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

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TERMS.

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ADDRESS.

Of the Executive Committee of the American Temperance Union to the friends of "Total Abstinence" in the Western Hemisphere.

[Continued.]

To Manufacturers and Venders of Intoxicating Drinks.

Are you our brethren? bone of our bone, and flesh of our flesh; possessed of all the sympathies of our nature? Or are you sent from beneath, to curse the world? Alas! you are the former, but your business the latter. Strange anomaly!—The most wonderful exhibition of wrong practices to pervade the moral judgment. We know, that not the riches of India would tempt you to do your fellow-men one-half the injury that you are doing in this way; yet here you justify yourselves in the whole matter. When the poverty and misery of the drunkard, and the wretchedness of his family, are presented to you you can see and pity it all, like other men. Well, the next step is to inquire what caused it? The man was intoxicated three times a week. You can see that as well as any one, and you can see that liquor is a clear, unqualified injury to that man. So far, you go with us. Now we go two steps farther. We see that the only safety for that man is to abandon it entirely. You think he ought to drink moderately; and we see that you are perpetuating drunkenness in the land, and sealing its curses on the community. You think you are doing a very fair business, and have a license for it; what is legally right, cannot be morally wrong; and if people choose to hurt themselves by liquor, it is not your fault. Perhaps you will not hear the truth, as it lies before our minds. And we have no desire to injure, or to treat you harshly. But truth is truth, and it is immutable. We cannot make it bend to our wishes or views. You are guilty in the sight of God of making drunkards. You are chargeable before Heaven's tribunal with the crime of their drunkenness, and the miseries which flow from it. Startle not at us, but at your horrible business. Be not angry; or, if you must indulge that feeling, be angry with yourselves. The day is past, in which you could carry on this business without guilt. The blood of murdered souls must be laid at the door of the men who supply the tide of death. Be not deceived now. It is not our business that is horrible, it is the truth. And with the truth we would pursue you. In the spirit of kindness, we would pour light upon your minds and consciences, that we may save you and the thousands around you. As your friends, we ask if it will console you in your last sickness, in the hour of death, to review life, and see what good or evil your business has done in the world. And by all the horrors that rack the soul and the brain of the poor drunkard—by all the groans and tears that alcohol causes his miserable family—by your own welfare, and the welfare of your children in time and eternity, we say quit, O quit your dreadful business.

To Farmers.

And can it be that you, engaged in that innocent, virtuous, and peaceful employment, cultivating the ground, should be in any way concerned in this awful business of filling up jails and penitentiaries, and grave-yards, with miserable drunkards? Alas! from whom does the distiller get the materials of destruction, but from you? We beseech you to pause, and look at this subject. Look at the power now in your hands. You can annihilate the whiskey trade with great gain to yourselves and the country. We rejoice that you are beginning to do it—that you are looking away from the distillery, and giving your coarse grain and apples to your own stock and swine—that you are so extensively resolved, no longer, for a momentary gain, to fill up jails and almshouses with wretched drunkards, whose support must ultimately strip you of the fruits of your labour. Depend upon it, the still-house is the enemy of the farmer. And the dram-shop—better have the barbed bush by your wheat field, than this place of cursing and drunkenness in your neighbourhoods.

To Parents.

Parents! We address you on a subject of deepest interest to you, as you regard the temporal and eternal interests of your beloved offspring. The question is now pending, shall from 4 to 500,000 lovely youths, now at your firesides, become drunkards? This number, at least, will follow this awful course, unless something is done to push onward the Temperance Reformation. This number, at least, will result from the moderate drinking now fashionable, and thought to be right throughout our country. And whose sons shall they be? What parent is willing to lay his hand upon the head of his son, and give him up to drunkenness and damnation? Parents! we invoke your aid in our benevolent enterprise. Banish every thing that intoxicates from your tables, your houses, your farms, your work-shops, and teach your children and children's children the beauty and benefits of temperance. Put our journal, or some temperance paper, monthly into the hands of your children. Fix indelibly on their minds and hearts the great principles of truth and duty. Watch the process by which the character of an immortal spirit is formed. And while it is forming, put your plas-

tic hand to it, with solemn prayer for divine assistance. Remember, that through your fidelity, intemperance may go out of the land with this generation.

To Young Men.

You are the hope of our country. The noble river may have poison cast into its waters, and every living thing may die, but if the rivulets and fountains are pure, all will soon be washed into the ocean. Young men of America! You have your birth in a country of vast resources, and you are capable of great enterprises. Hundreds and thousands of past generations have fallen before a deceitful but dreadful foe. Their morning was bright, but their hopes were early blasted; their sun went down at noon, amid thick darkness; friends and neighbors saw and pined; but they rushed onward, maddened by the intoxicating bowl, and sunk to rise no more. Will you not breast and stamp upon the deadly monster? Will you not say to the river of death, hitherto hast thou come, but here shall thy waves be stayed? You are called to achieve your country's independence; to hand down moral freedom to the generations that come after you. By the spirit of our fathers, who pledged their lives, their fortunes, their sacred honours, that they would be free, we entreat you, do it. Dash from your lips the intoxicating bowl, whatever its name or character. Dare to be temperate. Resolve to be free.

To Women.

We take no undue advantage of your constitutional sensibility in rousing every feeling of indignation, pity, self-regard, religion, and patriotism, on this subject. Here are justified the most intense interest and active zeal. You have been the acutely anguished, but silent sufferer. Unseen tears have worn untimely furrows on your cheek. Alcohol has been the bane of woman's happiness; the mildew of her budding bliss. It has robbed her of her husband, and prematurely buried the son of her earliest affection in a disgraceful tomb. Daughters of America! Be not despairing; there is a remedy. Be not indifferent, because you may thus far have escaped the experience of this anguish. The cup of sorrow may yet be yours. And if you escape, remember those who are in adversity; suffering all the shame and anguish of owning a drunkard for a husband or a son. We come to ask for your influence. Say not, we have none! Ah! could the victims of your influence in the past fashions of society, come back from the drunkard's eternity and tell you their woes, it would fill your soul with unutterable horror. You have an influence lovely, but mighty; an influence which can break up almost every destructive fashion in society, and save husbands, fathers, sons, and brothers, from the river of death. We are grateful to heaven, that in our cause it has been felt in the length and breadth of the land; we only say let it increase. Press onward. Press onward. By example, by conversation, by warning, by entreaty, by banishing from your presence every devotee of Bacchus. Oh! hasten the time when the curse shall no more be found; when sorrow and sighing from this dreadful evil shall be done away.

To Teachers.

Our hope is in the rising generation. The appetite for strong drink is wholly unnatural, yet it is often early acquired; by sipping at a father's table; by lounging around taverns and dram-shops where many are drinking, and by juvenile daring and topishness. By whom is it to be stayed but you, beloved men and women. Think not you have no concern with the morals and the eternal interests of your precious trusts. What is the cultivation of the mind, where the moral habits and religious principles are neglected, but a curse? On the subject before us, your opportunities to do good, and consequently your responsibilities are greater than can be told. Teach your children and youth to dread putting liquid poison into the stomach, as they would melted lead or burning coals. Encourage them to sign the Temperance pledge and to league together in the morning of life against the greatest foe of their country and race. Whether toiling in the elementary, the Sunday, the classical school or the university, toil with us in this great cause. And we beg you to be thorough. Total abstinence from all that intoxicates, how difficult soever with those in manhood, may here be inculcated with the greatest ease. Seize, then, the precious moment. Do your duty in the length and breadth of the land, and all is safe.

To Ministers and Christian Churches.

Our enterprise flows from the Gospel of Christ. It goes forth in the spirit of Him who came to seek and to save that which was lost. It proclaims peace on earth and good will to man.—It removes, we believe, the greatest obstruction to the reception and spread of the Gospel, and must and will universally prevail before the world shall be filled with the knowledge and glory of God. But can it prevail without your most ardent co-operation? We need not put the inquiry: Did ever any moral enterprise succeed from which the church and ministers held back. The church and the world, is, in ordinary esteem, the standard of right. It would be a slander upon their professions, if it were thought to be otherwise. Nor will we ask, Do you not need the influence of our cause for your own purity and safety? Alas, the records of churches, the memorials of ministers, tell solemn tales, never again we trust to be repeated on earth. Everlasting thanks may the church give to her guardian angel for the Temperance Reformation. In our enterprise we know nothing sectarian.—As individuals we are of various denominations. As a Temperance Union, we know none. We would pour blessings upon all; we ask the help of all. Our columns are open to the resolutions of all, as they shall favour the truth and contribute to the triumph of Temperance. And by the purity of the churches, the love of Christ, the salvation of men, we beseech all to touch not, taste not, handle not, the intoxicating cup in its mildest forms. "Know ye not that your bodies are tem-

ples of the Holy Ghost?"

We rejoice that more than four thousand ministers of the Gospel have signed the pledge, which is the basis of our Union,—a phalanx stronger than the Macedonian, for it is a phalanx of Christian principle and holy aspiration. We invite every minister on the continent of America, and throughout the world, to do the same. Let the ministers of the sanctuary go before their people in this blessed enterprise; let them commend it in their example, their preaching, their Sabbath schools, and their private walks, and who shall hinder?

Venerable men! we are not of your order, and we prescribe not to you in morals or religion; but we ask, will you co-operate with us in a work which more than any other will help you in redeeming this world from sin and sorrow, and bringing it home to God. If any of you plead a Bible right to use the intoxicating wine cup as a beverage, we ask too, if you have not a right to let it alone. And if you have known one of your number deceived thereby, when it gave its color in the cup and moved itself upright, and who feared that at the last it bit like a serpent and stung like an adder, have you not a warning which should for ever check every minister of the Gospel from dallying with the enemy or taking the first step that leads to ruin. And if you fear for the ordinances of Christ's house, lest our theories disturb them in their scriptural operation, remember they lie entirely beyond our province. We reject the intoxicating liquid only as a drink for refreshment or an auxiliary in labour. We leave the medicinal and sacramental use of wine and the character to be used to those whose duty it may be to prescribe it. So far as we have a right to let it alone, so far, we say, we will do it, and so far we urge all men to do it; and may God help us and them in the (we believe) wise and righteous determination.

We have thus freely addressed various classes of our fellow citizens in the fulness of our hearts, and with that sincerity, we trust, which becomes those whose object is professedly the good of their fellow men and the glory of God. To all of every age and sex, rank and character, high and low, rich and poor, bond and free, philanthropists, patriots, and Christians,—we say, Examine our enterprise. Our object is simple,—the removal of Intemperance, the scourge of the world, by the voluntary and universal abstinence—total abstinence from all intoxicating beverages. Past success, the wants of a suffering world, bid us onward! and therefore, onward we shall go, in the strength of the Lord God, making mention of his righteousness, even of his only, and the glory shall be given to Him to whom it is all due, for ever and ever.

From the Journal and Liberator. WHY I TAKE A RELIGIOUS PAPER.

I had rather dispense with the luxuries of tea and coffee, and take my morning and evening beverage from the running stream, than do without a religious newspaper. Let me say why.

1. Because, I believe with Solomon, that knowledge is better than choice gold. The cost of such a paper is nothing compared with the information I glean from it. I learn more about the geography, the manners, and customs of different and distant nations, that I can get from any other source. And the information I thus get, I know to be true, as I am personally acquainted with many of those who communicate it, and know them to be men of veracity. Besides the knowledge I thus gain of my own country, of its laws, institutions, domestic and foreign intercourse, internal improvements &c., is great. But more than all I thus learn about the prosperity of Zion throughout the world.

2. Because, I cannot repeat the Lord's prayer intelligently without information. How can I pray, "thy kingdom come," when I know very little, or nothing about that kingdom!

3. Because I am unwilling to lose the enjoyment I thus obtain. Neither corn or wine; neither the smiles of my wife; nor the prattle of my children, make me more glad, than the weekly visit of a neat, richly laden newspaper.

4. Because of its benefit to my family. My children read, & converse about what they have read. Thus they acquire a facility in reading, become intelligent, and at the same time receive a good moral and religious impression. In a pecuniary view, I had better pay \$20 a year than not take such a paper; and in a moral view, it is richer than rubies.

5. Because of its influence on the heart. I take up my paper, and read a stirring sketch on practical godliness—on revivals in progress, or in prospect—on the conversion of the world, and my heart is softened. It beats quicker with sympathy for the perishing; & warmer with love to God and man.

6. Because of its influence on the community.—Who can estimate the influence of a well conducted religious newspaper on 3000 subscribers, and on five times that number of readers! It is "as the dew of Hermon, and as the dew that descended upon the mountains of Zion on which the Lord commanded the blessing, even life forevermore."

7. Because, while a religious paper contains tenfold more important matter to me than a paper exclusively secular, it is tenfold more difficult to sustain it.

Secular papers are principally sustained by their advertising patronage. Religious papers publish few advertisements, and consequently derive little revenue from this source. With all the economy they can practice, not more than half a dozen religious papers in the land do any thing more than just live. While many have died with starvation, many more have the symptoms of premature death.

For these, and many more reasons, I take a religious newspaper, deeming it neither just nor generous to myself, to my family, to the public, or the publisher, that he should be left to bear the pecuniary burden alone. SENIOR.

From the Boston Recorder.

FOREIGN CORRESPONDENCE.

HOLLAND.

Paris, November 18, 1836.

In my last two letters, I gave you a general notice of the history of the church in Holland

until the expulsion of the French from that country and the re-establishment of the prince of Orange, who has, from that event, taken the name of the king of the Netherlands. This took place in 1814, or rather I may say in the latter part of 1813, and was fully confirmed by the treaties of Vienna and Paris in 1815. Before I go farther, I will state a few things which ought to be mentioned before I come to some of the important details which are to be given, and may as well be stated here as any where else.

1. Although the government of Holland is, in many particulars, very much like that of England, yet the power of the king is much greater than that of the monarch of the latter country.—His influence in the church is also very considerable, by the means of the patronage which he wields.

2. Although many of the changes which were introduced into Holland during the prevalence of the French influence were done away upon the revolution of 1813 and the restoration of the house of Orange, yet others have been permitted to remain. Among the latter is the code civil, called commonly the code Napoleon. This code, with some amendments, is still the code of Holland. And it will be seen in the sequel that the same 291—94 articles in the penal part of that code, which give so much trouble to the friends of evangelical effort in France, are found to be equally effective in Holland to restrain the efforts of those who are striving to promote the religion of the gospel.

3. I have already stated that the union of church and state, which existed until 1785, and which was dissolved by the revolution which the French armies effected in Holland, has not been re-established. Instead of it, the state, since 1813 protects all the denominations which were then in existence in the Kingdom, and pays the salaries of their ministers. These denominations are as follows:

1. The Dutch Reformed (formerly the exclusively favored sect.) This denomination still retains the parish churches, and its ministers receive, it is said, a larger stipend from the treasury and other sources than the others. There are about 1,250 congregations belonging to this denomination, and 1,238 ministers. It is estimated by the best authorities, that a million and a half of souls, or more than half of the entire population of the kingdom, belong to this church or are connected with it as hearers.

2. Lutherans.—This body has not more than 50 or 60 churches.

3. Remonstrants—Arminians. They have 30 or 40 places of worship.

4. Mennonites, or Baptists. These are very few in number, and being richly endowed, do not generally accept aid from the government.

Besides the above mentioned four denominations of Dutch Protestants, there are a few congregations of the French Protestant Reformed church, two or three of Scotch presbyterians, and about as many of English Episcopalians.—The pastors of all these churches also receive their salaries from the Dutch government.

There are also said to be nearly 500 Roman Catholic churches in Holland, and more than 50 Jewish synagogues. The Jews are very numerous in Holland, there being no less than 22,000 of them in Amsterdam, and seven synagogues. They generally occupy separate quarters of cities and towns where they dwell, and are not allowed to dwell in the parts occupied by the other citizens, unless they pay liberally for it.

I have already stated that the Synod of the Dutch Reformed churches, which was convened by order of the king in 1816, altered the formula of subscription which had for a long time been maintained in that church. This alteration unquestionably facilitated the entrance of unsound men into the sacred desk. Its tendency to produce this effect was seen at the time that it was made, and was strenuously though vainly resisted by those in the church who still adhered, (and their number was considerable) to the soundness of faith which formerly characterized that church. Subsequent facts have demonstrated that their fears were well founded. There is every reason for believing that the ministry of that most important denomination has been steadily becoming more and more unsound in doctrine. A large portion of the pastors, it is feared is not converted men. It is not believed that they have become, to any great extent, Socinian; but are rather like many in the established church of England, without any settled doctrinal opinions, and destitute of a saving change of heart. Their preaching is little more than the reading or delivery of moral essays which have little or nothing for the heart. This, I apprehend, is the character of a great deal of the preaching in the Dutch reformed churches in Holland. There are, however, not a few who preach the gospel faithfully. Still, the vast majority of the preachers are, I fear not spiritual and devoted men, and the multitudes of people who attend their ministrations are not fed with the word of life. And here I may remark, in passing, that the people of Holland are still, to a great extent, a church going people. It was interesting to see their large churches well filled, several times every Sabbath. This is particularly the case where the pastors have any thing like the spirit of life in their preaching.

I may mention another fact, which is indicative of the decline of sound doctrine and fervent piety in the Dutch reformed church. It was the change which was made, a number of years ago, in the book of psalms and hymns which was formerly used. This was done for the purpose, as was asserted, of improving this part of divine service. But, in reality, the object as it is believed, was to render the psalmody less evangelical. This has been a source of grievous complaint on the part of the faithful in that church. And some of the recent difficulties which have occurred, have arisen from the refusal of some evangelical Christians to sing the psalms and hymns which have been introduced into the churches, under the name of an improvement of those which were formerly used.

Whilst pure religion has been unquestionably declining in the Dutch Reformed church, I fear

that it cannot be said to have been in a more prosperous state in the other and minor branches of the Dutch Zion. Of the Remonstrants, it is believed that few are now sound in the faith.—I mean in the fundamental articles of faith.—Of the Mennonites, I fear, the proportion is not great who are decidedly evangelical. A considerable number of the Lutherans are believed to be neologists; while there are some who hold the truth as it is in Jesus. I fear that it cannot be said that the majority of the few French ministers are sound. Yet there are some excellent men among them. One of these is the Rev. Mr. Secretan at the Hague, who preaches to a large and flourishing church, and who is a faithful and able minister of the gospel. Of the some six or eight English and Scotch ministers who are in Holland, I cannot speak confidently. It is believed that they are perhaps all Orthodox, though some of them are not sufficiently zealous. I am &c.

From "Communion of Saints," by the Rev. T. S. Barton, Pastor of St Paul's Free Church, Brooklyn. CHRISTIAN MODERATION.

There is no temper more highly eulogized by the teachers of moral philosophy than moderation. They insist that in it consists the very form and essence of virtue—that it is the just and admirable in-between between vicious extremes. Thus, for instance they assign to liberality the exact temperance between indirect profusion and grasping, dishonest avarice; they give the same place to courage between audacious temerity and cowardly weakness, and to patience, the same place between stupid insensibility and vehement agitation. Moderation is, then, the quality which maintains the even balance of the soul, which preserves its integrity from being violated and its beauty from being deformed by the outrages of passion.

This virtue, so highly lauded by moralists, is a grace of the Christian religion which enjoins upon us, "Let your moderation be known unto all men." Phil. iv. 5. It becomes then, our duty carefully to guard against all excess; so to attempt our zeal, that it neither be excited to fury, nor degenerate unto lukewarmness; our hope, that it run not into fanaticism, nor diverge into impatience; and our charity, that it be equally distant from selfish bigoted exclusion, and from a laxity which is unrestrained.

There is nothing so excellent, but that it may, by our mistakes or conceptions, be perverted; even charity itself, that noblest of Christian virtues, may be pushed to an extreme; or, to speak more correctly, her purb may be assumed as the cover for a vicious affection. When this is the case—when our regard to men's persons becomes so great as to weaken our regard for the faith, the affection is carnal. It is no more genuine charity. It is then infidelity to our Master's service, a treason against the throne of truth.

In respect to other religious denominations who possess the distinguishing and characteristic marks of the true Church, our duty is obvious. They are only different parts of the one church, of which Christ Jesus is the head. To them we owe all the tenderness of charity. We should hail them with fraternal regard, take a lively interest in their prosperity and success, aid them by every means we can command; and if they become spotted or marred by the introduction of erroneous doctrines or practices, we should address them our friendly admonitions, and offer up for them our intercessions at the throne of grace. In short all the offices of charity belong to them as the members of Christ.

To such also, as indulge in schism, charity is due. But then charity has different properties. It displays itself differently, according to the character and condition of its object. If it be directed to a worthy object, it produces complacency and delight; it was this discriminating regard which the eternal father expressed toward our blessed Lord: "This is my beloved Son in whom I am well pleased." Mat. iii. 17; Luke ix. 35.—Was the same affection which Jesus expressed toward his apostles: "As the Father hath loved me, so have I loved you, continue ye in my love." John xv. 9. And such is the affection which true Christians bear toward each other. It is a complacent regard in each other as bearing the moral image of God. "Beloved, if God so loved us, we ought also to love one another."—1 John iv. 11.

But when charity is directed toward an unworthy or offending object it cannot produce complacency, though it will awaken benevolence. Such was the charity of God toward sinful men at large. "God so loved world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." John iii. 16. In this case the love was a love of pity and compassion, but not of complacency and delight.

And such should be our disposition towards those who disrupt the unity of the Church. We should feel an anxiety for their salvation. We should use means to convince them of their error, and to reclaim them to the bosom of the Church. But never should we by weak and unworthy compliances so act toward them as to weaken the discipline of the Church, or induce separatists to think lightly of the evil of schism. Toward heretics our duty is most clearly defined: "A man that is an heretic after the first and second admonition reject." Tit. iii. 10. Such then being rejected by the Church, it is the duty of her members to shun them; to avoid of all intercourse with them that it is not absolutely necessary in the business and affairs of life; to regard them as the Jews did the heathens and publicans.

It is recorded of Moses, that he was "very meek above all the men which were upon the face of the earth." Num. xii. 3. But when he saw the worship of God profaned by the introduction of idols, he was excited to a degree of indignation, for which he is eulogized. Exod. xxxii. 19. It is also recorded of Jesus, who, for his purity and gentleness, is entitled "the lamb of God," though he was never provoked by any of the personal injuries and insults offered to himself; though he expressed no resentment when cast out of the synagogue at Nazereth; when refused admission into Samaria; when spit upon and buffeted in the