

THE BIBLICAL RECORDER.

T. MEREDITH, AND PROPRIETOR.

DEVOTED TO RELIGION, MORALITY, LITERATURE, AGRICULTURE AND GENERAL INTELLIGENCE.

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From the Raleigh Star. AN ADDRESS.

Delivered to the Students of Eglington Academy, on the 20th of June, by the Rev. Luther L. Hill, of Ala.

Young Gentlemen:—The solicitation which I have received to address you on an occasion to you so memorable, to me and to all so interesting, confers an honor upon me, of which I am deeply sensible, and for which my profoundest gratitude is tendered.

At the same time that my heart expanded with gratitude for the confidence reposed in me by your esteemed Preceptor, (as demonstrated by this request,) with exceeding reluctance I was induced to comply,—upon my cheek the vestiges of youth are still visible; the experience of revolving years has not as yet been realized, nor is that ample and comprehensive store of scientific acquirement and moral culture possessed, which I deem requisite for the successful discharge of so responsible a duty. Had another functionary commanding these advantages in a more transcendent degree, presented himself, with transport, I should have retired that you might the more be edified and I improved. But your session approximated to a speedy termination, this event was at hand, no other alternative presented itself, and under circumstances so imperative and necessitous I was induced to acquiesce.

The subject which commands your attention to-day is one of ample and comprehensive purport; one which has from age to age employed the pens of the ablest statesmen, most scientific philosophers, erudite divines and poets, and is still a maze so profound as to be unfathomable, a field so unlimited as not to be explored. Education is still a problem; the multiplicity of opinions entertained relative to education by citizens of different nations, the vast diversity existing among those united in the same civil fraternity, enjoying the same advantages, and the tragic individual and national results of perverted or erroneous education which are frequently witnessed, corroborate the accuracy of this opinion in a manner which I deem irrefragable. What then, is education? To define the term is a matter readily effected, but to delineate the idea involves a greater amount of difficulty. The term education, as all of you are aware, who are acquainted with the Latin Classics is derived from *E* and *duco*, compounded *Educo* to lead from, but what is it that is led, when and where? This definition is capacious and embraces man physically, intellectually and morally.

To the perspicacious and reflective mind the analogy existing between man's intellectual and moral dependency upon external circumstances and objects, and that of his physical is palpably obvious and impressively striking. Man in his infantile state is composed of mere susceptibilities, which if not surrounded by requisite external circumstances are doomed prematurely to languish and expire. The physical constitution of man in infancy is perfect in its parts though not mature in its potency, and requires extraneous matter upon which to subsist, which if not administered to elicit the functional action of the system, or if insularly, it never expands into the ample powers of manhood, or attains to that degree of beautiful symmetry which inspires the poet's muse and excites the minstrel's lyre. So with the intellectual and moral endowments, we are equally dependent for ideas and emotions upon things external to ourselves without which the intellectual faculties would sleep in perpetual torpidity and our emotional natures remain perennially dormant; and as the physical constitution of man sustains decided detriment by the injudicious administration of vitiated diet; so the intellect is retarded in its gigantic strides to comprehensive scientific attainment and moral perfection by the contemplation of subjects beneath the dignity of mind, which tend to its abasement and the prostration of ethics.—The mind must have noble aspirations or it can never attain to eminence. Look up in infancy the avenues which a merciful, wise, and benevolent Providence has bestowed on man through which he is connected with the external world and at once he is consigned to perpetual Solitudinarianism amid the busy bustle of earth, the warm affection of friends and the devoted attachment of relatives; and that immortal spark which might ignite into the gigantic magnitude of a Newtonian intellect comprehending at a glance the entire field of science, and making still more ample excursions into the field of intellectual disquisition—that spark I say, which might shine in the literary and moral galaxy with the vivid blaze of the meridian Sun, emits but the indistinct light of the glow-worms. Education commences then, at the time the annual bestowments are made, it commences in the cradle; in the arms of the parent, the first melody that is chanted to the infantile ear by the melodious voice of the parental tongue, the first object

of vivid hues presented to the vision by the munificent hand of the devoted parent, and the first smile that adorns the parental cheek (indicative of her love, which if reciprocated, enraptures the parental heart), is but the incipency of education.

Ye parents, little do you reflect while obeying this instinctive impulse, you are commencing a system of education which is to advance through time, yea, illimitable eternity, and how little do many of you consider the vast responsibility devolving upon you. Wise and kind was the Providence which assigned the superintendency of helpless infancy to hearts so sympathetic, to hearts so divinely inspired. A little neglect at such an epoch might extinguish life, but was the kind paternal or maternal heart ever known to be remiss? When the powers of man sufficiently expand a sense of danger is sufficiently impressed upon the mind, the capacity for intellectual acquisition is enlarged and the domestic relations are such as not to afford adequate educational facilities, it then becomes necessary to substitute in the parents stead a Preceptor of competent powers and moral sensibility, who can more exclusively devote himself to the educational province. The duty devolving on preceptors is as far as practicable, to cherish the tender sensibilities of parental regard, and to transfer parental love to their own bosoms; their policy should be affectionate and lenient, yet stern and decided. The student on the other hand, should not as is too frequently the case, contemplate his preceptor as a tyrannical oppressor, but as a foster parent, and in the retrospection of life should render to him a degree of gratitude second to none, save that to God and natural parents. The object of education, Young Gentlemen, is, or should be three fold (first, to promote the happiness of the individual educated; secondly, to advance the felicity of society, and thirdly, the glory of God. This fact should be indelibly inculcated upon your minds, and should exert a wielding, preponderating and determining influence over you in your educational pursuits.

The interrogatory should be propounded by every student to himself, whether or not this three-fold end, vital and indispensably important, is subserved by the course adopted; reason should act the intellectual barrister, reveal all appurtenant circumstances to the eye of judgment which should ponder them impassionately and maturely, and if the decision should be negative, relinquish without hesitancy your attachment, abandon the enterprise, and adopt a course which shall be more congenial with the object which education has in contemplation. The happiness of individuals, society and the glory of God are by no means incompatible; but the contrary impression is a prolific source of contention and infelicity; from hence originates that morbid selfishness which renders the mind self corrosive, which saps the foundation of social confidence, which like the mighty volcano explodes, disgorging its liquid caudal lava, which in the form of war desolates whole countries, demolishes magnificent cities, and exterminates whole nations. It may be observed, no such danger is to be apprehended from you; this may not be correct; the same might have been surmised of Napoleon Bonaparte while an obscure Corsican student. But suppose it is; to cherish this principle within your minds is to experience perpetual turmoil, which like the Alpine avalanche descends with resistless impetuosity and accelerated speed, demolishing every obstacle to its progress, marring and blighting the supposed scenery arrayed in nature's richest attire, and decorated by the most delicate and exquisite touch of the most tasty artist, and lays the whole once so beautiful in one extended scene of chaotic ruins. Such is the mind naturally, powerfully and scientifically cultivated under the influence of morbid selfishness. Self-interest, the welfare of society and the glory of God are indissolubly connected, and that pursuit which comports with the one, must inevitably be consistent with the other two, for a wise Providence has connected them together by cinctures too tenacious for the perversity of man to sever, and he who is sufficiently temerarious to attempt so herculean a labor as to defy Omnipotence, must fall the deplorable victim of his own perverted ambition. This being a truth sufficiently obvious for all readily to embrace, it necessarily follows, that intellectual and moral culture should advance *pari passu*; the former without the latter is dangerous, the latter cannot be without the former, for the moral sentiment must be addressed through the intellect. I am not to be understood as insinuating that high literary attainments are indispensable to moral culture, but that a degree of intellectual must be possessed before the moral powers can be stimulated into their legitimate sphere of action. That intellectual culture independent of moral, is pernicious and ruinous in its tendency, is demonstrated by reason and experimental observations. Oh, my God! how numerous are the tragic scenes recorded on the bloody page of history, scenes too appalling to enumerate, scenes too revolting for a moment to be tolerated by this refined and enlightened auditory. In fact, a high degree of national (there may be individual exceptions) intellectual culture is not attainable, unaccompanied by moral; and just in proportion to the elevation and accuracy of the moral tone of society will be its intellectual advancement. For a moment pause and take a panoramic survey of the present national constellation, and is not this truth prominently developed? What is the intellectual condition of China, Hindostan, Persia, Turkey, Russia and I may add Spain; how striking the contrast between them and Holland, Germany, Great Britain and the United States; the fairest among ten thousand and altogether lovely? It may be objected that France, during the intellectual eminence and glory of Voltaire, Rousseau, Volney, Danton and others, was an ex-

ception to this truth declared universal. But with such a decision I cannot acquiesce.—Prior to their appearance on the political arena, France enjoyed a degree of moral and religious tone which like a potent fulcrum braced up the institutions under the genial guardianship of which they were fostered; but as soon as they wielded the national destiny, demolished her moral and religious Institutions, personified reason into a female, and rendered to her the adoration due to the living God, beheld a nation rushing into chaos, like one of the blazing planets of the celestial vault, forsaking its peculiar orbit, flying off unguided in the void of space colliding with its sister planets and spreading ruin throughout the solar system. So with France: collision after collision with state nations occur in speedy succession. Europe is converted into an extended battle field, become a continued scene of carnage, is partially mangled with infuriated blood, *ignis deus vult perdere, prius dementat*, and education is at once paralyzed. But it has been asserted that intellectual cultivation independent of moral is ruinous and pernicious in its tendency, and that it was demonstrable both by reason and experimental observation. Intellectual culture imparts influence, "Knowledge is power," and power is dangerous, unrestrained wherever found. Nor is Deity himself an exception to this declaration, for his omnipotence is governed by his moral attributes. A gigantic mind cultivated to the highest degree, will command the deference and to a very great extent the confidence of those of inferior ability, and if connected with a nefarious heart, will render its advantages and ingenuity subservient to its vitiated appetites and will infuse a lethal venom into the moral vitality of society, or exhale like the Bassalisk, a pestilential vapor which shall be productive of moral death abroad, throw society into anarchy & confusion & the apology of the more obscure offender is, that the Count, my Lord or the King has been my example. How numerous are the humiliating instances that substantiate this truth. Courts have been defiled, society envenomed and nations debased by the example of a ruling, yet abandoned monarch; while on the other hand, with transport I proclaim it, similar talents and advantages connected with moral culture have elevated courts, society and nations from the extremity of moral degradation to an exalted pinnacle of moral excellency which commanded the admiration of every virtuous heart and extorted deference from the most vile and profligate.

The evidence of the danger of intellectual culture, independent of moral, by experimental observation has been already anticipated, and France, as a most prominent instance cited. Young Gentlemen, the ultimate object of every effort of man, throughout the multiplied and various vocations of life, is happiness, and the greatest promoter of it is an abiding sense of love, entertained by our fellow-men relative to ourselves. This is a wise enactment of providence. With the moral and religious enjoyments he has connected an exquisiteness and delicacy of happiness which do not characterize those that are purely sensual or intellectual.

God designed man for sociality, as his very constitution demonstrates, and though his providence has rendered man dependent on man, yet it was requisite that the law of necessity alone should not bind them together; but that a vinculum more endearing and celestial in its nature should attract heart to heart and thereby impart a zest to social intercourse which an obedience to the arbitrary law of necessity alone could not produce. This attraction is love, and to cherish it is absolutely essential to social happiness. There is nothing more delightful than a sense of being loved. How forlorn and unenviable would be the condition of an individual who was an object of universal detestation. He would languish under the guilty remorse of a lacerating, chastening conscience and expire. Universal hatred, the most callous cannot endure, for spirit must commune with spirit, and a more revolting condition is not conceivable than that of total isolation. The converse of this is, the more extensively we are beloved, the greater the amount of happiness, a conclusion which I deem unquestionably correct, because none can be thus regarded without moral worth, which lulls into repose the conscience and realizes sweet serenity of a placid and reconciled God.

Are you in pursuit of happiness? Be advised then, and with equal assiduity cultivate the moral with the intellectual powers; a gigantic intellect may command the admiration, but not the affection: with Silman and others you may comprehend the mysteries of geology; with a Hutton or a Werner, you may speculate relative to atmospheric and meteoric phenomena with unparalleled ingenuity and lucidity; like a Newton, with a Cyclopaean arm, you may arrest the planets in their revolutions, cast them in balances, ponder them, measure their respective dimensions, distances, &c. With a Franklin you may ride the vivid lightnings, with a Diel you may ply from planet to planet, sun to sun, star to star; with the rapidity of thought, transforming the fleetest comets into magnificent chariots, upon which to ride triumphantly throughout the void of illimitable space, surveying the stupendous grandeur of the great Creator's works, and yet not be lovely. Your powers are admirable, yet not lovely: the Ups and Viper are admirable, yet by no means lovely. Unite with these powers moral purity, then are you like God and "altogether lovely." This is the grand educational arcana, not only to lead from, but to lead up to—God. Education is an assimilation to Deity which terminates not with scholastic training, nor in time, but is to be protracted throughout illimitable eternity, for man being finite may advance towards the perfection of Deity eternally and never attain to it. How absurd it is to suppose with

some that education is consummated at the expiration of scholastic tutelage; at school man is in infancy and is learning to walk alone; how preposterous it would be for a child the moment it acquires the ability to walk, voluntarily to desist; equally absurd it is to suppose that educational training is consummated when the Academic term is over. Those who arrive at an opposite conclusion must resign themselves to perpetual obscurity, and expect to be in the literary world, like the indistinct scintillation produced by colliding flint and steel, compared with the vivid radiance of the vertical noon day sun. Vast is the contrast, Young Gentlemen! can you bear it? No, "be a man, and strive to be a God." Some prudential suggestions may be anticipated ere we conclude.

Entire seclusion from society is neither promotive of education, nor is it desirable, but tends to the subversion of the very end which it has in contemplation, viz: social happiness, and frequently results tragically to the deluded student. Your minds should be vigilantly observational; a Galilei invented the pendulum by the fortuitous oscillation of a chandelier; the telescope was discovered by a casualty, and the sublime system of a revolving universe was established by the fall of an apple. Never contrast yourselves with inferiors, but superiors, and seek your associates among the latter, and never depart from an inflexible adherence to your integrity; by so doing you inspire the confidence of friends and silence foes.

A philosopher of antiquity was once asked, what was gained by equivocation, he replied, "Incredulity when truth is spoken." Such a course, connected with spiritual training, will record your names high up in the archives of your country, and inscribe them unerasably in the Lamb's book of life, and if prosecuted, the time approaches with electric speed, the speed of light, of thought, when the manacles of carnality shall be striken off, your powers amplify into angelic magnitude and on the downy pinnacles of seraphs you shall wing your way to the resplendent throne of the Great Eternal. June 22, 1845.

(Published by request.)

BRING BACK MY FLOWERS.

BY JUDGE CHARLTON.

A child sat by a limpid stream,
And gazed upon the tide beneath,
Upon her cheek was joy's bright beam,
And on her brow a blooming wreath.
Her lap was filled with blushing flowers,
And as the clear brook lapped by,
She scattered down the rosy showers,
With many a wild and joyous cry.
And laughed to see the mingled tide,
Upon their onward progress glide.

And time flew on—and flower by flower
Was cast upon the sunny stream,
But when the shades of eve did low'r
She woke up from her blissful dream:
"Bring back my flowers," she wildly cried,
"Bring back my flowers! flung to thee,
But echo's voice alone replied,
As danced the streamlet down the lea:
And still, amid night's gloomy hours,
In vain she cried, "Bring back my flowers."

Oh maiden! who on time's swift stream,
Dost gaily see the moments flee,
In this poor child's delusive dream,
An emblem thou may'st find of thee:
Each moment thou art perumed rose,
Into thy hand by mercy given,
That thou its fragrance might dispose,
And let its incense rise to heaven:
Ere when death's shadow o'er thee lowers,
Thy heart will wail, "Bring back my flowers!"

From the Ch. Watchman.

HOW TO TREAT A PASTOR.

1. Have a sacred regard for the feelings of your pastor. This is a condition upon which the permanency of the pastoral relation depends in a great degree, and hence of great importance. No man who becomes the pastor of a church will long endure the complaints and reproaches of individuals, who seem to think that he is their servant to use at any time they may see fit. If he is a man of any spirit he will never submit to such treatment, even though he may subject himself to much inconvenience by suffering the relation he sustains to the church. Have then this regard for his feelings when he visits you at your fireside. Give him a hearty welcome. Such a welcome oftentimes removes many a cloud of sorrow from his mind; and where he meets with such a reception, he will have a strong desire to go again. Distance, reserve, and indifference will always depress his spirits.—He will go to the dwelling where he meets with such treatment, with the greatest reluctance, and only from a sense of duty. Or if the complaint that he has not visited you for a long time is the first salutation that greets his ears, and you begin to contrast his remissness with the faithfulness of your former pastor, he will feel discouraged, and turn away from your dwelling with a sad heart. He will doubtless be sufficiently aware of his deficiencies, without your reminding him of them. Then encourage him. Assure him that he has your sympathy in all the trials and trials incident to his office. "If you must speak of the infrequency of his visits, tell him that you would be happy to see him often at your fireside; yet if he is called by pressing engagements in other directions, you will willingly relinquish your claim upon him."

Respect his feelings also in the sanctuary. Remember when you enter the house of God, that your pastor has a claim upon your attention. If faithful to his trust, he has been laboring night

and day, during the week to prepare himself to interest and instruct you when you meet him on the Sabbath. Perhaps he has toiled many an hour for your good, when you have been wrapt in slumber upon your couch. Must it not then depress his spirits and wound his feelings, to find the very individuals for whose benefit he has labored, actually sleeping before him in the sanctuary, entirely unconscious of all he says, and as little profited at the close of the services, as if they had been conducted in a foreign tongue. Is not such treatment of your pastor manifestly unjust, and does not serve to divert him of that stimulus to fit himself for the duties of the Sabbath which an attentive hearing ever awakens? If his own brethren slumber in the sanctuary, he will have no courage to labor. He will dread the Sabbath as it begins to approach, and he will enter upon his duties with reluctance, for he will have the conviction as he enters the house of God, that he is to waste his best strength upon those whose hearts have waxed gross and whose ears have become dull of hearing." Respect, then, the feelings of your pastor by giving him your undivided attention in the sanctuary. Ever set upon the principle that if it is his duty to preach, it is your duty to hear.

2. Never dictate to your pastor his path of duty. No man who sustains the relation of pastor to a church, if he is qualified for his office, will long submit to dictation from any of its members. He may endure it for a while, for the sake of peace, but it will not be long ere he will feel himself compelled to return a merited rebuke upon those who show themselves thus officious. Such dictation is obviously most unjust. If he who has been chosen pastor is fitted for his duties, he will need no direction from those over whom he presides; and for any one to presume to direct him what course he must pursue is the same as to say that he is not competent to do what the church decided he could do. When prominent individuals in a church wish to dictate to a pastor his path of duty, trouble always ensues. For his non-compliance wounds their pride, and begets prejudice toward him, and soon every effort is made to weaken his influence, and open the door for his removal. When his successor comes, the same course is pursued with him, and if he is as independent as his predecessor he shares the same fate. Thus a church is again and again deprived of their pastor; he either leaves because he spurns the dictation of a few, or that few spread the contagion of dissension so widely that he is compelled to leave. A judicious pastor will ever be ready to advise with prudent brethren on any subject pertaining to the welfare of the church, but never will he willingly submit to the dictation of those who officiously determine for him his path of duty.

THE DIAMOND.

The diamond is subject to that combination of crystals usually termed hemimorphite, twine crystals and needles. It is the hardest of all substances, but may be said to be brittle, as a slight blow will produce a fracture in the direction of its cleavage. Specific gravity 3.5; and by a chemical analysis, it is found to be pure carbon, differing but little from charcoal and plumbago. Its great value as a gem, arises not only from scarcity and brilliancy, but also from the extreme difficulty of working it. A stone in the possession of the Marquis of Westminster, called the Nassauk diamond, and which weighed 3571.2 grains, was placed in the hands of Messrs. Mortimore and Hunt to be re-cut; the operation occupied the lapidary five months. It has hitherto been found not only in Golconda and Visapur, the Isle of Borneo, and Brazil, but also in the cold regions of Siberia.—These are its best known localities, though but few have yet been found in the latter country. They are usually found of a very small size; occasionally, however, larger ones are discovered, which from their extreme value, generally become crown property. Thus, in the possession of the King of the French is the Pitt diamond, the most valuable gem in Europe; it weighs 136 1/2 carats, rather less than one ounce, and cost £135,000. One of yellow colour is among the crown jewels of Austria; its weight 139 1/2 carats. Another, weighing 193 carats, is amongst the Russian jewels.—Among the crown jewels of her majesty, which may be seen by the public, in the Tower, for the small charge of sixpence, many stones of great brilliancy, though not so large in proportion to those just mentioned are to be found. But the most interesting collection of cut gems that I have seen is that in the possession of the Elector of Saxony. There is one stone considered unique of a green colour, which is said to weigh 160 carats. A magnificent and rare brilliant, of a deep sapphire blue, and great purity, is in the collection made by the late Henry Philip Hope, Esq. This stone weighs 177 grains, and is considered to be worth 30,000l.—*Polytechnic Magazine.*

CARNOT'S PROSECUTION.—The Detroit, Michigan, Herald, of Monday last, says: Rev. Mr. McDowell, the editor of the Vineyard, was recently arraigned before the Mayor's Court of this city, for exciting, as it was pretended, riotous conduct by preaching in the streets on the Sabbath. The case was ably argued for the prosecution and defence, and was submitted to the jury, who after a few minutes absence, returned a verdict of not guilty. The complaint was made by a leading Roman Catholic among us, and is evidence of what the Roman Church would do if she could.—Rome has not established an inquisition here yet—if she had, some of us would have to pay for our heresy, and that soon, too!