no mention of the probable number of adults, that might be gathered into Sunday Schools. With suitable effort, that number might be very large.

We would here inquire, How are the Schools now in operation to be sustained, and how shall we gather them into, and into other Schools to be established, the fifteen hundred scholars of which we have now spoken?

As no Teacher however active, can sustain and enlarge White Sabbath Schools, without the favor and co-operation of parents and guardians; so no Teachers, however active, can sustain and enlarge the Colored Schools of this County, without the favor and co-operation of masters and managers. They must speak favorably of the Schools; and not only encourage the children and youth under their care to attend, but see to it, that they do attend, and exercise the same authority over them, in this matter, that they would exercise over the members of their own families. Let no one say that this is impossible before he makes a fair experiment. In the vicinity of one of the Schools, several plantations send regularly, almost all their children, and for the reason that their owners take some little pains to make them attend.

PLANTATION SCHOOLS.

But after all, there will be, taking the whole District together, a considerable number, every Sabbath, especially at some seasons of the year,

that will be required on their respective plantations for particular purposes. There will be a number also, of a sufficient size to attend the Schools with profit, but who will not be able to undergo the fatigue of walking to them. To remedy both the one difficulty and the other, let the masters establish Schools for their own plantations. Thus will they secure regular instruction to their young servants at home; give them a taste for religious knowledge, a respect for the institutions of the Gospel, and so prepare them to attend the Sabbath Schools, of their own accord, whenever it lies in their power. There are plantations in our District, which can furnish for such Schools, ten, fifteen, twenty, thirty scholars, and some even more, and yet the great majority of plantations are without any Schools at all, and the children upon them are growing up in ignorance and vice.

Many complain that much cannot be done towards a reformation of the adult population. More can be done by judicious and persevering efforts than many imagine. But there is little room for complaint in respect to children and youth. Begin with them. They will be found as susceptible of improvement as any children and youth in like circumstances; and in a few years, we shall have, to some encouraging extent, a reformed adult population.

Plantation Sabbath Schools, are fundamental means, for the moral improvement of the colored population. They demand the careful attention and the prayers of every Christian master, and should be universally established.

PLANTATION INSTRUCTION.

Ten or twelve plantations have received from their owners during the year, religious instruction to a greater or less extent. This also is an advance. The number, however, might be increased five fold. What shall we say to the fact, that the majority of Christian masters, have no religious instruction for their servants on their plantations? Some may excuse themselves because they do not reside on their plantations. The excuse is not a good one. They might devote an occasional Sabbath to their people, if it be inconvenient to spend a night during the week with them. If there be a ready mind, the work will be done. A gentleman in this County gave Fifty Dollars for the instruction of the children on a plantation under his care; and another had service twice a week for his people, half the year, for which he paid a regular minister of the Gospel.

LABOURS OF THE REV. S. S. LAW.

It is with pleasure that I lay before the Association, by permission of our President, the Rev. S. S. Law, a brief report of his labors at Newport. Says he, "I preached to the negroes, during the last year, at Newport, at least once a month. The number that attended was large; generally between two and three hundred. They have manifested an increasing interest in the instructions afforded them; which has caused the Sabbaths spent in their service, to be among the most delightful of my life. Their attention in time of service, and their orderly conduct when dismissed have greatly improved. I am encouraged in the belief, that there is a better state of religious feeling among them now than heretofore; and that if a proper course of instruction be pursued, our most sanguine expectations will be realized."

A Report of most encouraging character, and better testimony to the advantages of religious instruction we could not desire.

From the Cross and Journal.

MORMONISM.

This imposture had its origin in Ontario county, New York, in 1830. The ostensible projector was an idle, worthless fellow, by the name of Joseph Smith—the real inventors of the delusion have had adroitness enough to "keep dark" as yet. Smith pretended that he had found some golden or brass plates, like the leaves of a book, hid in a box in the earth, to which he was directed by an Angel, in 1827,—that the writing on them was in the "Reformed Egyptian language."—that he was inspired to interpret the writing, or engraving, by putting a plate in his hat, and putting two smooth flat stones, which he found in the box, in the hat, and putting his face therein—that he could not write, but as he translated, one Oliver Cowdry wrote it down. The next step was to operate upon a superstitious and credulous farmer, by name of Martin Harris, and induce him to sell his farm, worth it is said, three thousand dollars, to raise funds to print the Book!

Harris was a professor of religion, and believed much in dreams, and supernatural communications—and was easily persuaded to believe Smith's story about the plates and the Angel.—To confirm his faith, and get his money, they pretended to show him some of the plates, and got him and several other persons by name of Whitmer, and Smith's relations, to certify to the plates. The probability is that Smith, who had been a book-peddler, and was frequently about printing establishments, had procured some old copper plates for engravings, which he showed for his golden plates.

It is pretended that the "Book of Mormon," was translated by Joe Smith from these plates.

Of the falsehood of this, the book itself contains the most unquestionable evidence. On the truth or falsity of Smith's pretended inspiration and of the character of this "Book of Mormon," rests the whole scheme. If the book in general is a fable—with the extravagant stories, then Joe Smith, Junior, is a base impostor—a worthless fellow, and all his followers are most wretchedly deceived and deluded.

I have not space nor is it necessary, to give any thing like a regular account of its contents. Its composition is the work of three kinds of authors,—each peculiarly and distinctly marked.

1. It contains many extracts, and sometimes whole chapters from our common bible, both the old and new testaments, word for word as it is in our common translation. But it is scripture perverted, because it is mixed up with the most extravagant and monstrous fictions—and low, vulgar cant expressions.

2. A series of extravagant and romantic histories of two sorts of people, that at two remote periods of time, are supposed to have crossed the Atlantic Ocean, and lived on this continent.

One class came here shortly after the confusion of tongues at Babel, lived here for many generations, became very warlike, and fought till at last every man, woman and child was killed off. The Kilkenny cats only fought till nothing was left but the tips of their tails, but the "Jaredites," unmerciful wretches, fought up tails and all!

But this is not more extravagant than the manner in which this race first came to the American continent. They built eight small barges both air and water tight, had the identical stones, which Joe Smith now uses to translate by, for lights, and partly by skimming the surface, and partly by diving like ducks, they crossed the ocean, with their families, flocks, herds, and "all manner of provisions in 344 days!

The second race of men migrated here about six hundred years before the birth of Christ from Jerusalem, and became the ancestors of the present race of Indians. They were of the tribe of Joseph, and constituted the Mormons.

The extravagant fictions of this portion of the story, outdo the Arabian Night's entertainment, or the stories of Sinbad the sailor.

They might pass for wild romances, however, were it not for the blasphemous assertion that Jesus Christ, after ascending to heaven from Mount Olivet, descended again on this continent, chose twelve apostles, organized a church, and stayed some time on earth again!

The family of Lehi, who first came over, had a quarrel, and became divided into two parties under the name of Lamanites and Nephites. The Lamanites became corrupt and idolatrous—the Nephites, though descending from Joseph as the tale supposes, had their High Priests, common priests, temple service and Jewish religion, with baptism and many christian usages long before Christ was born. Three or four hundred years after Christ, the Nephites and Lamanites were engaged in the most exterminating wars, more were slain in battle than ever were slain in all the wars of Alexander, Caesar, and Napoleon, until all the Nephites were slain except Moroni, the "last of the Mormons," who buried the plates for the special purpose of having Joseph Smith find them!

The Book of Mormon pretends to have been written during a space of 1030 years, by twelve different authors, the last of which, Moroni, gives the story of the "Jaredites," who came over in the little barges, under the ocean, before the days of Abraham.

TRUE ORIGIN OF THE WRITINGS.

About 20 years since, a singular, eccentric gentleman by the name of Spalding, in the north eastern part of Ohio, was engaged in writing a series of romances, the prolific fruits of his own fertile imagination, about the early settlement of America. He was a man of some talent, of much eccentricity of character, and in poor circumstances. He went to Pittsburgh to get his book printed, but soon died, and the manuscripts were supposed to be mislaid or lost. From a number of circumstances it appears now evident that Joseph Smith, Jun. got possession of them, and hence the legends in the Book of Mormon! Smith had the cunning with others to turn the whole to a religious account, impose upon the credulous, superstitious, and visionary, and became the prophet and leader of a new sect.

Hence 3d, the preface, conclusion, and occasionally a few sentences interspersed through it are the genuine writings of the Impostor Smith and his coadjutors.

Their government is one of the most ingenious pieces of despotism ever erected over the human conscience. Joseph Smith, Jun. is the great prophet, only qualified to give written revelations. This blasphemous impostor, is said, "to have the keys of the kingdom of heaven." He can see all the multitude of the angels, and knows what they are about, claims the power Jesus Christ had on earth—he can discern spirits, (that is, tell the thoughts of his followers;) "so as to judge who is worthy to remain in the church." Under him they have high priests, bishops, elders, teachers, and deacons. To these, in order, the people must be entirely subservient. All this you will find in the "Morning and Evening Star," vol. 1, their monthly paper, pretendedly given by Joe Smith. It is one of the most ingenious schemes to obtain and hold complete despotism over the bodies, souls, consciences, feelings, children, and property of their disciples, the wit of man and the ingenuity of the Devil ever invented. No private member can sell his property to any individual, not even to a Mormon, and if turned out of Society, cannot take his property.

Unless the Mormon preachers will find it convenient to deny all this, which will afford another instance of their deception. It is blasphemously called "Revelations," and taken from an extract of the laws for the government of the Church of Christ," in the "Star" for July, 1832, and in other numbers of the same paper.

From the Christian Journal.

The following was first published almost an hundred years ago, and partakes of the style of those ancient times; but the sentiment is pure and liberal, forming a striking contrast with much of the bigoted language and deportment of many, who, in the present day, seem inclined to test the genuineness of every one's religion, by bringing it to their creed as a standard, instead of the Bible.

BIBLE RELIGION.

"Know then, sir," said Chillingworth, "that when I say the religion of Protestants is in prudence to be preferred before yours; as on the one side I do not understand by your religion, the doctrine of Bellarmine, or Baronius, or any other private man among you, nor the doctrine of the Sorbonne, or of the Jesuits, or of the Dominicans, or of any other particular company among you, but that wherein you all agree, or profess to agree.—The doctrine of the council of Trent; so accordingly on the other side, by the religion of Protestants, I do not understand the doctrine of Luther, or Calvin, or Melancthon, nor the confession of Augsburg, or Geneva, nor the catechism of Heidelberg, nor the articles of the church of England,—no, nor the harmony of Protestant confessions; but that wherein they all agree, and which they all subscribe with a greater harmony, as a perfect rule of faith and action, that is, THE BIBLE. The Bible, I say, the Bible only, is the religion of Protestants, whatever else they believe besides it, and the plain, irrefragable,

indubitable consequences of it, well may they hold it as a matter of opinion; but as a matter of faith and religion, neither can they with coherence to their own grounds believe it themselves, nor require belief in it of others, without most high and most schismatical presumption. I, for my part, after a long (and as I verily believe and hope) impartial search of the true way to eternal happiness, do profess plainly, that I cannot find any rest for the sole of my foot but upon this Rock only. I see plainly, and with my own eyes, that there are Popes against Popes, and counsels against counsels; some fathers against other fathers, the same fathers against themselves; a consent of fathers of one age, against a consent of fathers of another age. Traditive interpretations of scripture are pretended, but few there are, or none, to be found. No tradition but that of scripture can derive itself from the fountain, but may be plainly proved either to have been bro't in, in such an age after Christ, or that in such an age it was not in. In a word, there is no sufficient certainty but of scripture only, for any considering man to build upon. This therefore, and this only, I have reason to believe. This I will profess; according to this I will live; and for this, if there be an occasion, I will not only willingly lose my life, though I should be sorry that Christians should take it from me.

Propose me any thing out of this book and ever so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this, God hath said so, therefore it is true. In other things I will take no man's liberty of judging from him; neither shall any man take mine from me. I will think no man the worse man nor the worse Christian; I will love no man the less for differing in opinion from me, and what measure I mete to others, I expect from them again. I am fully assured that God does not, and therefore men ought not, to require any more of any man than this.—To believe the scriptures to be God's word; to endeavor to find the true sense of it, and to live according to it.—[Chillingworth's Works, Fol. Edition, 1742.

PAY YOUR MINISTER.

1. Pay him, because it is the ordination of God, "that those who minister at the altar should live of the altar." When God sent you your pastor, he laid you under obligation to yield him a support. The head of the Church is too just, to call a man away from secular labor, for his service, without giving a precept for his sustenance.

2. Pay your minister, because you owe him, and the precept is "owe no man." Having had the time of your minister, you can no more deprive him of his wages without sin, than you could "the reaper of your fields." The money you subscribe is not a charity, but a debt.

3. Pay your minister, because in gaining an education to serve you, he spent seven or ten of the best years of his life, and not less than twelve hundred or two thousand dollars. You have been devoting all this period to laying up property.—Don't begrudge, then, the pittance you have subscribed for his support.

4. Pay your minister, that he may be worth paying. How can he give rich instruction, if poverty drive him out of his study to dabble in worldly business? How can he buy books and periodicals without means? How can he think and reason closely, if you allow his mind to be tortured with fears and debts and insolvency, and keep him running from neighbor to neighbor to borrow money? How can he go before the church as a pioneer in godliness if you compel him to be continually struggling with pecuniary embarrassments, which occupy the mind and heart from Monday to Saturday?

5. Pay your minister, so that he can pay his debts. The world expect ministers to pay their debts punctually. Not to do this is to bring a reproach upon religion. Can the minister be punctual, if his people withhold the means? The shoemaker, tailor, merchant, &c. must have their money; and will you compel your pastor to defraud them?

6. Pay your minister, if you would keep him, or ever get another as good. It is a bad thing for a church to get the name of "starving out their minister." We know of some such churches.—The cure of God seems to be upon them. Matters in them are growing worse and worse. They will soon become "like the mountains of Gilboa, without dew or rain."

7. Pay your minister, because you have promised to pay him. Not to do it is to forfeit your word. It is a debt of honor as well as of law. Your pastor has trusted to your word, and thrown himself and his dearest interests into your keeping. Will you prove unworthy of his confidence?

8. Pay your minister, because you are able to pay. How small is the pittance which falls to your share? How rich has been the benevolence of God in fixing your home in the luxuriant valley of the Mississippi, where nature's productions almost leap forth from the earth to fill the garner of the husbandman, where every mechanic art finds employment and reward among the increasing millions who are seeking among us a home. With a little extra labor, a little unusual economy, how easily could you pay your pastor promptly? Will you think of these things?—Southern Baptist.

FRIENDSHIP.—Friendship, genuine friendship, is founded in esteem, and built up by kindness-of a nature open and generous—attentive and obliging—tender but firm,—and as a forest oak strikes its roots farther and deeper into the earth by every tempest which sweeps over its majestic top, and agitates its spreading boughs, and thereby acquires strength and firmness.—So genuine friendship not only smiles in prosperity but gathers beauty and stability from every gale of adversity, and consequently is a thousand fold more attractive in the winter of affliction and poverty than in the summer of health and prosperity, for friendship's brightest ornament is constancy. SORHIA.