

THE BIBLICAL RECORDER.

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

VOL. III.—NO. 20.

NEWBERN, N. C., WEDNESDAY, MAY 17, 1837.

WHOLE NO. 122

TERMS.

The BIBLICAL RECORDER is published every Wednesday, at \$2.50 per annum, if paid within six months, or \$3 if paid subsequently to that period.

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YOUR MINISTER MUST BE FREE.

The following is an extract from the "Address to the People," delivered at the installation of the Rev. Henry A. Miles as pastor of the Unitarian Society in Lowell, Dec. 14th, 1836, by the Rev. Mr. Pierpont, of Boston. Many of the ideas are original and striking.

By a reference to the *letter missive*, by which we have been invited to come together to-day, I see that you have chosen our brother as your "teacher and guide." A fair inference from this is, that you consider yourselves as having something yet to learn—possibly, something to unlearn. If he is faithful as a teacher, will it be wonderful if you find a new opinion advanced, or an old one brought in question; some habit censured, or some prejudice shocked? Again, if he is expected to be your "guide," shall he not take the lead? or, must he lag behind, for fear he should take a wrong course himself, and mislead the flock who have committed themselves to his guidance? And, must he hold his peace, in this place of the assembly of his people, till he has first learned from them what he may preach, and what he may not? Can it be reasonably expected that a steward of the mysteries of God, who is thus restricted, "should be faithful?"

But that your steward may be found faithful, HE MUST BE FREE—perfectly free; free to decide for himself, under the feeling of his own responsibility, what topics he shall treat of, and how he shall treat them. In regard to all this, he must be under no restriction; no injunction; no dictation. Neither by note nor by nod, by word nor by wink, must he be restrained from dispensing the mysteries committed to him according to what he considers to be his Master's will. Indeed, freedom is the essential condition of fidelity; a condition absolutely indispensable as respiration is to vitality. There must be no forbidden topic. He must be free as air.

But here I am asked, perhaps, "Is he not our minister? and, is not a minister a servant?—Do we not hire him as our servant, and pay him as our servant, and shall he not do our bidding?"

Yes, he is, indeed, your servant; but, at the same time, he is God's servant; and the ministry to which you have chosen him, is, emphatically, that "service of God which is perfect freedom."

Consider, my friends, the embarrassment of your pastor—who feels that the great object of his labors is to advance the cause of truth and righteousness; that is, to proclaim the true, of course to expose the false; and to maintain the right, of course to point out and rebuke the wrong, and thus to establish the kingdom of God in his flock and in the world—from the moment that he is given to understand that there is any point, either of doctrine or duty, on which he may not, or on which it is even expected that he will not, preach. Be the subject what it may, the very fact that it is prohibited, gives it an importance in his eyes; for, if it is so important in the view of any one of his flock, that it may not be touched, it cannot be indifferent in his. It instantly assumes an importance from the very consideration that it is forbidden. Other subjects, however, in themselves distinct from it, soon appear to have relations to it, till there is scarcely one, in the whole circle of topics which concern the welfare of man, in either his religious, domestic, social or civil relations, which does not appear to be connected with it, or to have some bearing towards it. Like our first great progenitor in the garden of Eden, he will have the forbidden tree continually before him. It is in the midst of the garden into which the Lord God has put him, to dress and to keep it. Let him be in what part of the garden he may, his eye will be turned towards it. Let him attempt to go across the forbidden garden from any point to any point, the forbidden tree will be in his way. Let him climb what other tree he will, to trim it or to pluck its fruits, he will see that, in some of its ramifications, its branches are interlocked with those of the forbidden tree. He cannot carry his plough through the soil—he cannot strike his spade into it, but that he cuts off, or tears up, some root that shoots out from the forbidden tree: till, in very agony of spirit, he will flee from the field of his labor—the garden of the Lord though it be—and will rejoice to see that a flaming sword is drawn over its gate, that he may never be tempted to enter it again.

It would have been a poor boon which he who is "the Resurrection and the Life," conferred upon his sleeping friend, when he stood by the door of the sepulchre and cried, "Lazarus, come forth!" and when "he who had been dead came forth, bound hand and foot, with his grave clothes on, and his face bound about with a napkin," if he had not superadded to the gift of life, the order, "Loose him and let him go!"—So, when the Master saith, to any one engaged in his ministry, "Come forth, to this duty or to that, rise, and rebuke this fraud between the buyer and seller, or that wrong between the employer and the employed"—let the wrong-doer occupy what station in society he may; if the minister of Christ feels that he is bound, hand and foot, that he cannot rise, or that his face is bound about with a napkin, that he cannot speak out distinctly and say, "Thou—thou art the man," good were it for that minister that he had never been born, or that he were released at once from the chains of his bondage, even were it by changing them for the still closer restraints of the grave.

And, tell me, my brethren, when I ask at your hands, in our brother's behalf, this freedom from dictation on your part, as to the manner in which he shall discharge his professional duty, do I ask for him any thing more than you always accord to other professional men? Do you say to the physician whom you "give a call" on account of your bodily health, "Sir, you must prescribe no medicine that is unpleasant to my taste, on penalty of my asking in other advice." And, will you say this to your minister when the question concerns not your body's but your soul's eternal health? When you consult a "counselor at law" as to the validity of the title deeds under which you hold a piece of real estate, do you dictate to him the opinion he must pronounce?—Do you say to him, "Sir, I expect you will not hurt my feelings by intimating that my title to my property is not sound; and if you tell me that it is not, I shall never consult you again?" And need you be told that a title to an interest in the kingdom of heaven depends also upon its conditions; that is a kingdom of laws?—laws, too, that are more established and more constant than are those which relate to your lands and tenements on earth? laws, of which ere one iota shall fail, the heavens and the earth shall pass away?

Do you, then, if you expect fidelity in your minister, to show him only the same measure of professional deference, and allow him only the same professional freedom which you accord to men in other professions, in whom fidelity is expected, and in whom the want of it would not and should not be excused. I have said that, in order to be faithful in his ministry, your pastor must be free. But he must be free not only in the pulpit: he must be equally so out of it. You must allow him entire freedom in regard to his domestic and social relations. So long as he does his duty as a minister, let him enjoy society as a man. Your minister, we trust, is a man, and, as such, a sharer in the delights of society and the sympathies of humanity. Would you ask—would you have—a man for your minister, who has not a friend, either in your circle or out of it? Having friends, shall he not find relaxation from his labors in the enjoyment of their society? Will you deny him that which you rightfully claim for yourselves? Do not, then, look jealously upon him, if you see that he enters some of your neighbors' doors, oftener than he does yours. Rather seek his society, show an interest in his concerns and welfare, if you wish him to feel an interest in yours. A minister may show all good fidelity as such; he may seek, and labor, and pray for the good of all; he may pour himself out as a sacrifice upon the altar of his duty for the benefit of all—yet will he, (for it is not in man that he should not,) find himself drawn towards some by a stronger attraction, and bound to them by a closer attachment, than to others. Now, to a great extent, it depends upon each one of you to say whether he shall be the favored, or, if you please, the envied individual, himself; or whether he shall look with envy upon another, as enjoying a disproportionate share of your minister's society and friendly regards. If your pastor is a wise man, or a son of wisdom, you cannot complain if he makes the language of wisdom his own, and says, "I love them that love me, and they that seek me shall find me."

Rather than restrict the movements of our friend among you, then, by prohibition in the pulpit, or by jealousies out of it, leave him free. This is the indispensable condition of his faithfulness.

There is a condition also, of his usefulness in your service—your confidence. This will help him to help you. Your object is one—the building up of the kingdom of God among you.—You have chosen him as your "master builder." Show him that you regard him as a "wise" one, by doing what in you lies to co-operate with him in your common enterprise. In this great work there are diverse ministrations. The minister is not the whole machinery of the Christian church. He is an important part of it—if you please the balance wheel—raised by your will, and kept by what you give him for his support, above the collisions and heats, above the clatter, and friction incident to the subordinate parts, that, by his regular and independent movement, the labors of the whole may be sustained and secure. Increase his force—accumulate upon him the power which would have him distribute, by giving him more and more of your confidence; and you will find that he will thus be enabled to overcome the accidental collisions, and the friction that is inevitable in all human establishments, as well as to carry you smoothly over the laboring points, with reference to which the whole machinery of the church is framed.

I have but one request to make of you, my friends, in behalf of our brother, who this day, takes his place among you as your minister.

It is, that you will be charitable in the judgment you pass upon his performances, and that you will not be exorbitant in your demands upon him. I do not ask that he may be exempted from labor, but simply that you will be satisfied with what he can do, retaining, for your service, a sound mind in a sound body. As a people, we are all running too fast. Ours is an age, and ours is especially a land of excitement. We wear ourselves out prematurely in the eagerness of our pursuits. What is true of our country in general is especially true here. The spirit that builds up these streets, cuts these canals, and lines them with edifices full of the hum of industry and the buzz of whirling machinery, is a feverish spirit. Six days in the week you are running to and fro, under the keen excitement of your peculiar position and pursuits; and, the seventh, instead of seeking grateful and necessary repose, you rush to the church, perhaps, expecting there the same excitement in the service of God that you have felt, all the week, in the service of Mammon. Now these expectations will not always be met. They cannot be. They ought not to be. It is not in man to meet them without self-destruction, even if he would. Why,

my friends, look at the very water that drives your mills. While it is thus serving you, it is constantly and rapidly running down. The fuel which gives impulse to all your engines, and in which is the hiding of your power, is consumed, while it is laboring for your pleasure or your gain. And have you yet to learn that, by intellectual labor a man is exhausted?—that, by the toil of the mind, the body is consumed? Judge charitably then of this your servant, and so long as you see fidelity to his trust, and a devotion to your higher—your spiritual interests, do not expect always to have occasions to say, as you are leaving the church, "This is one of his very best sermons."

My friends, we leave our brother with you.—In the words of the good Samaritan to the host, we say, "Take care of him." And, "our hearts desire and prayer to God" for both you and him is, that when not only your present relation, but your earthly home of the tabernacle shall be dissolved, you may all find, awaiting you, "a building of God, a house not made with hands, eternal in the heavens."

From the American Presbyterian. CAUSE AND EFFECT.

The invisible things of him from the creation of the world are clearly seen, being understood by the things, that are made, even the eternal power and Godhead.—Paul.

Although philosophers have greatly differed in their views in regard to the connexion between causes and effect; yet it is the settled conviction of mankind generally, that some effect must have some adequate cause. The first and most natural inquiry on the mind concerning an action or event, is, who did it, or how came it to pass?—were we to lay aside this principle of tracing an effect to its proper cause, our world would present nothing but a dreadful mass of confusion and misery—no agency, no responsibility. But all our intercourse with the world is formed on the principle of agency and accountability, cause and effect. It is intimately connected with every transaction in life, and to deny it is to deny our own existence. It is the principle on which all law is constructed, and on which are founded our ideas of merit or demerit, praise or blame. When we hear of a man being robbed or murdered, we naturally suppose that some villain did it. When we see a fine piece of furniture, we conclude that some mechanic has made it. When we behold a splendid city with all its buildings adapted to particular purposes, we conclude that intelligent beings have built it; so when we contemplate this mighty system of things with which we are surrounded, we must believe that it is the work of some Great Builder. Indeed, it is difficult to conceive how any man in his senses, surrounded by all the works of nature, can doubt for a moment that there is a Great First Cause.

Every object which in its formation manifests design must have been produced by a designing agent. When we examine a book, and see the vast number of letters of which it is composed, so located as to form syllables, words and sentences, and these sentences so arranged as to form a connected Poem or Philosophical Treatise, we must admit that it was formed by a designing agent. What would we think of a man who would ascribe to chance the arrangement of letters, words and syllables in Milton's Paradise Lost, or Newton's Principia? Would we not think him insane? But in the formation of the Sun—the fixed stars—the rolling planets—the wheeling earth—the organization of bodies—the structure of mind in Milton, Newton, and all other men—the formation of the eye—the circulation of fluids, and the construction of animate and inanimate nature, we have far more abundant, clear, and irresistible evidences of design. If, then, the world be an effect of design, it cannot be eternal: because that which exhibits design in its formation, clearly shows that there must have been a designer previous to its existence.—We, therefore, conclude that the world was created, and if so, there must be a Creator.

The unity of design manifested in the works of creation, clearly prove that there is but one Creator. This Great First Cause is self-existent, because he does not derive his existence from any being. He has life in and of himself, and is the fountain of life in all his creatures.—He maintains the vital powers and faculties of all the spirits which he has made, in all the visible and invisible worlds—in all the territories of light, peace and joy, and all the regions of darkness, horror and despair. In him all things live and move and have their being. If, then, he does not derive his existence from any, and is superior to all other beings, none can deprive him of his existence. And if he is infinitely happy in his own existence, and it is contrary to every principle of nature for a happy being to desire its own annihilation, he cannot will his own non-existence. Since, then, he is the Author of all other existence, and cannot cease to exist from any necessity of nature, or from the will of another, or from his own will, he must not have been before all other beings, but must continue—so long as there is such a thing as existence.

Again, it is generally admitted that an agent cannot act without being present. If, then, God is the author and supporter of all existence, he must be in all places. When we say that God is in every place, we do not mean to assign to him a real and proper extension, his omnipresence is that universal property by which he communicates himself to all—diffuses himself through all, and is the great director and supporter of all.

Moreover, if God be an intelligent being, and exists at all times and in all places, he must know all things. Eternity itself is with him, *non stans*, an eternal now; and illimitable space is but his immediate presence. Every period of time, and every region of space, are immediately and intuitively present to his all-comprehensive mind. He, therefore, not only knows what has been, what is, and what will be, but he is perfectly acquainted with every possibility of existence.

Again, the creation of the universe exhibits the

omnipotency of the Creator. That power which created and upholds planets, sons, worlds, and adamant spheres wheeling unshaken through the void immense, and which bears up the huge pillows of the universe must be omnipotent.—His globe on which we live—on which so many lofty mountains rise, as such vast oceans roll, is said to be propelled with a velocity of more than sixty-five thousand miles an hour. The planet Venus, one of the nearest and most brilliant of the celestial bodies, and about as large as the earth, is said to move through the firmament at the rate of seventy-six thousand miles an hour; and the planet Mercury, with a velocity of seventeen hundred times faster than that of a cannon ball. Among the innumerable worlds which his hands have made, and his power sustains, it is very probable that there are many much larger, impelled with still more incredible velocity; yet he who made and supports them all, fainteth not, neither is weary. His power is infinite, and he can do whatever does not imply a contradiction.

The works of nature also exhibit the goodness of God. The very act of creation, is, in itself an evidence of the benevolence of the Creator.—The universe swarms with living creatures; and each animal derives pleasurable feelings from its own existence. All these pleasurable feelings put together make a vast amount of happiness; and without existence none of them could be felt or enjoyed. He, therefore, that gave existence to all, did, in that very act, an immense amount of good. In the whole work of creation, the original and main design of each particular, is manifestly benevolent; and all the works of the Creator are full of his goodness.

Let us then, while we contemplate these things which are visible, realize the existence of the invisible Jehovah—let us adore Him, whose presence fills immensity, who sees every action of every creature, and who knows every thought of every heart—let us fear him whose power is infinite; and let us love and serve him, whose every action is a manifestation of his goodness and mercy to his creatures.

WATCHMAN.

REFLECTIONS ON THE DEACON'S OFFICE.

Embraced in the full organization of a church of Jesus Christ are the two distinguished offices of bishop and deacon, the qualifications for which are particularly designated in the epistles of Paul to Timothy and Titus. The latter of these offices had its origin in the first church in Jerusalem, when the Grecian widows were alleged to have been neglected in the daily ministrations; the history of which is given in the 6th chapter of Acts. The murmuring which arose at this period resulted in the appointment of seven men to attend to the temporalities of the church, and make the daily distribution of food with vigilance and impartiality to this great family of saints, which had become too numerous for a very nice attention to their temporal wants, consistent with the superior duties of the apostolic station. Before this, the whole service of tables and the ministry of the word devolved on the apostles. From the qualifications of those designated in this new organization, and the employments in which they were engaged subsequent to their ordination, we are not left in the dark as to their characters and duties throughout. Taking the language of Luke on the subject, we find this address delivered to the church: "Look ye out from among you seven men, of honest report, full of the Holy Ghost and wisdom."

Honesty pertains to every true Christian—we conceive it an indispensable requisite in every professor; but every believer is not competent to this eminent station. The phrase, "honest report," then, carries with it something more than the common possession of honesty for which all are credited. We cast our eyes around us upon our fellows in Zion, and to this one we readily give the appellation of an honest man, but we must make a deduction for carelessness, and want of economy; to another the same appellation, but selfishness, or a want of ingenuousness, predominates with him; and to another we give the same credit, and with it something of a noble spirit, but withal a great ambition for worldly honor detracts from his worth; but another strikes our mind with a marked distinction of character, not barely honest, but critically so—vigilant in his own affairs, and looking with a friendly eye on others; not more industrious for personal gain, than to give to him that needeth; and discharging his duties with scrupulous fidelity. This individual is an object of notice in the religious and civil community of which he is a member, and is a man of honest report—reported of for his honesty. Such things become the treasurer and overseer of the poor in a religious community.

The phrase, "Look ye out," carries with it the idea of circumspection and search among the body for one of more than ordinary qualities. But the bare pre-eminence in integrity and temporal economy are not the only requisites for this office. A deacon in primitive days was to be "full of the Holy Ghost and wisdom." Although no miraculous display of the Spirit is expected at the present period, yet the fair analogy to be drawn is, that a superiority of spiritual gifts also must distinguish those designed for this sacred function. Stephen and Philip were obviously honored in this respect. They were set apart, we are informed in the same history, by the solemn imposition of the hands of the apostles; and nothing can release the churches of the present day from the observance of the same solemnities in the ordination of deacons.

By comparing this part of scripture with the 3d chapter of Paul's first letter to Timothy, we will find a full corroboration of their brief qualifications recorded by Luke, elucidated with marked particularity—see 1 Tim. iii. 8-12—from all which sacred records we deduce the following:

1. One qualified for the office of deacon is to be distinguished among his brethren for integrity, vigilance, fidelity, wisdom, and liberality in

temporal things, and by a salutary government of his own family. To him is committed the temporalities of the church, and he is literally the church's Treasurer. To him is also committed the oversight of the poor saints; to call on the church to make provision for their wants, as they may be able, and to distribute their contributions; to admonish those who are indolent, or prodigal; and to counsel those who need economy and skill in the management of their affairs.

2. He is to see to the circumstances of the pastor; to collect the average or subscriptions of the brethren, and pay them over; to inform the church of his wants, as well as the wants of any other member. He is to see also to the service of the communion table.

3. He is to be distinguished among his brethren for spirituality of mind and gifts. Standing next to the pastor, he is to lead in worship in the pastor's absence. Sobriety, gravity, and soundness in the faith, are to be clearly manifest in his character.

4. and last. He is to be set apart to his sacred office "by the laying on of the hands of the presbytery."

In the selection of men to the important office of deacon, are all these things properly considered, and do those elected to this office daily reflect on their responsibility?

Bap. Reg.

From the Christian Watchman.

SYMPATHY FOR THE WATCHMAN.

That he that watches for souls should receive all requisite temporal support, has been forcibly shown by several recent and able writers in the Recorder. Give him that amount which shall sweep away every pretence for neglect of his great work.

But we ask for him another and an higher good. He has a claim on the Christian sympathies of man—that sympathy which shall enter cordially into his spiritual sorrows, and do its utmost to relieve them. He has such sorrows. Here is one of them. He has a painful sense of the injustice he does to those great themes on which he preaches.

It is his business to make a forcible and impressive representation of the great topics of revelation. How sublime the things of which the Eternal Spirit has spoken! They are revealed; the very word presenting the fact that they lie out of the ordinary range of human vision. The unaided mind could never have traversed that territory. Therefore, "He that is in the bosom of the Father has revealed them."

Here is the character of the infinitely blessed God! Here are the glories of the Mediator and of the Eternal Spirit. The wonders and horrors of endless retribution! The watchman is to ponder these amazing themes, and so to present them that they shall catch and fix men's wandering eyes, seize and chain their wandering hearts. He does so ponder them, perhaps, that every sensibility of his own soul is set on fire. But the very clearness of his vision in this direction, makes it clear also in another; for, in painful vividness, does he now see his incompetence to do justice to these high themes.

But, blessed as the place is, he is not always upon Pisgah. There is darkness often upon his own moral vision. Dim and feeble are his own perceptions. He looks toward Sinai; but he does not see its "fire, and darkness and tempest." He looks at the cross, but its glories are eclipsed. He desires to hold up the glorious truths of the Bible, so that they should blaze like electric fire on every conscience.—He would so speak of God and Christ, that every heart should bow before the power of truth. He would so speak of hell that its waves of flame should flash upon the eye—its notes of woe should break upon the ear; of heaven would he so speak, that men's bosoms should burn with the desire of realizing its glories.—But how tame and spiritless are all his thoughts compared with the grandeur of his subjects! "Oh for an angel's love," I hear him exclaim, "an angel's grasp of thought, an angel's eloquence, that I might worthily present those sublime and awful themes my commission bids me press upon the minds of men!"

—He would do all this; but how does his heart often sicken at the feebleness of his own grasp of eternal things; at the mournful darkness of his own mind; at the mean and low and unworthy conceptions he has of future realities! So clearly does he sometimes see his inadequacy to the great work before him, that he can scarce sustain the burden of self-satisfaction. He would sink into the earth, and cover himself with its dust.

But deep as the sense may be of his unworthiness, deep as may be his disgust with himself and all his efforts, still he can not burst the bonds of his responsibilities. "Go, preach the gospel," is the voice of infinite authority, and he dares not disobey.

You pay your pastor? Well, and amply? Well. And treat him courteously and kindly, too? Well. But he needs ministrations of another sort, also. There is the sickness of the heart; the sinking of the spirits; the anguish of conscious defect in spiritual services; the painful conviction of being below the worth and glory of the themes he handles; these are these things to sadden his heart. These are depths which ordinary sympathies will not reach.

But they can be reached by the infinite Saviour. Engage Him in this work of consolation to his ministers by your fervent prayers. "When he giveth quietness, who then can make trouble?" Your benevolence can never be more worthily, perhaps never more efficiently, employed.

EFFECT OF PARENTAL STERNNESS.

"My father, (says Newton,) left me much to run about the streets, yet, when under his eye, he kept me at a great distance. I am persuaded that he loved me, but he seemed not willing that I should know it. I was with him in a state of fear and bondage. His sternness, together with the severity of my schoolmaster, broke and over-ruled my