

# THE BIBLICAL RECORDER.

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DEVOTED TO RELIGION, MORALITY, LITERATURE, AND GENERAL INTELLIGENCE. T. MEREDITH, EDITOR.

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## TERMS.

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From the S. R. Telegraph.

## THE NECESSITY OF LIBRARIES FOR MINISTERS.

His, I believe, universally admitted, that those who devote themselves to agriculture and the mechanical arts, must be furnished with the appropriate sets of tools, before they can work to advantage. A young man setting up for himself on a farm might, it is true, use his hands instead of a spade; but up body would be so unreasonably as to expect much from him, while laboring under such disadvantages. None but an Egyptian task-master would demand the tale of bricks without giving straw. The same remark will apply with equal force to every mechanical trade. The carpenter, the wheel right, and the blacksmith, must have a variety of tools at hand, or they will labor to very little purpose, however diligently they may apply themselves to the business before them.

Now Sir, I think every reflecting man must perceive that what agricultural implements and mechanical tools are in the fields and work shops, books are in the study of a professional man. They are the instruments, with which the mind works; and are as necessary to the student as the plough or hoe is to the farmer. He can do nothing to purpose without them.

The physician must have a free-access to a library of well selected professional books; and must be well acquainted with their contents. A quack, he may be without books, or study; but he never thus become an able counselor, or useful practitioner. The lawyer also, must have his library, not only while engaged in preparatory studies, but during the whole course of his practice. He must have on his shelves, an extensive collection of his best authors; not indeed to read daily, or in course; but to consult at his leisure as often as he finds occasion. A person of quick apprehension, may, no doubt, pass for a very clever man, without many books, or much reading; but he can never rise to eminence, in the profession of the law.

Need I add, that the minister of Jesus Christ too must have a good professional library?—Surely it must be obvious, that without books his study lacks its most essential furniture. The Bible is true, is worth more than all other books. It is a library of itself, which ought to be estimated above all price. "The man of God" in order to be "thoroughly furnished," must make it his principal study. It should always lie at his right hand when not in actual use. But it does not follow, that he must read nothing else, or that other books are of little value;—any more than it follows that because the gift of the Saviour outweigh all other gifts of God to men, therefore, other gifts are not worth enjoying, or being thankful for.

The study of Theology, opens to the young and inexperienced minister; a vast and interesting field. The branches of this divine science are numerous and of the highest possible importance. Doctrines which lie at the foundation of the Christian system, are to be defended against a host of assailants, and to be taught with plainness and perseverance. Duties growing out of the most unpalatable of these doctrines, are to be stated and enforced, in direct opposition to many sneers,—much false reasoning, and—all the bad propensities of the human heart.

Now when any difficulty, or controverted subject presents itself to a minister for investigation; when it becomes important to bring into a narrow compass the best things that can be said, for the instruction and benefit of his people, books are of great use. After faithfully and prayerfully consulting his Bible, and arraying his own thoughts in the best manner he is able, it is certainly desirable that he should have all the assistance which can be desired from the most able and pious of his predecessors. But how is he to obtain that assistance? How, but by having ready access to their writings; by having them in his library.

Let a minister adopt and pursue this method of study; let him acquaint himself thoroughly with the Scriptures, especially in the languages in which they were written;—let him always resort to them in the first instance, with concision;—let him then read extensively, what the best authors have written upon the point under consideration; bringing every opinion to the standard before him;—let him proceed in this manner, giving every subject in its turn a thorough investigation, and his "profiting" will not fail to appear to all. His views will be gradually enlarged, his mistakes corrected, his graces enlivened, and his public discourses enriched.

But a minister cannot adopt and pursue this course without the aid of a good library containing at least, a few excellent standard works, together with a pretty large catalogue of miscellaneous volumes. Such a library cannot upon a moderate calculation, cost less than seven or eight hundred dollars or more. And how is it to be obtained? This is the point at which I have been aiming from the beginning.

Young men who devote themselves to the ministry, are, in general, far from being well-

thy. Most of them nearly or quite expend their little patrimony in preparatory studies; and not a few are involved in debt, when they commence preaching. When they are settled, they and their family must have somewhere to live. Of course at their first setting out,—at the very time when they want a library most, they have not a dollar to spend for books;—and what shall they do? Their salaries are generally so low that they find it difficult to meet the current expense of their families. To run in debt for books, with out the prospect of paying, would, clearly be wrong. To purchase them with ready money, without doing injustice to creditors, is impossible.

This representation is no fiction. I have witnessed it all in my own case, and more too. And a host of other witnesses might be summoned to establish every word of it. Nine ministers out of ten throughout our land, know from experience that it is true. For want of books, many a young man in the ministry passes the prime of his life, for study, with comparatively little improvement to himself; and with much less advantage to his people; than they might and would derive from his labors had he a good library. If the kind ladies of a certain town I could name, had not presented me with President Edmund's works, for preaching during the absence of their pastor, I do not know what I should do. I have *treasured* that invaluable treasure, until every page is almost as familiar to me as my Bible.

Now, if any method can be devised, to remedy this evil, every man must rejoice at it, who desires the respectability and usefulness of the clergy. I have one method to propose, which, though not new, is good, and must be reserved for a future communication.

L. D.

From the American Baptist Magazine, PROFESSOR CHACE'S ADDRESS.

*The Unity of the spirit is the bond of peace.*—This is the unity which Christ has ordained for his churches. When they cherish this, they can move onward, with heavenly energy, in the work which he has called them to perform.—When they cease to cherish this, no human substitute can avail, however ingeniously it may be devised, and however magnificent an array of external power it may present. It may create a terrific, unchristian hierarchy; but it cannot accomplish the work to which Christ has called his churches,—the bringing of this revolted world into delightful subjection to himself.

We must possess the *unity of the spirit*, for it is this that secures our cordial co-operation in the use of the appropriate means, and, at the same time, brings down upon those means the promised, signal blessing, of Him who is the mighty to save.

It is suitable therefore that a thing so important should be indicated by some peculiarly expressive sign. Such a sign is the presenting of the right hand. It is, in itself, a most natural token of co-operation. It is, by general usage, a well known token of friendship in all the walks of life. It is, pre-eminently, the chosen symbol of pledged faith, and in solemnizing the most endearing and permanent of all earthly connections. And it was employed by the apostles on an occasion like the present. The right hand of fellowship was given to Paul and Barnabas, when they were about to *go into the heathen*.

We would cherish the *unity of the spirit* which they cherished. We would follow their example in expressing it. And we would, according to our ability, prosecute the work which they commenced.

It is my happiness, on this occasion, to be the organ of presenting the right hand of fellowship to these our dear brethren and their helpers in the Gospel, who, constrained by the love of Christ, are going forth hence, to make known his salvation to the heathen. We have one Lord, one faith, one baptism. We have one hope of eternal life, for ourselves and for all that believe, through Jesus Christ and Him crucified. With one heart we feel our dependence on the divine Spirit for success, and our duty to labor and to pray. We are engaged in the same great work. We have the same almighty Protector in the day of trouble and peril, and the same Father's house in heaven, after the troubles and perils of a few years are past.

In behalf, then, of the Missionary Board with which I am connected, and of the General Convention, and of all our churches, I present you, my brother,\* for yourself and your companions under the patronage of the Board, this token of our fellowship.—*Our right hands!* the pledge of love, and sympathy, and fervent prayers, and persevering co-operation; of a love which all the waters of the wide ocean, over which you are to pass, shall not quench; of a sympathy, which shall weep when we hear of your afflictions, your sickness, your bereavements, and your death;—of fervent prayers, which shall not cease to be poured forth for you in public and in private; and of a co-operation, in which we will persevere, by ministering to your necessities, and by sending you help, while we live, and by earnestly endeavoring, God helping us, so to bring up our children that they shall more than supply our places in this co-operation, when these right hands shall have withered and mouldered in the grave.

To you also, my brother, let me present the same token of fraternal regard for yourself and the beloved companion who is to go with you to the very walls of the temple of Juggernaut. The Lord himself, in his power and his grace, go with you. The endearing intercourse which we have had with you during your visit to this country, has made a deep impression on all our hearts; and rest assured that it will always give us pleasure to reciprocate your kindness, by doing whatever may be in our power to encourage your heart and to strengthen your hands.

And to you my dear brother, our associate in

the responsibilities which rest upon the Board, to you, who, turning away from many an inviting offer, have consented to take, temporarily, a part in this labor of love to the heathen, and for us, visit our brethren in every city where, by our missionaries, we have preached the word of the Lord, and see how they do;—to you, not knowing what may await you in your long and perilous journeying, we would present the same token of Christian love, and union, and encouragement. We will continually bear you on our hearts, and beseech the God of all grace to bestow on you abundant wisdom and strength so that you may be exceedingly happy and exceedingly useful in the responsible service to which you have been called.

In presenting this token, we have also a regard to our dear missionary friends who are already laboring in pagan lands, and whom you are going to visit as our special messenger. When you take them by the hand, in the midst of surrounding heathenism, on the other side of the globe, we wish every one of them to feel that we send, by your right hand, a renewal of our fraternal pledges, and our most cordial greeting in the name of the Lord.

Dear brethren and sisters! when our blessed Saviour was about to ascend on high, he said to the little company of his disciples, *Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you, let not your heart be troubled, neither let it be afraid.* O precious declaration! Never may it be forgotten. "There be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfill ye our joy;—the joy of all the churches,—that ye be like minded, having the same love, being of one accord, of one mind." Then come what may, in the prosecution of the high and holy enterprise on which you are embarking, you will be cheered by the voice of the same blessed, Almighty Saviour,—*Lo, I am with you always.*

From Wayland's Moral Science, CONSCIENCE.

What we mean by Conscience; and how Conscience admonishes us.

Whenever we do any thing, there must always be something *with which* we do it. Thus, if we walk, we must have legs to walk with. If we hear, we must have ears to hear with; and so of a thousand cases.

This is equally true of our internal or mental actions. Thus, if we think or feel, we must have a mind to think or feel with. If we remember, we must have a memory to remember with.

Now, every one knows that he has the power of observing the difference between right and wrong in the actions of men; and that he also is subject to peculiar feelings, in consequence of the existence of such qualities in his actions.—We give the name conscience to that faculty which man has, and which brutes have not, by which we make this distinction, and suffer or enjoy these feelings.

If now, we will observe, we shall see, that we are conscious of the feelings of right or wrong in our actions with respect both to God and man. If a boy tell a lie, though no one knows it, or swear, and no one hears him, or break the holy Sabbath, though no one sees him, he feels guilty of sin against God, and he justly fears that God will punish him. If he steal his neighbor's property, or cheat his play-mates, or strike or abuse them, he feels guilty of injuring them, and is ashamed to look them in the face, and is conscious that he deserves to be punished by his parents for his misconduct.

And hence we say the conscience is that power of the mind, by which we distinguish between right and wrong in our actions, whether they have respect to our fellow men, or to God. And, as we form the same judgments respecting the actions of other men as we do respecting our own, we say, that conscience is the power by which we distinguish between right and wrong in moral action. It is by the same power that we feel a sort of impulsion to do what we know to be right, and a sort of warning not to do what is wrong; and also, by which we in the one case feel pleasure, and in the other case feel pain.

Let us now reflect for a moment upon our feelings respecting right and wrong, that we may observe in what manner conscience admonishes us.

I suppose we are considering about an action, in order to decide whether or not we shall do it. Let us take a case. Suppose a child were so wicked as to be angry with his father, and was considering whether he should strike him. He would probably think, first of all, that his father was stronger than he, and would punish him for it. This would show that it was unwise, for he would lose more than he would gain. But suppose his father was sick in bed, and so weak, that he could not punish his child for doing wrong. If the child reflected for a moment, he would feel that it was wrong to strike his parent, and that it made no difference whether his father could punish him or not. And if a child saw another child strike a sick father, instead of doing him all the good he could, he would say that the child had done a very wicked thing, and that he ought to be punished for it. And if a child, in attempting to strike his father, hurt himself very badly, every one would be sorry for him but they would all say that it served him right, and that he deserved it.

Again, suppose a child to feel that it was wrong to strike his father, he would also feel something which seemed to tell him not to do it. If he were angry there would be two kinds of feelings within him. His angry feelings would urge him to do it, and his conscience would say, you ought not to do it. And he would be a bad or good boy, just as he obeyed his angry passions, or as he obeyed his conscience. Or, to take another case. Suppose a boy had received some money which was given him to buy play-things for himself. As he was going to the toyshop, he met a poor woman whose children were starving for want of something to eat. His love of play would urge him to buy the play-things. But his conscience would urge him to relieve the poor starving children. A selfish boy would

yield to his love of toys, and leave the children to starve. A good boy would yield to his conscience, and deny himself, and give the money to the poor.

We may learn how conscience admonishes us, also, by observing how we feel after an action has been performed. Thus, take the last case. If a boy had been benevolent, he would feel happy, he would approve of what he had done.—And if he had seen such an action done by another, he would love him for it, and desire to see him rewarded. And if the benevolent boy, in passing along the street, had found twice as much money as he gave away to the poor children, every one would be glad of it, and say that he deserved to be rewarded.

On the contrary, if a boy, instead of being kind to these children, had left them to perish, or more especially, if he had called them names, or had struck them; when he went away and thought upon his conduct, he would feel ashamed, sorry and very unhappy, and be afraid that some misfortune would happen to him. And if we should see any one act so wickedly, we should feel a dislike to him, we should not wish to associate with him, and should say that he deserved to be punished.

This is one great reason why persons who have done wrong are so fearful, and cowardly; and why those who have done well are so much bolder. He who has done wrong knows that he deserves to be punished; and hence he is afraid that every body is going to punish him. He who has done well, knows that he deserves to be rewarded, and hence he is afraid of no one.

And this is one reason, why those who have done wrong are so commonly found out. He who has done wrong is afraid and ashamed, and he shows it in his countenance, and his actions; and the more he tries to conceal it, the more clearly he discovers it. Thus the Bible tells us, the wicked is snared in the work of his own hand; and though hand join in hand, the wicked shall not go unpunished.

## THE REWARDS OF PROCRASTINATION.

[Written by a Clergyman.]

I once knew a young man of sixteen, the son and hope of pious parents, and the favorite of a large circle of associates. He was my friend.—We went together to the school room, to the play-ground, to our chamber. I have seen him, while listening to the pleadings of parental faithfulness, urging him to immediate repentance, and warning him by a brother's recent grave, of delay. He listened in silence and respectful attention, but the alluring pleasures of youth dazzled him, and he resolved to leave religion for a future day.

One evening he met a circle of youthful acquaintance. It was a gay circle, and a thoughtless one. In the midst of their mirth, his eye fell on a hymn book. He opened it and read,

"And must this body die?  
This mortal frame decay,  
And must these active limbs of mine,  
Lie mouldering in the clay?"  
He laid down the book and forgot its warning voice.

Late that evening he came home to my chamber, breathing short, like one who had been walking fast, and laid down by my side. After some time he turned to me and said, "will you get up and give me a glass of water? I feel unwell." I arose and called the family. He was in imminently sick, but not apparently in immediate danger. The next morning he was worse. A physician was called, but did not understand his case. Search was at length made, and it was found, that by mistake, he had taken a dose of deadly poison. The hand of death was then upon him. For three hours his body was writhing in agony, but that was forgotten in the more excruciating agonies of his soul. I heard his minister tell him of a merciful Saviour. I heard his father, kneeling by his bedside, pour out to God, the most agonizing prayer for him, that language could express. I heard his mother exclaim, "Oh my son! my son!" I heard him, as he tossed from side to side, cry out, "O Lord have mercy on my soul, O my God, have mercy on me—mercy! mercy! mercy!" and then reaching out his hands towards his father, he exclaimed, "I am lost! I am lost! am I lost, father?"

His breath grew shorter, and his voice fainter, until raising his hands, as if he would cry "mercy" once more, he expired. Fifteen years have rolled away since I heard those cries of dying agony, but they ring in my ears now, as if it were but an hour. That look of fierce despair is now in my eye, and my ear echoes with the heart rending cry, "I am lost! I am lost! am I lost, father?" How can I forget them? They came from the death-bed of my friend, and that friend my own beloved brother. Reader, by my brother's dying groans, by the tears which fall on this paper while I think of him, and by the tears and groans of Calvary, I beseech you, remember, and lay to heart the truths you are here taught.

## FORBEARANCE.

"Why is it that we defer nothing to each other, forbear nothing?" Preface to "THE MINISTRY WE NEED."

This is an important inquiry.—and when it has been fully answered, we shall see the cause of a large part of the stripes, and mobs, and violent attempts to put down opinions at the present day.—These things are abundant, in our time, because it may be said almost literally, "We defer nothing to each other—we forbear nothing." We defer nothing to each other—so much irritation in the community,—of so much denunciation against those who differ in opinion from us, a single hair's breadth. We are wanting forbearance. Each one wishes to have his own way;—to have his own sentiments held by all others,—his own schemes adopted by all others. "We defer nothing to each other—we forbear nothing."

We have found out that the constitution and laws under which we live, allow us to hold and

express what opinions we please, if they are not injurious to the public good, and we forthwith practise on the principle, regardless of the feelings, the opinions, or the interests of our neighbor. We have the legal, the constitutional right and we will use it, therefore, whatever may be the effect on others. "We defer nothing to each other, we forbear nothing."

Society is based on compromise. No two persons probably, think alike on all subjects,—or have exactly the same interest in any given measure. If each member of the community were to insist on having his whims gratified, his opinions adopted, his interests consulted, cost others what it may, society would soon be desolated. Compromise only keeps it together. Each one yields up something,—and so they move on harmoniously.—Even rights must sometimes not be exercised, by those who regard peace at its true value. They must feel, with the Apostle, "All things are lawful for me, but all things are not expedient;—all things are lawful for me, but all things edify not." The right to express opinions freely, and without molestations, is one which the Christian will feel bound to use in subservience to the interests of others, with whom he is connected by the bonds of society. He will "defer" to others, and "forbear" as much as is consistent with a faithful adherence to truth and holiness.

But such a course is not at all in harmony with the spirit of the age. Forbearance is a virtue hard to practise, in this day of rapid execution—when men wish to accomplish vast plans, with the speed of a railroad car. They are impatient of friction which delays their velocity. They would be rid of it, at whatever hazard. They cannot stop to be forbearing. They leave forbearance to those who are more moderate in their notions for themselves, they are engaged in too urgent matters to admit a regard for the prejudices, the opinions, or the plans of others. So long as men will "defer nothing to each other— forbear nothing," they may expect agitations and divisions.

Conns. Obs.

From the Bap. Magazine. BURMAH.

## JOURNAL OF MR. KINGAID.

We have received, within a few days, a continuation of Mr. Kincaid's Journal at Ava a portion of which we now lay before our readers. Our last extracts were given at p. 297, vol. 15.

Ava, Dec. 20, 1834. We had our usual assembly at worship this morning, but no visitors. Government men appear friendly, and consequently nothing is said about my going away.—I think, however, it is most prudent to remain quiet till brethren Brown and Cutter arrive.—We expect them by the first of January.

21. Had a few visitors yesterday and today. All asked for books, but I gave away only two.

21. A letter from Mr. Webb informs us that there is no intelligence yet of the arrival of Mr. Wade and the new missionaries. As we expected them in September or October, we begin to feel a good deal anxious. The probability is they did not leave America as early in the year as was expected. We begin to feel encouraged that the government has no real intention of driving us away.

Jan. 3, 1835. The weather has become more mild. For thirty days past it has been very cold; at 12 o'clock the thermometer has been down to 32 degrees, and the dew so great, that we have been obliged to keep our windows and doors shut. About nine o'clock this evening, just as our prayer meeting closed, Mr. Cutter came in, having left the boat 40 or 50 miles before. We were much gratified to bid him welcome again in Ava, and should have been more gratified if sister Cutter had been with him. Mr. Brown will probably be up in two or three days.

5. Early in the morning, accompanied by Mr. Cutter, called on the Marwade, Wobgee, who received us kindly.

21. About 12 o'clock, having every thing ready, brethren Brown and Cutter took leave of Ava. Their arrival in the city did not, as far as I can perceive, excite any alarm. Just before they left, we got intelligence of the safe arrival of all the missionaries in Maulmein.

26. Lord's day. Our little flock came together, and seldom have I enjoyed a more pleasant season with a Christian congregation. These disciples, tho' infants, are loved born, and they have the Gospel of our Lord Jesus.

## General of Missionary Labors—Interesting Inquiries.

27. Made preparations this morning for future operations. For some days before the brethren arrived, and during their stay, I did very little for fear of arousing the government; but it does not appear to be duty to remain inactive longer. Despatched Mong En, and Moung Kai to the south-eastern part of the city where they preached to a considerable number. I had seven visitors at the house.

28. Had eleven visitors to-day, but they were all very ignorant. Gave away five tracts and one book.

29. Had a long discussion with several priests. One of them I think felt a little. An old man and an entire stranger called just at evening. I began to talk about the Creator of all things.—He listened with apparent satisfaction for some time, and, feeling encouraged, I began explaining the Divine law, its nature and requirements, to all of which he listened with fixed attention.—I then said to him, have you ever heard of this doctrine? He replied, "several months ago I got a little book of you, and have read it much. At first I did not believe it, but for some time now I have felt assured that there is only one true and living God." And do you know any thing about Jesus Christ, the Son of God, who came into the world and died for sinners? "Yes, and I am the only man in the Burman empire who believes this doctrine, but I think more will believe, when they read and consider a long time." Where do you live? "In the palace." Is there no one in the palace but yourself who believes in the Eternal God? "Not one. All dispute this religion; say it is a foreigner's religion, and not suitable for Burmans, and they ridicule me, calling me a heretic." I told him there was another man in the palace who loved

\* Mr. Reed. \* Mr. Saffron. \* Mr. Malcom.