

# THE BIBLICAL RECORDER.

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

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WHOLE NO. 87

## TERMS.

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From Zion's Advocate.

## UNEDUCATED MINISTERS.

Brother Wilson.—The following letter was written by the professor of Theology and Principal of the Newton Theological Institution, to his friend in Oxford County. If it should be your pleasure to give it a place in the Advocate, I think, considering the source from whence it came, it would be of general use, and particularly gratifying to a friend of all true gospel ministers, both learned and unlearned.

J. T.

NEWTON THEOLOGICAL INSTITUTION,  
February 19, 1836.

Dear and venerated Brother,—In my brief reply, upon the reception of your letter, respecting Ministerial Education, I expressed the hope of being able at some other time, to communicate to you a more full statement of my views on that interesting subject. I begin to fear that I shall never find the leisure I hoped for; and I seize a few moments amidst my pressing duties, to say so much at least as may prevent any misapprehension which might arise from my silence.

Your communication to me has made a deep impression on my mind. I thank you for it, most sincerely. While it has admonished, it has encouraged me. May God help me always to cherish its spirit, and to exert such an influence on my younger brethren, as he approves, and as he will bless from age to age.

It has been with great pleasure that I have read in Zion's Advocate, of May 13, 1835, your address to the advocates of Ministerial education, of the Baptist Denomination, and the second number of your address, in the same paper, of April 29, 1835, to the Ministers and other brethren who composed a meeting holden at Windsor, Jan. 28, 1835. The first number I have not seen. My views and feelings coincide entirely with your own, as expressed in those pieces which I have had an opportunity of perusing. It was suitable; it was timely; it was highly important that you should utter your conviction with the freedom and affection of a father. The effort, I trust, has not been in vain. It will be remembered with gratitude when you shall have ceased from your labors.

Learning in the pious minister is highly desirable; but it must never be substituted for piety. It must never be exalted to the highest place. Let it be the handmaid, but not the mistress.

Those of our young brethren who seemed designed by our Saviour for the ministry of the gospel, ought to be encouraged to pursue an extended course of studies. They should not, however, and they need not let their piety grow cold. At the same time, they should not be in haste to assume the responsibilities of the pastor. In the present state of society, and of the religious world, they will need all the attainments that they can make. They owe it to the churches, to the souls of men, to the cause of truth, and to our common Lord himself, to be as well furnished for this work, in every respect, as the ministers of any other denomination, or rather, as it is practicable for them to be, in the circumstances in which providence has placed them; for this would be the higher standard.

Others are called to the ministry, when they are more or less advanced beyond the period of youth. These should be encouraged to make such attainments as their age and circumstances permit.

There are many also who have been constrained to enter the ministry, with very small literary advantages, and who cannot now repair to any of our schools for the prosecution of a course of studies. But these too, are our brethren, laboring in the same holy cause. They should be cherished with peculiar tenderness. Their trials are many and severe. And facilities should be multiplied for their self improvement. If a man in these circumstances is laborious and disposed to learn, he need not be ignorant. Though laboring under great disadvantages, he may enrich his mind under much useful knowledge. He may become an efficient and highly respectable minister, a workman that needeth not to be ashamed, rightly dividing the word of truth.

In one of your communications you remark, "I fully agree with the Baptist Board of Foreign Missions, that as there are at present, so there always will be, many able and useful ministers, who have not enjoyed the advantages of a public institution whatever." You will be gratified at the coincidence of our views, when I add that these words, which you have quoted from an address of the Board assembled in the city of New York in the year of 1818, are my own words. It devolved on me to be the writer of that address, and to it I refer you for a more extended statement of my views on several topics connected with this subject.

As you have expressed a desire to know my feelings, I take the liberty of referring you also to an address delivered to a class upon finishing their course here at the Anniversary, Sept. 9, 1830 and published in the American Baptist Magazine for the subsequent November, and particularly to the following paragraph:

"Beware of a controversial temper on religious subjects. Maintain the truth; but maintain it in love; in meekness instructing those that oppose themselves. Call no man master; but pre-

sent to all the truth as it is in Jesus, letting your Theology be the Theology of the Bible. Forget not that you have now only laid the foundation; and that you must henceforth build on it diligently; and, as far as possible, systematically. Persevere, then, in the effort to unite habits of study with habits of activity. I need not say, cherish an affectionate remembrance of each other. Occasionally, at least, encourage each other by free epistolary correspondence; and often let your prayers for each other meet before the throne of grace. Your own good sense and christian feeling will dictate to you the propriety of treating with profound respect those humble and laborious ministers who have not had your literary advantages; for in practical wisdom, and in various other matters, they may be greatly your superiors."

Such, I doubt not, are the sentiments cherished generally by the friends of this institution, and of the Northern Baptist Education Society and its branches, as well as of our various literary institutions and theological schools. For myself, (and I think that I utter the sentiments also of those with whom it is my happiness to be connected,) I could most cordially adopt the extract with which you have closed your 2nd number, namely: Upon the whole, my brethren, we come to this conclusion:—"While we duly appreciate the value of human learning, we disown its claim as a distinctive qualification of a gospel minister. While we covet the best gifts natural and spiritual, we neither think nor speak diminutively of such, whose acquirements are not so great as those of some others. Our motto is, let not him that hath learning despise him that hath not; and let not him that hath not learning judge him that hath. While we do our utmost to assist the candidate for the ministry in literary and scriptural knowledge, we discard the idea of ungenerous distinctions. We embrace every true minister of Christ as a brother. We esteem each highly in love for his work's sake. We serve one Master, and hail each other as brethren."

Yours most sincerely,

IRA H. CHASE.

From the Register.

## FAMILY GOVERNMENT.

"Hethat teacheth, on teaching; he that ruleth, with diligence."—Romans xii. 7, 8.

MR. EDITOR.—

In your paper of the 20th July, in a short editorial article under the head of "Family Government," you seem deeply to feel some of the evils which exist in the families of the church, on account of their neglect of a divine rule on this subject; and you seem to charge a great portion of this delinquency on missionaries, who neither set a proper example by ruling well their own children, or sufficiently point out the evil in their public ministrations. You seem rather to implicate the church because they have made ministers without a critical examination of candidates on this point, and think "it is high time a reformation took place." Further: you say, "There can be little hope of reformation in private Christians, if men are admitted into the holy office of bishop who are chargeable with being wanting in family government." Finally, you seem to meet with an insurmountable difficulty in supposing a candidate who has neither wife or children—how can he be questioned, &c. and you then appear to invite some correspondent to take up and answer the question. Feeling in some measure the curse which has come upon "Zion" for her sin in this matter, and the evils which have been brought upon "society at large" by the wicked neglects of professed Christians in not governing their children, I could not rest easy until I had penned some of my thoughts on this subject.

By ministers, it is understood simply to mean reputed preachers of the gospel. And of such it has been long proverbial that their children were worse than others. In answer, it has been said that the improprieties of ministers' children were sooner noticed and complained of than others. This is plausible; it may be the fact: for, as ministers assume to be examples to the church, and the constitution of New York recognizes them as set apart for the cure of souls, it is reasonable to suppose that men will expect more of them, and especially in the training of their own family. But in this the church and world have long been disappointed. It is a notorious fact that there is not in community any class of men who profess to be moralists that in proportion to their numbers (according to my observation) have raised families so far wanting in usefulness and morals as in the children of ministers. And this remark applies with truth to some of our most excellent ministers. But we are happy to say that there are some honorable exceptions. Some whole families of ministers, when old, give evidence that they were brought up "in the way they should go." It would seem that the mere mention of this fact would at once awaken a vigilance in the whole church to know the cause, and reform the evils; but it is not so. No; the good minister must not be blamed: it is his bad children!

One would suppose that all who have been born of God, but more especially teachers of the Christian religion, would so well understand the doctrine of total depravity that they would never wholly upon the doctrine of moral suasion, or its practice, to govern their families by. But this is not the fact: thousands there are who have passed from death unto life, and who know the truth, and who sometimes teach it in theory; yet, through an inordinate self-love felt towards their dear children, sincerely think that the motive scheme upon the principles of mere persuasion will effect a good character in their children.—Hence, they do not fear to live in the doctrine of indulgence, (which God hath never taught.) hence, they allow their children to eat and drink what they please, to sleep and go to bed, to play and to work, when they please—pretty creatures—ministers' children; they will come right by-and-by.

Now, all this is not the positive restraint, the absolute government, which parents are bound to exercise towards their children, and which they

always ought to begin with before they are a year old. And from all my experience and observation, it would be far better for a young couple to take lessons from some old mother in Israel, in regard to the training of their children, than from their ministers. Indeed, there is some excuse for ministers in this manner: they are not only public men, but they are professional men; of course, they can not always be with their sons, and train them as the farmer and the mechanic does. It is also well known that professional men generally have an aversion to manual labor. Not knowing the pleasures and blessings of it habitually, they are prone to think it a kind of servitude too hard for their dear, feeble, sons to endure. Somehow there is a strong desire to evade the mandate of Heaven, which says, "Thou shalt eat thy bread in the sweat of thy brow." Hence it is very rare that a merchant, lawyer, physician, or a minister, puts his son apprentice to the agricultural or mechanical business. No: this is too menial. And it is as impossible now to make useful men and women of our children, without bringing them up to steady, regular habits of business, as it ever was; and yet, it would seem that gentlemen would rather run the risk of having their sons become effeminate dwarfs, in body and mind, than endure the drudgery of labor. But they hope that school education upon the top of school education, will some day make men of them. It may be so: but he may likewise become a prodigal and a bankrupt; more likely a feeble drone, in some way to creep through life upon the earnings of others.

But it is certainly very unfair to charge an undue blame upon ministers for this deficiency, in the government of their families. God has laid every man, and especially every Christian man, under a positive obligation to bring up his children in the nurture and admonition of the Lord. Every member of the church, therefore, can not neglect this duty without incurring the displeasure of Heaven. And if any would bring down the favors of Heaven upon his own posterity, let him do as Abraham did, "command his children and his household after him." Such a man as Abraham, you know, was honored by his wife, she "calling him Lord." But how many Christians there are whose government is so contemptible that even their wives despise them, and their children mock them.

But to the question, Can a man be ordained a minister who has no wife, nor family, or who does not rule well his own house? I answer yes. If God has called the brother to preach his gospel, let the church recognize him as such, and let him go into all the world and preach the gospel to every creature; let him "wait on his teaching;" but let the elders, the bishops of his church, "with diligence" see to it, as they are "apt to teach," that the preaching brother have lessons how to "rule his own house;" lest he fall into reproach and bring the gospel which he preaches into disrepute. As God has organized many members for the use of the human body, so it is for the body of Christ, the church. And these all have a measure of the Spirit, that they may profit withal one another—"Some teachers, some evangelists," some "Elders that rule well," &c., &c.—all for the edifying of the church in love. Paul had no wife, but he was recognized as a preacher by the church. There were twelve apostles, but one of whom was recognized as an elder or overseer in the church: that was Peter, and he surely had a wife and family. It is plain, therefore, that to "rule well his own house" is an indispensable qualification for a bishop whose gift and business it is to "take care of the church of God," or "rule with diligence." And no man can give evidence of his gift to rule his own house well unless he have one, i. e., a family.—Now, let the church come into gospel liberty, and stand in primitive simplicity and order; let every church of Christ discern and acknowledge all the gifts and callings of God among their brethren. Then would the world see the church rising as an holy temple in the Lord; "governments" in the church would then be appreciated and acknowledged; family government would then be a science taught in the church, the benefits of which would save the church from its neglects and unhappy broils, and the world from wars and tumults.

Hence it is to be seen the great folly of the church, whenever she recognizes in one brother the gift of bishop, pastor, deacon, and ruling teacher; or in other words, teaching, ruling, and superintending the temporalities of the church, and all this because the brother can talk, or is called to preach the gospel. Now, this conforming to the world makes a mere form of godliness; the members of the church shrink from their respective duties and the improvements of their several gifts, while they pay the preaching brother a little for pretending to do their duties. Thus it is they become dead, and oftentimes kill their ministers. It matters little whether the church move in this way, or whether the minister leads on and claims this usurpation of government upon the ground of his pastoral office, or whether he does it individually or by dint of managing a majority whom he has contrived to get under his influence: the effects are equally detrimental to the life and interests of the church.

It should be the duty and business of every church: to discern the gifts and callings of God, and to bring all her gifts into the proper place, without preferring one above another. Then will the church be living stones, each supplying its place, and Jesus Christ be King in Zion.

## CAMPBELLITES.

The keen satirical editor of the Baptist Banner, thus addresses the followers of Alexander Campbell in reference to their protestations against being called by his name. His remarks are to the point.

And how has it been in your Reformation?—It was the sagacious eye of Mr. Alexander Campbell, that first discovered the deplorable state of the church in the United States. Who can read his writings and have faith enough to believe them (that is, more faith than is requisite to re-

more mountains,) that would not be shocked at the wretched condition of this country? Almost every minister of the gospel is a Pope, and every church an Inquisition. What are associations but assemblies of Cardinals? What corporations! What delusions! What spiritual intralment! "Gorgons, hydras, and chimeras dire!" Italy and Spain in their worst days knew nothing to equal it. Mystical Babylon might have been burnt in Europe, but America is enveloped in the smoke—smoke, that hides all things in shades as dark and terrible as the night of Egypt. It was in the midst of this monstrous corruption, and tyranny, and darkness, that Mr. Campbell found you. You were lying supinely on your backs, entirely unconscious of the danger you were in—Surrounded by the darkness, and in the midst of all tyrannies,—say, some of you Cardinals, Inquisitors, and Popes, but, strange to say, you knew it not, until a warning voice, in trumpet tones, came from Mr. Campbell, and pierced your dull and stupid ears. You started in wonder, and gazed around, but saw nothing. Again the same sound broke upon the stillness of night, and behold you began to conjecture, that something was wrong, and you quaked with fear.—A third time the voice came in yet louder tones, and the horrid spectre stood full before you, "and shook his gory locks." You could stand no longer. You flew to a place of safety, and snugly perched upon the spacious pinnacles of the wondrous Phoenix that had just arisen from the ashes of conflagrated Babylon.

Yes, according to your own assertions, you were unconsciously in the midst of spiritual corruption; many of you anxious and zealous propagators of the most delusive notions, and yet you were unconscious of what you did—until Mr. C. came. He made the salve that opened your eyes. He showed to you your situation, and raised his standard, and marched forth. Few of you, could at first, perceive your danger, but by degrees became convinced of it, and sallied out and joined him. I do think it sheer ingratitude for you to make wry faces for calling you Campbellites.—Considering he has awakened you to a knowledge of the eminent peril in which you were unconsciously reposing, and has led you so triumphantly out, you ought rather to rejoice, or at least very patiently to bear his name.

Mr. Campbell having thus brought you out does not leave you. He still leads you about and instructs you. True, say you, we take the New Testament for your guide, and so says Mr. Campbell; and you take care to understand it about as he does; and I say it, in no other than the spirit of admonition, that you read more attentively, and certainly more often, his writings, than these of the apostles. With what eagerness do you inquire for them? What marks of disappointment are discoverable in your countenances when you ask at the office and they have failed to arrive! With what rapture do you open the looked-for-treasures! How you devour their contents! How you applaud his views!—he ridicules, and you smile. He denounces and you feel anger stir within your bosoms. He advances a point of doctrine, and how lucid in your estimation does it appear; how cogent are his reasonings; palpable and as bright as the beams of the morning.

Why should you not be called Campbellites? You were immersed in error; you were in the midst of the greatest delusion. Who shewed you your situation, and pointed out to you the dangers that surrounded you? Mr. Campbell. Who led you through the devious intricacies of the labyrinth in which you were, and placed you on the modern "ancient order of things?" Mr. Campbell. Who is now the great light and ornament of your sect, and to whom do you look to defend you? Mr. Campbell. Who among you do not lean upon his strong arm for support?—Which of you will oppose his views, or will not cower beneath his frown.

Tell me not that you take the scriptures for your guide. How common it is for your teachers to criticise the common translation of the Bible; to ridicule its old fashioned language; to talk of its incorrect translation; and to give a preference to Mr. Campbell's. And yet these same teachers probably could not, "to save them from the Spanish inquisition," tell the nominative case of a verb. I seldom hear one teach, but he takes exceptions to the King James' translation; and why? Because he knows it to be wrong? Because he is able to compare it with the original scriptures, and prove it incorrect? Or, because he is blessed with superior mental powers, and is more competent to discern than his fellows?—Oh, no! nothing like it. Mr. Campbell has said so—He has quoted Greek or something that must be Greek, for like the gospel to the Greeks, it is foolishness unto him—he does not know the letter. He, therefore, relying on the chivalry of Mr. Campbell to defend him, boldly charges upon the common bible, derides the ignorance of its translators, and sets forth in bold contrast his own superior endowments.

Am I exaggerating? or am I overdrawing the picture? I put the question to your own observation and to your own experience. Why do all your teachers learned and unlearned, say reform instead of repent? And who taught you to immerse into the name of the Lord?—this is a new phrase in our language. Have you all become such skillful philologists as to affix a meaning to what, in itself, is nonsense? How came you to find out that it was better to say congregation than church? And in some places of the New Testament, the reign of heaven, and in others, the kingdom of heaven, &c. &c. Where did you learn these things?

Or, rather, whence came the light that displayed to you your former ignorance, and gave you such amazing knowledge? You cannot equivocate. You all have to turn your eyes to the same point. And or compels you to say that your knowledge upon these subjects, flowed from the same fountain. There it is you sip the draughts of profound erudition. From thence issue those pellucid streams that fertilize your sect, and give strength and vigor to those otherwise barren teachers, that are now so plentiful, and so luxuriantly flourish among you.

If, from all these things, you are not properly called Campbellites, then you should cease to say that others are the followers of men. If any sect was justly called by the name of its leader, surely yours is. But matters not you have his name; and when one says of another, he is a Campbellite, he is as well understood as when he speaks of Methodist, or Baptist, or any other sect. This name is considered entirely appropriate, and is perfectly understood by every one. Then, after all your endeavors to avoid it, the community; common and approved usage, has said that CAMPBELLITE is the name of your sect.

From the Methodist Protestant.

## A LIVING REDEEMER.

"He lives, the great Redeemer lives—  
What joy the blest assurance gives."

In the journey of life there are hours when the drooping spirit can not be sustained by the consolations of earth, when sorrows fling over the brow its darkened shadows, when disappointed hopes and gloomy anticipations bid us lean not on earth; and then how sweet is the gospel!—Wearied with the perplexing cares of the week, with an exhausted frame and a depressed mind on the Sabbath morning I bent my footsteps to the house of God. There was a silence there that seemed to invite a calm meditation; but soon the voice of praise arose and holy prayer went up; and now was read the glorious declaration, "I know that my Redeemer liveth!" There was deep attention, and we heard of a "living Redeemer." The preacher told us of him who said "It is finished," who tasted the bitterness of death, who reposed in the dreamless slumbers of the tomb, and who, with the power of a God, burst the chains and ascended on high, leading captivity captive. "A living Redeemer!" Oh! blessed thought, I have thought of it, and my reflections have been as balm to my own spirit.—The poor Mahometan may perform his weary pilgrimage to the tomb of his prophet; the devotee of Juggernaut may with frenzy throw himself beneath the tremendous car; but to the disciple of Jesus it belongs to triumph in a living Redeemer. Does he contemplate the scenes of Gethsemane and Calvary, and there see the God of Glory bow and bleed for sins he never knew? He turns from this, and with a piercing glance of faith beholds the same Jesus seated high in glory, and inspiration teaches that this Jesus, whom a bright cloud received when at Bethany, he had blessed his disciples, shall come again the second time without sin unto salvation. A living Redeemer! Christian, art thou cast down before thy transgressors? Contemplate a living Redeemer, and adore the grace that "throws in this Bethesda your disease." Art thou troubled on every side? thy Redeemer careth for thee. Are thy friends departed? thy Jesus ever liveth.—Dost thou tremble in view of that hour when the mysterious cement which binds thy soul to its clay tenement must be dissolved? Oh! fear it not—thou hast a living Redeemer, he will be thy life when thou art dying; he will watch thy sleeping dust till he shall bid it rise in his own likeness, and then thy eye shall see him; when the opening heavens and the descending Judge shall fill the sinner with dismay, thou shalt say with Mary Rabboni, with Thomas, My Lord & my God; and with an innumerable multitude, "This is our God, we have waited for him."—Disciple of a risen Saviour; stay all thy hopes upon him, cast all thy burdens on his mighty arm; fear not the tyrant Death, but boldly contemplate cold Jordan's wave and sing,

"Live, live forever, glorious King,  
Born to redeem and strong to save:  
Then ask the monster, where's thy sting?  
And where's thy victory, boasting grave?"

ANN.

## HOLY AND PROFITABLE SAYINGS.

Taken from a broad sheet in the British Museum, dated London; printed for D. M. 1678.

We should always abhor sin, more in regard that it is hateful to God, than because it is hurtful to us.

Let O Lord! the great change be wrought in us before the great change come upon us.

If we cannot make others better, it should be our special care that others should not make us worse.

As none can come unto the Father but by the merit of the Son, so none can come to the Son but by the Spirit of the Father.

We acknowledge this mercy, that God doth not take us out of the world; but we should desire this one mercy more, that he would take the world out of us.

It is our duty to know God; our safety to fear him; our glory to resemble him; our stability to trust him; our sincerity to love him; and our felicity to enjoy him.

Let us die to sin that lives in us; and live to Christ who died for us.

Let us choose to suffer rather than sin; for we may suffer without sin, but we can not sin without suffering.

Many men, in relation to outward things, complain of want; and yet in truth want nothing but thankful hearts for what they already have.

Though God does not always deliver his people out of trouble, yet he delivers them from the evils of trouble, the despair of trouble, by supporting their spirit; nay, he delivers by trouble, for he sanctifies the trouble to cure the soul, and by less troubles delivers from greater.

It is the peculiar wisdom of a Christian to pick arguments out of his worst condition to make him thankful; and if he is thankful he will be joyful.

## THE WAY TO A CHILD'S HEART.

Further Extracts from Mr. Abbott's "Way to do good."

Many persons are often surprised to see how easily some of their acquaintances will gain the affection of children, and acquire an ascendancy over them. But this is the secret of it. They