

With the opinions which I entertain, I cannot conclude this address without calling your attention to another subject, which, as it is the most important to you, ought not to be omitted here. I wish to urge upon your consideration, the claims of the Christian Revelation. Unless we are upon this, every system for the government of life must not only be incomplete but radically defective. It is this only which gathers into one, and invigorates with the energy of a single controlling motive, all the detached rules of conduct, and gives harmony, strength and beauty, to the whole. That you should not reject it, or even be sceptical touching the truth of christianity, is not readily to be supposed. Such a state of mind, if it exists, is probably no more than a youthful vanity of opposition, and yet it is dangerous, and ought not to be indulged. Opinions, for whatever purpose assumed, when once expressed, acquire a certain influence over the mind; and when supported with the zeal and animation of frequent controversy, although at first solely to signalize dexterity in argument, at last grow into a habit of thought nearly akin to its effects to actual belief. At all events, the sacrifice of sincerity to a love of display or desire of triumph, cannot but have an unhappy effect upon the character.—It misdirects the regard for truth, and the ability to discern it. But the rejection of christianity, or even scepticism concerning it, can be only the result of want of consideration. Let me, then, urge upon you, a diligent examination of the grounds of our faith. It fears, it needs fear, no examination, however strict, which is full, fair and intelligent. Such an examination, it is not too much to say, will result in entire conviction. But those who reject, do not generally examine; or if any examination be made, it is after the rejection, and chiefly with a view to confirm the previous decision. To men unaccustomed to investigation, and either obliged by incapacity, or inclined by indolence, to take their opinions from others, such conduct may be natural; but the great principle of true philosophy is to submit to reason, to subject every matter to careful inquiry, and to judge of every fact by its proper evidence. Has this rule of good sense, adopted in every other department of science, been applied to christianity (as in all fairness it ought) universal faith must have been the consequence. But it is much easier to cavil than to reason; a laborious deduction from particulars, though a sure, is a slow process for the discovery of truth; and hence a ready and compendious method has been adopted, to dispose of christianity, without the trouble to investigate its evidence or consider its claims. Arguments a priori (if arguments they may be called) have been brought forward; ingenious criticism, superficial learning, and above all, delicate ridicule for the refined, and coarse ribaldry for the vulgar, have been made the means to unsettle the faith of men capable of better things; while, all along, the question of christianity, as a question of fact to be tried by a fair and dispassionate examination of its proofs, has been overlooked or forgotten. Hence, at times, it has been fashionable to speak, or at least to think, of our religion, as the fit solace of old wives and ignorant mechanics, but little worthy the attention of the learned and polite. Hence, with two many, it has become fashionable to reject this religion; a religion, which, for eight hundred years, has exercised a controlling influence over the affairs of mankind; which with all the evils made to accompany it, by the vice and folly of its professed votaries, has, by its own energy, elevated the character of man wherever it has come; which has subdued the violence, enlarged the benevolence, and increased the happiness of the human race, which has numbered amongst its friends and supporters, those most distinguished for high mental endowments; and which proves itself worthy of all acceptance, by the pure and elevated morality it teaches—morality, which, though often sought for, the wit of man could never discover, and yet, when discovered, is found to be so exactly adapted to the wants of our race, that we wonder it was not discovered by the first seeker—a morality, which no man can fail to perceive, if universally practised, would at once banish moral evil from the world, render physical evil inconsiderable, and restore the golden age of virtue and happiness to mankind. A religion, so ancient and so beneficially influential, so attested and so recommended, is not, without great folly and guilt, to be rejected without inquiry; with inquiry there is little fear of its rejection. Let it be tried either by its external proofs, its internal character, or the number and value of the testimonies to its truth; and it will manifest its title to a heavenly origin. You would feel ashamed, that any department of science were entirely unknown to you; and would blush to own, that on a literary question of mere curiosity, you had rejected, or adopted, any hypothesis without examination. How then can you be justified in a neglect of this inquiry? It has every thing to rouse a generous curiosity, to excite a deep interest, to occupy a capacious intellect.

No man who thinks, can fail to observe much in the scene of things around him, to produce uncertainty and disquietude. Upon the stage of life, men appear and disappear, with little apparent reason for their coming or departure, beyond the continuance of a species, for whose continuance no sufficient motive seems to exist. We find ourselves hastening on, like others who have preceded us, full of hopes, eager with desire of distinction and happiness, and with an ever increasing ratio of rapidity, rushing through the brief journey of life. Meantime, we are surrounded by a world containing almost infinite subjects for speculation and inquiry; within, we are conscious of powers to explore it—a desire of knowledge, to prompt to the research; and we see in the occupation for many ages of all our capacities. Yet our existence here is so short, and even that short period is so distracted by the necessary demands of our animal nature, that the whole seems incongruous—seems designed to disappoint this natural desire of knowledge, and to render fruitless those vast powers of attainment. What, then, is this death, in which our share in this great universe seems so soon to terminate? does it indeed annihilate our powers, and send them into the very infancy of their existence, into annihilation? or does it only transfer us to other scenes, where, in some other modification, these powers are to exist, and find employment? If so, where? and how? In these inquiries, when truly made, the heart is not only interested, but anxious. A consciousness of ill desert will arise upon our thoughts, and we tremble to commit ourselves to Him, who, we feel, has a power which none can control—a rightful authority which none can call in question. Upon what principles, we ask, will he exert his power? what is his character and disposition? Can we trace these in his works? Has he made any disclosure of them for our information? These inquiries of an anxious being, the christian religion assumes to solve. She announces herself as a messenger from Heaven—she declares that you are immortal, and offers to you information of the means by which that immortality may be rendered virtuous and happy. She promises, upon the authority of Heaven, to remove your fears most reasonably excited by a just sense of delinquency; to confirm and strengthen you in all goodness, and to bring you to everlasting life. Sanctioned as her pretensions are, they surely deserve investigation. He who should refuse to examine the grounds on which the Newtonian system of the universe depends, and persist in the belief that the earth is a stationary plain, and the sun a daily traveller over its surface, would justly be considered irrational & absurd; yet he who rejects christianity without inquiry, is a madman, compared with whom the other may be considered discreet and sober. The former rejects indeed a theory of the universe, established to all intelligent inquires upon sure demonstration; but it is to him of little importance: his virtue and happiness, here and hereafter, may be effectually secured without the discovery or belief of this system. The latter, having every thing at hazard, madly resolves to take no step for securing it; and when the truth or falsehood of this religion involves such tremendous consequences, that all other truths sink into insignificance, he devotes his whole attention to the latter, and declines an exertion to satisfy himself of that on which his all may absolutely depend. One thing is clear: the man who adopts this conduct has little claim to the character of a philosopher.

If, then, this inquiry has not already been made, with the zeal and diligence which its importance demands, let it now be commenced, and daily prosecuted to its termination: for he who has not settled this question for himself, is not prepared either to live or die. Be not deceived by any notion that your present existence being indefinite, the inquiry may be safely postponed. If you were certain of life (a certainty which cannot be obtained) the postponement would little correspond with the dictates of wisdom. It is evident, that those things which are most important, should be first attended to—besides, in this case, the present is of all seasons the most desirable for prosecuting such an inquiry. When you shall be immersed in business, or devoted to pleasure, neither the opportunity nor desire will often recur, and but still more rarely both together; and it should be remembered, that it is an inquiry for which time and thought and leisure are necessary; and how shall these be commanded amidst the bustle of active life? Act, then, with your wonted intelligence, and now commence, and vigorously pursue this most interesting investigation. It is a noble one; it has already occupied the powers, and expanded the understandings of those who, in moral and physical science, are your teachers, and the teachers of the world, and with whom, it is no disparagement to scepticism to say, the most elevated of her votaries cannot compare. How absurd, how preposterous, then, that the young, the ignorant and the profane, should presume to overlook, or condemn as unworthy to engage their attention, that science which the world's masters in knowledge loved to explore and honor, from whose pages they drew the choicest intellectual treasures, and by whose precepts they sought for purity of

principle, and correctness of life and manners! To such a puerile conceit, such a miserable affectation, such a base degradation of intellect, I flatter myself no one here will descend. But it is not sufficient, that its proofs should be examined, and its truth upon enlightened conviction admitted—christianity requires the surrender of ourselves to its authority. The mere belief of its facts, however clear and well grounded, is nothing, if that belief remain a mere barren proposition in the understanding; a speculation only of the intellectual man, arranged in the mind with other truths of science. To such a destination christianity cannot submit; her heavenly origin gives her the right to demand a loftier place, a prouder homage. You must realize that the system of our religion immediately concerns yourselves; that its teachings, reproofs, warnings and commands, are directed to each one of you; and that, as truly as if the volume containing them, were directly addressed to him by name. Your belief must be operative and influential—must tend towards the heart, and incline you to regulate your life by its precepts; otherwise, its truths will no more affect favorably your condition, than those of Algebra or Geology. Clear, my young friends, there is something nearly akin to shame, associated with the thought of this acknowledged christianity; and though you are willing, from whatever motive, to pay a decent external homage to a religion professed by your countrymen, yet is with a sort of protestation, generally understood; sometimes even expressed, against its being supposed that you take any serious interest in its doctrines or its precepts. I fear, that you would look upon the imputation to you of serious piety, as a reproach, and the destination to be a christian, as a punishment; while you still intend, when you leave the world, in some way by no means accurately understood, because but slightly considered, to be saved by the Christian's God; to be acknowledged at your utmost need by him, of whom, throughout life, you were in truth ashamed. My friends, if there be indeed any such feeling at your hearts, pluck the base thought away, and remember that this faith holds out promises, not to modes of dying, but solely to modes of life; that you must, now, accept or reject it, with all the consequences which Heaven has authoritatively annexed to your determination. Accept, I beseech you, that religion; and now, even now, begin to frame your lives by its precepts. It will exert a salutary influence over the whole moral character; what is good, will be confirmed; what weak, strengthened; what evil, corrected; what defective, supplied: and you will find yourselves thoroughly furnished to every good word and work.

The duty of gaining here, and improving in after life, the rudiments of knowledge, which I have, upon inferior motives, set before you, will, under the teaching of religion, assume its true character of higher consequence. You will see, in your present opportunities, the gifts of a great benefactor, who, as a judge, will require an account of his benefactions, and with the most evident equity, demand improvement in proportion to your talents; who, while he graciously considers every benefit conferred upon your fellows by your agency, as conferred upon himself, will likewise consider a disregard of what you owe to yourselves, to your country, to your friends, as ingratitude for his kindness, and contempt of his authority;—and will punish it accordingly.

Christianity will step in and shed her influence over your duties as citizens; she will teach you submission to the powers that be, not from the fear of present punishment, or hope of temporal reward, but because those powers are ordained of Heaven. Should you, at any period of political agitation, be pressed with ingenious disquisitions which you may not be able to disentangle and refute, you will inquire to what course of conduct these disquisitions are intended to prompt you; and if you find the issue will probably be either an idle gasconade, or armed resistance to the laws, you will ask yourselves, in what part of your religion is found the command, or the permission, thus to threaten or resist the government of your country? Should you be taunted with your obedience as a degrading submission, you will reflect, that obedience is not dictated in particular to man, but is the necessary condition of every virtuous creature in the universe; that universal good can only be secured by a voluntary submission to every appointment of Him, who comprehends all events by his foresight, provides for all by his wisdom, and brings to pass what he determines by a power which cannot be resisted; that no such thing as a right of capricious action can exist in the universe; that those, everywhere, who command others, if virtuous, do, in the command itself, but themselves obey—that he that saith to one "go and he goeth, and to another come and he cometh, and to a third do this and he doeth it," is himself, in all this, "a man under authority"—that the commencement of sin is the first omission to obey; and that, wherever we are and whatever we do, whether we dispose of our goods or our time, or receive or

give, or repose or labour, or live or die, we are pursued by our Creator with the irresistible claims of a rightful authority. These reflections will not only put to flight this suggestion of disgrace: they will do more; they will teach you the honor of obedience. Raising your contemplations upwards, you will perceive myriads of intelligent beings of diversified gifts and attainments—all happy and glorious, and possessing this character solely from the principle of unlimited obedience—and you will see it as a necessary truth, that this happiness and glory must cease with this obedience. Your hearts will glow, while you contemplate this glorious assemblage continually tending, in moral and intellectual beauty, towards that infinite perfection, which they cannot either reach or approach unto, brightening more and more throughout the ages of eternity with ever increasing splendor and virtue; while, immeasurably above them, remains forever the eternal source of glory and happiness, shedding abroad of its fullness upon the universe, and springing up in them to eternal life.

If these thoughts were often in our minds, and had a resting place in our hearts, how would our pride be rebuked, that fruitful source of all our ills! We should feel, that obedience only is suitable and safe for us—we should desire to obey, and when the heart is once engaged in behalf of duty, cavils have lost their power.

Under the influence of this principle, you will commence the course of obedience and true honor, here, in your days of pupilage. You will be punctual in your observance of every regulation of the college, every injunction of your directors—nothing will be too difficult to be performed, nothing so minute as to be forgotten. This noble habit you will carry with you into the active business of life. There you will daily learn wisdom and practise virtue—will both adorn and dignify every relation you may bear in public and domestic life; and death will only transfer you to a higher scene, where the virtuous principles, the cultivation of which will have been here commenced, shall be prosecuted with nobler powers and complete success, and where the day of eternity shall see you at once glorious and humble, obedient and happy forever.

Surgical Operation—Children have often lost their lives from obstruction in the windpipe, merely in consequence of neglect on the part of their parents to procure surgical assistance. Even after the act of respiration has altogether ceased, and the sufferer is apparently lifeless, a simple surgical operation, if not too long delayed, will in almost every instance restore life. A case occurred in this town on Saturday last, which had nearly proved fatal, and the particulars of which ought to be generally known.

A child of Dr. E. A. Ward, while eating an apple, swallowed a piece the wrong way, as it is familiarly termed, that is, a piece of the apple lodged in the upper part of the windpipe, and so completely prevented the ingress or egress in the air, that the child almost instantly ceased to breathe. Physicians were called in, but when they arrived the child had every appearance of being dead—pulsation at the wrist had ceased—the extremities were cold—but the operation of *Tracheotomy*, (opening the windpipe) was recommended, and successfully performed by Dr. E. Huntington and Dr. J. W. Graves. So soon as an incision was made into the windpipe, it was apparent that the air slowly pressed into and out of the lungs through the orifice, and respiration was in this way carried on, until with a curved probe passed upwards, the obstruction was removed, and in a short time the breathing became perfectly natural. This operation was not commenced until the child had remained apparently lifeless nearly twenty minutes! The child is now doing well, and will undoubtedly recover.

Lowell Journal.

New York, Sept. 5.

A grand crash occurred yesterday in a large store in Wall street, filled with crockery. The owners and clerks rushed out of doors, apprehensive that the whole building was coming down. On examination it was found that the brick pillars in the cellars, which sustained the central girders had burst apart. The girders are large timbers running from front to rear, and bearing the cross joists on which the floors are laid. These girders sunk in all the stories two or three feet, so that the floors now stand in the position of inverted roofs. No great damage was done to the goods, but it will be necessary to clear the store in order to replace the floors. The accident is attributable to the mortar, which was composed much according to the recipe in frequent use, viz: 75 parts good coarse sand, and 25 parts best gutter water.—*Journal of Commerce.*

Antique Coin.—In the operation of boring for water, a few days since, on High Street, in Portsmouth, near Reynolds' Hotel, a piece of Silver Coin, of rude execution, about the size of a ninepence, was brought up by the auger from the depth of 26 feet. It is of oval form, varying in thickness from that of a four pence half penny to a quarter of a dollar. On one side is the impression of an Indian Chief, with a spear in his right hand and presenting something with his left, but it

is so imperfect we cannot tell what Of the inscription round this figure which is in Latin, we can only decipher the word "*Principis.*" On the reverse side is the head of a woman, supposed from a wreath which crowns the head, to be that of an Indian Princess.—Part of the inscription is cut or worn off and the greater part of that which remains is illegible—the date cannot be made out. It is doubtless of great antiquity, but we cannot infer its history from any device or inscription that it bears.—*Norfolk Beacon.*

Mortality among Printers.—The mortality among this class of the human race, within the metropolis of this State, the present season, was seldom, if ever equalled. The receipt of the last mail, brings to our notice the departure of this life, of no less than seven. Four of which died in New Orleans, and three in Natchez. And this is not all the proofs of the great extent of the mortality; if our memory serves us—within the last four or five months three others have died in Natchez, making in all, in that city six—all young men who had forsaken their homes, father, mother, sisters and brothers, and for what?—to make their fortunes. We feel the more sensitive on this point, owing to our having been acquainted with the individuals alluded to, and know them to be worthy young men, and to have deserved a better fate.

St. Francisville (La.) Phoenix.

The following characteristic anecdote is given of the veteran defender of liberty in a late French paper:

"A few days ago, General Lafayette and Count Pozzi di Borgo met to sign as witnesses to a marriage contract. The General signed first, and on handing the pen to the Russian Ambassador said, 'I imagine, Count, that this is the only treaty we shall ever sign together.' 'What knows?' said the Count. 'God grant, then,' replied the General, 'it may be the treaty declaring the independence of Poland.' The Diplomatist said 'no more, and here the colloquy ended.'

INTERNAL IMPROVEMENT.

The papers from all quarters of the State teem with essays, and accounts of public meetings, for the promotion of internal improvement.

It is obvious that a crisis, on this subject, is near at hand in North Carolina, & it behooves every man who regards the interest or the honor of the State to do his duty, that is, to act with an enlightened liberality, divested as much as possible of local partialities and narrow prejudices.

Nothing more is wanting now to ensure our success, and we therefore deeply regret the appearance of a spirit of jealousy between some of our towns, which bodes no good to enterprises requiring the union of energy, feeling, and resources.

There is a mean and selfish principle in human nature that can never brook the success or the prosperity of a neighbor, while it can speak with some degree of complacency of a stranger's good fortune. This spirit obtains among villages, towns, and other communities, between which there exists an apparent, or real cause of rivalry, no less than among individuals; and its influence is such that some towns would sooner consent to see the commodities of this State flowing through foreign channels to swell the riches and the intolerable pride of another State, than accumulating on the wharves or in the store houses of a neighboring town.

A fig for such public spirit and such patriotism! They are the bane, not the blessings, of any community; they rise and fall with the rise and fall of stocks, and estimate every thing by its utility to self.

As for our opinion we are hardly prepared to give it; we wish to have all the information attainable on a subject of so much importance before we make up a decided judgment; when that shall have been obtained we shall not hesitate, on all proper occasions, to give our views candidly and unreservedly.

We have heretofore spoken of the advantages resulting from a large and wealthy seaport; it appears to us that whatever project of internal improvement the Legislature may adopt they should keep steadily in view the expediency and the policy of erecting within our own borders a large commercial depot.

Beaufort and Wilmington each presents some claims to the attention of the Legislature; they may both be enabled to partake of the benefits derivable from internal trade without injustice to either.

It is supposed that a sufficient amount of stock will be subscribed by individuals, with a trifling assistance from the State, to construct a rail-road from Wilmington to Raleigh. How would it do, then, to construct a road from some point on the Yadkin or Catawba to intersect the Wilmington and Raleigh road in the direction of Beaufort and to continue it to the latter place?

Likewise to extend the road from Raleigh up to the line of communication, as contemplated, between the Roanoke and the Yadkin? The road leading from the West might pass through Fayetteville, and that town might then elect to carry on her foreign trade through Beaufort or Wilmington.

We wish, as much as possible, to reconcile apparently conflicting interests, and put an end to those unhappy sectional jealousies which have hitherto

paralyzed the energies of the State, and kept her under the shadow of others, not better than, if not inferior to, herself, in many of the essentials of private and public happiness, prosperity, and honor.

In another part of our paper we publish an extract from the *Newbern Spectator* in reference to Beaufort harbour. What is the use, some will say of a harbour, without capital to induce produce to come to it? But we must anticipate such a question by saying that the produce will soon bring the capital; they are two things that are constantly in search of each other, and never fail to meet, unless, as in our case, prevented by an unwise and pernicious policy, or rather by a total absence of policy, and a leaving of nature to suffer her own defects.—*Western Carolinian.*

We hear that a rather ludicrous event occurred at the door of the Parish Church yesterday morning. A valiant young Lothario had rendered himself the uncontrolled master of a young lady's heart, and with the consent of the parents of each, the day which was to unite two fond lovers in one flesh and bone was eventually fixed upon. Yesterday they drove to church, there to seal their solemn vows; the lady high with hopes of matrimonial felicity. But the course of true love never did run smooth, and there is many a slip between the cup and the lip ere all proceeds, the truth of which received a decided exemplification on this occasion. The youth, instead of approaching the altar of hymen, sat down in an adjoining pew, and stated to his friend, to the utter astonishment of the bridal party, that he had latterly changed his views with regard to matrimony.—Luckily the intended bride was of strong nerves, and instead of falling into a fainting fit as many in her situation would have done, she mastered up all her courage; and urged both within the church and without the porch, through the *Place d'Ames*, her claims upon his affections, and stung his conscience with remorse in the contemplation of his perfidious conduct, should he now refuse to make her his wedded wife. Such an appeal to his honor would in the strongest language, of which female eloquence could make use in such cases, was too powerful to be refused; our Lothario, most gallantly taking the lady by the hand, declared himself ready for the sacrifice, and in a moment alter, was kneeling by her side at the altar, where the matrimonial benediction was pronounced in due form.

Montreal Gazette.

FOREIGN.

By the packet ship *Napoleon* Capt. Smith, and the *Victoria* Capt. Merril, at New York, we are placed in possession of copious files of *Liverpool* and *London* journals to the latest date.

The papers contain nothing of any great political importance. We give below a few extracts relative to the affairs of Portugal, &c.

The Slavery Abolition Bill has passed both Houses of Parliament, and now only awaits the signature of the King.

The cotton market, it will be perceived, was firm at an advance of 3-8th on American descriptions.

Don Pedro was doing every thing to make himself popular at Lisbon.

He had caused the duty on salt to which pressed rather heavily on the lower classes, to be taken off, and had set about amending or abrogating many other oppressive enactments for the purpose of conciliating the affections of all classes. Marshal Bournonnet retiring from before Oporto, took with him all the artillery from the lines north of the city. General Saldana took possession of those lines on the 10th. The Miguelite army is said to have destroyed upwards of 15,000 pipes of wine belonging to the Oporto Company. British ships of war in the *Tagus*—*Asia*, 84, *Talavera*, 74, *Dunelm*, 74, *Stag*, 46, *Fair Rosamond* and *Viper* schooners. In *Oporto Roads*—*Belders*, *Castor*, *Nimrod* and *Savage* in the *Douro*—*Orestes*, *Nautibus*, and *Escho* steamer. Constitutional ships—*the Tagus*—*Don John*, 80, *Rainha*, 74, *Sybille*, 20, *Portuguese*, 20, another vessel (name unknown) 20 (all of which did belong to Don Miguel) *Villa Flor*, 18, *Liberality*, 10, *French Ship*—*Bayonet*, 18, *La Capricieuse*, 18, in *Oporto Roads*—*Princess Real*, 25, *Freeze de Mai*, 16; both constitutional. Admiral Napier's squadron is refitting in the *Tagus*, and nearly ready for sea.—*The city is perfectly quiet.*

A private letter from Lisbon of the 12, received in London, states that Don Pedro had declared for the Queen.

Lisbon, Aug. 13.—The packet *Harriet* been detained for a few hours, but the opportunity to inform you that an embargo has been laid on all vessels in this port, none being allowed to sail. This embargo has not been published, but it is carried into effect by refusing clearances to vessels. The object is a secret as yet.

P. A. At this moment a great number of sky rockets are firing off from the Castle is slating. I don't know the cause, but conclude the government must have received good news.

London, Aug. 24.—We have received the French papers of Wednesday (22) with a letter from our country agent of the same date.

Paris, Aug. 21.—The approaching birthday of the Duke of Bordeaux, which, according to the ancient usage, is relative to the King of France, is to attain his majority, is, it appears, to be a grand day for the legitimists, and the young heir of the party, except those who are with Gen. Bourmont, are