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## TERMS.

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## From the Ch. Watchman.

### SUBSTANCE OF AN ADDRESS DELIVERED AT THE INSTALLATION OF A PASTOR.

The mutual relation of pastor and people, involves reciprocal obligations. These obligations are not those of servant and master, nor merely of the laborer and the employer; though in a restricted sense, they partake of the nature of both, and are more weighty than those which arise from any other earthly relations.

In addressing myself to this congregation, who are again favored with a pastor, to be over you in the Lord, I would say to you, as Moses said, "Encourage him;" and if you would encourage your pastor, so that he may labor with comfort to himself, and profit to you, you may do it, by communicating to him a comfortable and prudent support for himself and family.

It is well known that some pastors who have given their whole time to serve their flocks, have been obliged to expend, in a few years, all the little patrimony which their ancestors had left them; and others have been impelled to the farm or a school, to make up their deficiencies from year to year. Now this is wrong. Every pastor who expends his physical and mental energies in constant labors for a people, ought to receive an adequate support, and with very few exceptions, it is believed, it might be furnished by suitable exertions. Many a valuable pastor has been obliged to tear himself from a beloved flock, because he could not meet the imperious calls of a family, by what he received from his people; and the consequence has been no little suffering to the church as well as to the pastor. Known deficiency in this part of Christian duty, is a just occasion for church discipline—as it arises from the spirit of covetousness, and I cannot but think it a great sin in any Christian, to withhold what he might do without denying himself of any real comfort. A full support of the Christian ministry is a debt which every congregation is bound to pay, and no consistent person will be willing to withhold it, who reflects that the labors of a minister are required fifty-two days in a year more than is required of any other man. But I need not dwell on this topic, further than to remark that the great Head of the church has ordained that "they who preach the gospel should live of the gospel," upon the same principles, as in every other case, the "laborer is worthy of his hire," and that he should receive it, when by agreement it is due, and not after necessity has obliged him to resort to loans and become a debtor when the same is justly due to him.

You may encourage your pastor, by manifesting your confidence in him.

By confidence in your pastor, I do not mean that blind and servile reliance upon him as your spiritual guide, which romanists, and perhaps some others are accustomed to exercise toward their spiritual teachers, as though they were perfect and incapable of erring; and as though they possessed a right to dogmatize over their parishioners. By confidence in your pastor, I mean that you should feel and manifest a reliance on his character, as a good man and true—that you believe him sincere in what he believes to be right and conducive to the good of his hearers—and where you can find no scriptural authority for differing from him, that you confide in his words and examples.

Farther than this, I ask no man to go. Ministers are but men, as frail and peccable as are others; but if they are the Lord's ministers, they will teach only what the word of God intuits, and do only what an enlightened conscience tells them is right; and they will be willing to have all that they say and do, tested by the unerring word of God.

There are some men, whose minds seem to be so suspicious a cast, that they can feel a confidence in no one. Such persons are very apt to "make a man an offender for a word," and seem always to have a jealous eye turned towards their minister as though he were plotting against them, or seeking to destroy the independence of the church. Such persons, too, are very apt to think that their minister is partial, and pays court to the wealthy; that he neglects the poor. This should never be the spirit of any people or person towards their pastors; nor should he ever be thought capable of such unworthy conduct, unless there be very strong and clear evidence to prove it. Rather let it be yours, to cherish the spirit of confidence toward your pastor, and think him your sincere friend, even if he should reprove and warn you for your faults.

In all your intercourse with him, be frank and ingenuous, that he may be at no loss to comprehend your meaning. Then, it will ever be his pleasure to meet you in the business of the church, and the social intercourse of life. While you have confidence in him, if you would preserve his confidence in yourselves, you must avoid that ambiguity which some men practice, and which, though it may be by slow degrees, effectually destroys the happiness of a pastor and people.

Encourage your pastor by paying a just and Christian respect to him, in his office, as a minister of Christ. In the church, the pastor is the head to preside and lead, in all that relates to the appropriate business and discipline of the church.

He is not to "lord it over God's heritage," but with all tenderness and wisdom to instruct the church—to reprove and admonish the offending, and as the organ of the church to administer all the laws which Christ and the apostles have prescribed.

Upon this subject, St. Paul gives explicit and full directions—"Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief." The rule which such are to bear is, not what their own minds may dictate, but what the statutes of their great Master authorize; and the submission which you are required to render is, submission to the laws of the same divine authority. Within these limits, it is the pastor's duty to rule, and the disciples to submit. Thus will order be maintained, a wholesome discipline maintained, and harmony and fellowship preserved. The same laws are made for the minister as for other members of the church. If he violate his covenant engagements, he is accountable to the church, and should be dealt with the same as others, with one exception, which is, that "against an elder, we are not to receive an accusation unless there be two or three witnesses," to prove and sustain it. According to this direction a minister is not to be arraigned before the church, unless the fault alleged be first well substantiated by a competent number of witnesses; whereas in other cases, members may be arraigned upon complaint, and investigation presented in the church, or by a duly authorized committee. This difference affords no shield for the faults of the minister; but as one standing above others by office, it insures for him the Christian respect and tenderness which he ought to receive and serve to protect him from that indecorous and unkind usage which some prejudiced and overbearing minds indulge.

You may encourage your pastor by a regular and serious attendance upon his ministry. Every week he will "beat out the oil of the sanctuary" to give you light; and prepare the "bread of life" to feed your souls. Be it yours as constantly to hear, as it is his to preach; and if he should sometimes fall short of his usual fulness and fervor, instead of discouraging him by your absence in the afternoon, be anxious to enquire whether you are not as much wanting as he.—The watchful pastor has an eye to the state of the flock and prepares occasional discourses adapted to particular cases. Having done this with much labor, how must he feel to ascend the pulpit and find the very family or person he is seeking to benefit, absent from the place. My brethren and friends, it is important to the religious prosperity of a church and congregation that all should be constant and attentive hearers.

Your example as parents and adults will have an important influence upon the young. When you hear, hear not as critics, but as teachable disciples at the feet of the great Instructor. And when you have left the sanctuary, let it be your aim to apply in experience and reduce to practice what you have heard. Some fastidious persons are in the habit of indulging in free remarks upon the grammatical construction and logical reasoning of discourses, together with the air and manner of the preacher, but make no application of the truth delivered, to their own hearts or conduct. Such hearers rob their own souls, and I would advise and exhort you my friends not to be of their number.

Be punctual in your attendance, and hold it as a sound opinion that every hearer ought to be seated in his place before the speaker rises to address the congregation. Is it not a very unbecoming practice for people to remain about the doors and entry, when their minister is in the pulpit, and especially when the service is commenced with an address to the Deity, to be then coming in? Why should not every person feel during religious worship as did Moses when he approached the Lord with uncovered feet, and trod on holy ground? Let it, my friends both young and old, be a part of your religion not to disturb the religion of others.

Lastly, if you would encourage your pastor, let him share in your sympathies and your prayers. The faithful minister of Christ, in the bosom of the happiest church, enjoying the bright day of prosperity and success in his labors, is liable to experience a dark night of adversity. It may arise from personal sickness—from domestic bereavements, or trials and apostasies among the disciples whom he tenderly loves. At such times, he will need your tenderest sympathies, and whatever you can do to alleviate his sorrows.—In such seasons, to receive the kind attention of faithful deacons and other brethren is as a balm to the heart.

Above all, let your pastor share largely in your prayers. This favor even St. Paul asks of his brethren, and this, every minister of Christ ardently desires. While you bear your pastor on your hearts before God, pleading for the Spirit to help him to study—and to preach—to visit the flock and perform all the duties of a faithful minister, you may expect to receive much instruction and comfort as Christians, and that sinners will be converted to God. Fail not, brethren, to pray for your pastor that the word of the Lord may have free course and be glorified.

Next to the church, stands the Sabbath-school and Bible Class. While your pastor is cultivating and training these young shoots, see that you water them with your prayers. These are institutions second to none but the church, and here allow me to say, that the combined influence of pastor and teachers, will not melt a flourishing school, unless parents shall faithfully do their part in sending and encouraging and aiding their children. And while you foster these good institutions at home, be not unmindful of those which are indispensable to the world's reform.

Finally, brethren and friends, consider the goodness of God toward you; estimate your obligation and perform your duties as in the fear of the Lord. And may converting grace largely attend the labors of your beloved pastor, brotherly love continue among you, and the union now

formed be lasting as the life of our beloved brother and fellow-laborer in the gospel.

## From the Southern Churchman.

### ON THE EVILS OF FALSEHOOD AND THE ADVANTAGES OF TRUTH.

"Wherefore putting away lying, speak every man truth with his neighbor, for we are members one of another."—Ephesians iv. 25.

There is no moral duty, which is not clearly set forth, and plainly defined, in the holy Scriptures. Philosophers, and heathen moralists, have frequently mistaken vice for virtue; and have published to the world systems of ethics, which have had a demoralizing influence on nations and generations of men. But the founder of the Christian religion could distinguish vice from virtue, could discern the truth—knew mankind and all their wants, and has given to the world the Bible, the book of Wisdom, which contains precepts suited to all ages, sexes, and conditions, to every people and nation under the sun.

After CHRIST ascended into heaven, his Apostles and disciples preached his doctrine to the inhabitants of the earth. Taught by divine inspiration, upheld by divine power, they spread the gospel, in opposition to the passions, the interests, and the prejudices of mankind; through persecutions, through trials, through troubles, and through dangers innumerable. None of them labored with more zeal than the Apostle Paul, in whose Epistle to the Ephesians we find the words which I have taken for my text.

This Epistle was written to the "saints at Ephesus, and to the faithful in Christ Jesus"—to those who had been "dead in trespasses and sins," but who were quickened by the spirit of Christ—who in time past had walked "according to the course of this world," but who had been "created in Christ Jesus unto good works." It was addressed to those who had been strangers and aliens, and without God in the world, but were "made nigh by the blood of Christ," and had become fellow-citizens with the saints, and of the household of God. Knowing that they had been changed in heart, he thus spoke to them—"This I say, therefore and testify in the Lord, that ye henceforth walk not as the other Gentiles walk, in the vanity of their mind, but that ye put off, concerning the former conversation, the old man which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man which after God is created in righteousness and true holiness."—Wherefore putting away lying, speak ye every man truth with his neighbor, for we are members one of another.

Some philosophers have contended, that the truth should not always be told; and that falsehood is sometimes justifiable. They have supposed cases, which might (and as they say do often occur, in which they maintain, that it is strictly moral and proper, not only to conceal the truth, but to speak falsely. These supposed cases would probably, on a critical examination be found to afford but slender excuses for deviation from the truth. Impartial inquiry will, without doubt, lead to the conviction, that the exhortation of Paul to the Ephesians contains the true rule of conduct; the sophistical reasonings of vain men to the contrary notwithstanding.

This exhortation is to be considered, as having reference to our words and conduct through life, and also to our most secret thoughts and feelings as intended not only to regulate our outward behavior, but to reach and control the mind and the heart.

Wicked men have always been enemies to the truth. St. John says—"every one that doeth evil, hateth the light, lest his deeds should be reproved." Men of bad characters and ill designs shun the light of the day. They are deeply interested in resisting the truth, and in persecuting its votaries.

The Jews have given to the world the most conspicuous and memorable proof of this resistance and persecution. Archbishop Tillotson has in one of his sermons, made the following just remarks on this subject. Speaking of the Jews, he says,—"They opposed the divine truths which our Saviour declared to them. They did not only refuse to receive them, but set themselves to confute them, and by all means to blast the credit of them; and to charge them not only with novelty and imposture, but with a seditious design, and blasphemous and odious consequences. They perverted every thing he said to a bad sense, and put malicious constructions on all he did, though never so blameless and innocent. When he instructed the people, they said he was stirring them up to sedition; when he told them he was the Son of God, they made him a blasphemer for saying so. When he healed on the Sabbath day, they charged him with profaneness. When he confirmed his doctrine by miracles, the greatest and plainest that were ever wrought, they reported him a magician. When they could find no fault with many parts of his doctrine, which was so lovely and excellent that even malice itself was not able to misrepresent it, or take exception to it, they endeavored to destroy the credit of it, by raising scandals upon him for his life. Because his conversation was free and familiar, they taxed him for a wine bibber and glutton; and because he companied with bad men in order to the reclaiming and reforming them, they represented him as a favorer of such persons, the friend of publicans and sinners. By these and such like calumnies, they endeavored to disparage his doctrine and to alienate men from it. Being prejudiced against the truth itself, they did what they could to keep others from embracing it, and as our Saviour tells us, they shut up the kingdom of heaven against men, neither going in themselves, nor suffering others, that were going in, to enter."

There is not on record a more convincing proof of the hatred which wicked and perverse men, bear to the truth, than that which Tillotson has spoken of, in his long extract. The Jews resisted and persecuted it, when found in the words, and seen in the conduct of the Saviour of the world. The scribes and Pharisees, although they affected peculiar strictness in virtue and reli-

gion, could not bear that divine light, which shown upon them, and exposed their hypocrisy to themselves and others. Light is very troublesome to a bad conscience. But it is desired by good men. They have every thing to gain by it, and nothing to lose. They have nothing to be afraid or ashamed of. The volume of their lives is open to all who may choose to look into it. They have lived in the fear of God, and do not tremble before man. They have spoken and acted with the knowledge that the all-searching eye of God was upon them; and they neither dread, nor shun the strictest scrutiny of man. They not only rejoice in the truth, when spoken and acted upon between man and man, but their hearts are cheered with the light of divine truth.

The advice of St. Paul to the Ephesians, to "put away lying," leads the mind to inquire into the evils of falsehood, and its different kinds and grades. They are numerous.

Perjury, or wilful and corrupt false swearing, by one who being lawfully required to depose the truth in a judicial proceeding, swears absolutely in a matter material to the point in issue, whether he be believed or not, is an offence of the highest grade. The laws of every civilized society regard it as an atrocious crime, and punish it in an exemplary manner. The proverb of Solomon, which says—"a false witness shall not be unpunished, and he that speaketh lies shall not escape"—uttereth the language of the moral law, and of the laws of every well regulated society. Perjury is a most atrocious crime, and deep and damning sin, which sets at defiance the laws of God and man.

Falsehood not an oath, (of which there are various kinds and degrees) is productive of great evil. Heathen moralists, and Christians, have for the most part agreed in their hatred of falsehood.—The former have looked on it, as a vice injurious to society—the latter as an offence against God and man. The moralist has reproached it, when it has shown itself in the language and conduct.—The Christian has condemned it, in thought and in feeling as well as in word and deed.

The moralist, thinks falsehood a vice derogatory to the true dignity of man, and injurious to society. He sees its mischiefs perhaps in their most aggravated form in the conduct and character of the slanderer. The tongue of the slanderer is "an unruly evil, and full of deadly poison"—it is set on fire of hell. Is proof needed, of his hellish temper and more than human depravity? Behold the triumphs of his malice over his neighbors! Go to the cottage—this humble mansion was but yesterday the best abode of peace and happiness. To-day, you may find its wretched tenant—a young, lovely, and innocent female, drooping under the heavy burden of false accusation; or a feeble old man, sinking to the grave, pierced through the heart by the envenomed shafts of malice. Visit the splendid palace of the rich, and you may there see, that the envenomed tongue of the slanderer has been "speaking all words that may do hurt." Go to the city, or the country; look through the ranks of society; and every where you may trace the slanderer by the wrecks of reputation, and the ruins of individual and social happiness, which he has left behind him.

Has it ever, my kind reader, been your good fortune to know a happy circle of friends and neighbors, who all loved one another as brothers, and seemed to enjoy a heaven on earth? The boldness of innocence and virtue, and the smile of contentment, were seen on every face. Mutual confidence and respect every where existed.—Charity dwelt in every heart, and benevolence prompted every action. But alas! few and short are the days of man's glory on this earth! Perhaps you have lived to witness the destruction of the happiness and total prostration of the hopes of this blessed circle. Satan, who hates all that is good and holy, and unceasingly strives to mar the happiness of man—he that tempted Eve in Paradise, has been among them. He practised his deceit on our first parent in the form of a serpent, the most crafty of all animals. But he has now assumed the shape of the slanderer. He has whispered suspicions, artfully excited distrusts, envyings, hatred, and strife—propagated falsehood—scattered abroad the firebrands of malice: and peace, friendship, confidence, love, and charity have been driven from this once happy society. The slanderer has delighted in doing all this mischief. He has been "the pestilence that walketh in darkness, and the destruction that wasteth at noonday." The great poet of nature rath well described him, when he said—"His tongue outvenoms all the worms of Nile, his breath hides on the posting winds, and doth bely kings, princes, matrons, maids, nay even the secrets of the grave this vibrous slander enters."

A LAYMAN.

## From a Foreign Magazine.

### SUNDAY SICKNESS.

Dr.—, among other papers, has given us one containing the particulars of this disease, which is represented by the patient as a natural, but which, he thinks, bears all the symptoms of a moral disorder.

"There is a disease at this time, but too prevalent, an account of which is not to be found in our popular books of medicines; I shall, therefore, endeavor to communicate some particulars respecting it. The disease to which I refer, is evidently of the intermitting kind; and in all cases that have fallen under my notice, has attacked the patient by violent paroxysms which return every seventh day. It may be thought to savor of superstition to mention it, and yet it is a fact, and therefore, must not be passed over, that these paroxysms return only on the Lord's Day, on which account the disease is called the Sunday Sickness; and the faculty knows it by no other name than 'Dici Dominici Morbus.' On account of its periodical attacks, some have thought it to be a kind of Ague, especially, as it is attended with a great degree of coldness; though I do not perceive the symptoms of shivering, which are usual in that complaint.

I have observed the paroxysm commences at different periods; but generally in the morning of the Lord's Day, and in many cases it seizes the patient before he has left the bed, and makes him indisposed to rise till a later hour than usual.—A coldness has first been noticed about the region of the heart; and a dullness in the heart,

which stupefies the brain, not unusually succeeds; this is followed by yawning, and a sort of lethargy.—The patient is sometimes deprived of the use of his limbs, especially the legs and feet, so that he finds himself indisposed to walk to the 'house of God.' Some, indeed, have gone up to the solemn assembly; but they have generally entered it later than their neighbors; and even there the paroxysm have seized them, and the symptoms of yawning and lethargy have been so violent, that they have fallen into a deep sleep; even when the preacher has been delivering the most solemn truths, and others have been extremely uneasy in their confinement during the short time of service, though they have been known to sit very contentedly in a play-house for several hours together. This disease appears to stupefy those who are subject to it; so that however, they may appear to suffer, they are seldom, if ever heard to complain. I have known persons under others diseases mourn on account of their confinement from public worship, but the victims of this extraordinary disorder were never heard so to do. I was at first greatly surprised, after hearing that the patient could not get to public worship, to find her the next day as active as if she had not been subject to any kind of indisposition; but I have since found it very common, after the paroxysms are removed, for the patient to appear perfectly well till the approach of the next Sabbath; though most of the faculty agree, that there is a low ferretic heat to be perceived during the days of interval, which is called febris mandii, or the worldly fever.—There seems also to be a loss of appetite for savory food, and an entire want of relish for panis vite, (bread of life) which it is thought might be of service to remove their disease, as a very skillful and experienced person has asserted, that it was more to him than his necessary food; and another has recommended it as peculiarly agreeable to the taste. One circumstance I had almost forgotten, viz. that those who have not laid aside all attention to the form of religion, if they are subject to the Sunday Sickness, generally feel somewhat chill and listless about the hours of secret retirement, and family devotion. From some symptoms in the families where this disease has made its appearance, there is reason to fear that it is contagious. Some children have received the infection from their parents; and I expect every week to see it more prevalent in the vicinity of certain families, who are dreadfully under the power of the disorder. The symptoms of yawning are evident in some, and of lethargy in others, who are not yet so far gone as to be kept from public worship.

I was willing to hope the Sunday Sickness was a new complaint and peculiar to these parts; but it seems there are but few places where the malady has not reached. Weariness of the Sabbath appears to have been a raging disorder among the Jews; though it is to be feared, it never was more prevalent and contagious than at present; and I am sorry to say, that its prevalence is, not a little, owing to some attempts to prove that its effects are not to be dreaded. In searching for the cause of these symptoms, I have met with considerable difficulty, but am now convinced, after the closest investigation, that they are generally brought on by excessive indulgence and feeding without reserve on the sour fruits of the flesh, and the windy diet of the world. Persons who sit for many hours together in close rooms, with vain, carnal companions, are peculiarly liable to the malady; and I have observed that a neglect of family and social religion on working days, a great delight in cards and other games, a frequent attendance upon night feasts, drinking clubs, and the theatres, are among its certain forerunners.

I am desirous that these particulars should be laid before the public, that they may serve to caution some persons of their danger, and that the skillful may be excited to seek out a remedy for the disease. Some have thought that the complaint is a moral rather than a natural one; it is, however, argued on the other side, that the patients generally complain of a natural indisposition.—What is to be done? It is high time that physicians or divines should attend to the malady. I have sometimes thought of prescribing draughts and boluses, to those who have told me that they could not go to church, or not go in time, or keep awake while they were there, but when I have found them well and active in their business, I have declined it, for fear it should seem like forcing medicines. Had I been sure that worldly business or pleasure had detained them, I should have recommended the clergyman to attend to their case; but when they talk of their infirmities and indispositions, I do not know how he could address them. Perhaps it is necessary to hold a consultation of physicians and divines, that it may be determined to whom the patient belongs, and whether the complaint be seated in the body or the soul.

Zion's Advocate.

## RELIGIOUS NEWSPAPERS.

Religious newspapers may be, very properly regarded as periodical tracts; and because periodical, and prepared in view of existing states of public feeling and in reference to that feeling, they have some peculiar advantages over other tracts. In point of cheapness, in proportion to the quantity of matter, they are unrivalled. As a means of doing good, we know of no mode in which truth can be more cheaply and acceptably diffused, than through their columns. Have you a poor neighbor who would gladly hear of the operations of benevolence, and of the results of the efforts to extend the kingdom of Christ? In addition to your own paper, can you, at the same expenses do a more benevolent work, than to subscribe for a religious paper for his use? Have you a poor neighbor who drinks ardent spirits, notwithstanding all the light shed on this dangerous practice, in modern times? How can you do a better service to your community—how show in a more effective manner, that you love your neighbor as yourself, than by taking an additional copy of a religious paper for his use? Have you—who has not—a friend who has removed to the far west—or some other remote part of the