

THE BIBLICAL RECORDER.

T. MEREDITH, EDITOR AND PROPRIETOR.

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

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FROM THE RALEIGH REGISTER.

MR. GALES: Deeply penetrated with a conviction of the unspeakable importance of Education to the Public Weal, I purpose to use, occasionally, a few moments, snatched from laborious employment, to point out some of the mistakes, not of Theory but of Practice in the Art of Teaching. This humble attempt, I respectfully ask leave to inscribe

TO PARENTS AND TEACHERS.

And that I may come under a kind of Pledge to the Public, and also create a sort of motive to write, after the manner of Professed Essayists, I call this

NUMBER ONE.

Premising that No. 2, may be where Milton placed all sorts of abortive and chaotic beginnings, that is—in Limbo. This particular Number, designed to call the attention of Parents and Teachers to the importance of inducting their Children and Wards into the *Habitual* contemplation of *Elevating Ideas*, has an origin somewhat remarkable. A few days ago, I was conversing on Lord Byron's Poetry; we agreed in condemning its immoral tendency, but I observed that I thought there were detached portions free from this censure, which equalled the finest passages to be found in any other Poet; in support of which view, I asked permission to read the noble Poet's lines on that grandest of earth's Temples, Saint Peter's, which the Rev. gentleman, very much admired, particularly the lines in which he speaks of the expanding and elevating effects upon the mind, of a continuance in the august edifice, viz:

"Enter: its grandeur overwhelms thee not,
And why? it is not less'd; but thy mind,
Expanded by the genius of the spot,
Has grown colossal."

These words my friend admired the more, because he said they might be applied to enforce a view which he entertained, in regard to what should constitute the primary object in the education of the youthful mind, and which may be enunciated in the following terms, viz: Instructors, in applying their art, should not direct their efforts to instruct exclusively to the abstract intellectual powers or reasoning faculties, but should also endeavor to refine, exalt, purify and ennoble the immortal principle or the soul. Here my friend took a congenial chord in my bosom, for it so happened that I had that very day, or not long before, been turning over the same train of ideas, and had even thought of calling the attention of the intellectual guardians of youth to the subject; but I did not know but that such views were as common among others as myself the views of the Rev. Mr. ——— seemed to give me a warrant to publish a few thoughts on the subject. He was logical in applying the foregoing lines to the support of his proposition, for why did the mind of Lord Byron and others become "colossal" by being in St. Peter's? Obviously by gazing on colossal objects, upon the same principle that

"The quality of Mercy is not strained;
It droppeth as the gentle rain from Heaven
Upon the place beneath: it is twice blest—
It blesseth him that gives, and him that takes."

Now if the encouragement of elevation of thought and feeling should be one of the chief ends of Education, the inversion of this method of stating our position must be true and desirable, that is, in a course of education, every thing which degrades, or is the reverse of elevating, must be kept out of view. Either way stated, this proposition will be sufficiently proved, if we can show that man is in a stricter and fuller sense than the common one, an imitative animal, nay, more, that he is educated by imitation. This we think that we can prove. Analogically—it has been observed that animals, are imitative in proportion as they resemble man, and unimitative in proportion as they recede from him. The horse and the dog, which have been called "half reasoning animals," are with two exceptions, the most imitative of animals, and have been known to perform many of the actions of man; these exceptions are the elephant and the monkey—still ascending the scale that arises towards man, the lord of all. The ape, and still more his aristocratic kinsman the Orang-Outang, are imitative to a very high degree, and if they be not cousin-german to the lords of creation, they are such good caricatures of them as to excite the eye or at least the spleen of their sable countrymen. Daily, Experimentally, or by observation. It is exceedingly difficult to convey our conceptions of the nature of the mind, on account of its subtilty and incorporeality; indeed, we cannot do it in abstract terms, and are therefore forced to the use of the words suggested, or borrowed from the analogy, real or supposed, which material objects bear to the mind; but it seems that the mind has not necessarily, or inherently any connexion or fellowship with the thing of earth, but that it lies quies-

cent or dormant in the body, as in bed, waited to be acted upon by some intelligent being, which action it will repeat in the same manner as it has observed it to have been acted. In this lone, insulated and unacted situation the mind is analogous to the state of precious stones within their rough earthly envelope; that is, not shining, but only susceptible of being made to shine; on the contrary the body seems to have a sort of impulsive independent, vegetable growth, possible under nearly any circumstances. If the views, contained under the second division of our argument, be not sustained by our reasoning they at least seem to be, by the remarkable phenomena exhibited in the cases of Casper Hauser and Peter the Wild Boy. Caspar had been immured in the dungeons of Nuremberg. When he came out, his body had the usual size of men of his age but his mind was in a state of utter imbecility; the animal had grown but the mind had not, we think, because it had had nothing to grow by, or in imitation of. He was a man-infant. Peter the Wild Man, was caught in the woods of Hanover—introduced to the Court of George the III.—placed under the care of Lord Monboddo, and seems to have known little more than his brother-denizens of the same forest, and not so much as Orang-Outangs and elephants have learned by association with man.

We have tired ourself and shall our readers, for which we ask pardon—promise an application that will atone for our truisms, and better fare in No. 2.

WAKE FOREST.

Aug. 14th, '45.

MEMOIRS OF THE VISCOUNTESS GLENORCHY.

Among the friends and ornaments of religion, Wilhelmina Maxwell, Lady Glenorchy, holds a conspicuous place. She was the younger of two daughters left by William Maxwell, Esq., of Preston, a gentleman of considerable fortune in Dumfriesshire. The eldest was married to the Earl of Sutherland; the youngest of whom we treat, to John Lord Viscount Glenorchy, only son of the Earl of Breadalbane.

Lady Glenorchy was formed by Providence for a superior place in society. Her understanding was naturally strong and capacious, and her memory retentive. Her mind was polished by a liberal education, and richly furnished with ideas by extensive reading and observation. Her person was agreeable, her manner engaging, her fancy brilliant, and attended by a constant flow of spirits and good humour. Born to wealth, and allied to a rich and noble house, she was fitted to make a distinguished figure among the great, and to shine in courts. But as Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt; in like manner, she, in all the bloom of youth, with all the worldly pleasures at her command, laid herself, her fortune, her honours and her talents, at the foot of the cross of Jesus.

About the 23d year of her age she was visited with sickness: in recovering from which, her thoughts were so involuntarily turned to the first question and answer of that form of sound words, which is given in the Assembly's Catechism:—"What is the chief end of man? It is to glorify God, and to enjoy him for ever." Musing on these words, they arrested her attention, and naturally led her to put to herself the important queries: Have I answered the design of my being? Have I glorified God? Shall I enjoy him for ever?

Reviewing her life of thoughtless gaiety, she found there was no connection, between such conduct and glorifying and enjoying God; and that consequently, hitherto, she had no answer to the chief end of her existence. Her conscience was awakened; and for a considerable time, she laboured under that anxiety and fear, which usually attend such a state of mind.

But, on reading the 5th chapter of the Epistle to the Romans, she discovered the way whereby the great God could be just, and yet the justifier of the believer in Jesus. She believed; her understanding was enlightened, her conscience relieved, and her mind restored to peace. The fruits of her faith soon gave the most unequivocal evidence of the truth of that happy change which had taken place in her mind. For some time she endeavoured to avoid the ridicule which attends true religion, by concealing it, and mingling in the society and amusements to which she had been accustomed; but she found it impossible to support the spirit and practice of religion, and at the same time be conforming to the manners of the world. She therefore openly avowed her religion, and renounced the sinful enjoyments of the world. From this time her whole life was one continued course of devotion: her closet was a little sanctuary for God, to which she habitually retired with avidity and pleasure. In her family there was always an altar for God, and from which, with the morning and evening, regularly ascended social prayer and praise. She loved the house of God; and the most painful circumstance of her frequent ill health, in the last years of her life, was her being detained by it from public worship. Well acquainted with men and things, her conversation was full of good sense and information: it was often much enlivened by good humoured pleasantry; but it always was pious and spiritual, always expressive of the high sense she had of the excellence and importance of religion, and of her anxiety for its promotion. With peculiar pleasure she always spoke of the person or place in which it appeared to flourish; and with evident pain, of those in which it was otherwise. The sincerity of her religious principles was established by her actions. She was not of those "who say, but do not." She

built some places of public worship at very considerable expense. In Edinburgh, she erected a large handsome chapel, which will hold two thousand people, and which has, for many years, been attended by a numerous congregation, and which has two clergymen, ministers in communion with the Church of Scotland, as its pastors. To this chapel is added a free school, which she endowed, to teach reading, writing, and arithmetic. The chapel and school together, have cost not less than five or six thousand pounds. She erected and endowed also a church at Strathfillan, in the parish of Killin, on the estate of Lord Breadalbane; and she had purchased ground, in conjunction with the late Lady Henrietta Hope, for building a place of worship at the Hot-wells, Bristol; and which by her directions, has been executed by her executrix since her death, by a very neat and commodious house being built there, called Hope Chapel. In order to introduce and support the gospel, she purchased a very neat chapel at Matlock, in Derbyshire; one meetinghouse at Carlisle, another at Workington, in Cumberland, and a third at Newton Burnhill, in Devonshire; all these she left in the hands of trustees, or to her executrix, for their original purpose. She united with others also in purchasing meetinghouses in England. To some able and faithful ministers, whose congregations were in poor circumstances, she paid the whole of their salaries; to others, a stated annual sum in part; to many, occasional donations, as she saw them needful. She educated many young men of piety for the holy ministry. Sensible that ignorance and irreligion, idleness and vice, go together, she founded and endowed schools, and set on foot manufactories for the poor. In private, the widow and the fatherless, the stranger and the distressed, experienced her beneficence. To enable her to prosecute these schemes of benevolence, she herself carefully looked into all her affairs, and studied the strictest economy; and though her dress, her table, her attendants, her equipage, always corresponded to her station, yet she denied herself the splendour which her fortune and rank could well have afforded and excused. She knew the world too well, not to expect its intrud and reproach for a zealous and consistent profession of the gospel; but her natural fortitude and greatness of soul, and the force of religion upon her heart, rendered this of small consequence in her estimation: more than most Christians, she gloried in the cross of Christ. The falsehood and ill-nature, which some time was propagated against her, she made the subject of the most refined and innocent pleasantry. Full of plans for the glory of God, and good of men, and busy in the prosecution of them, this excellent lady arrived in Edinburgh from Bath, where she had spent the winter, in the beginning of the summer 1786. Her friends observed, with concern, her declining state of health. She spoke much to them of death, and of her persuasion that, with her, it was near; and uniformly expressed her satisfaction and joy at the prospect. Her conversation was nevertheless as easy, pleasant and cheerful, as ever. Religion, in her, was not the production of gloom, either during the progress, or in the near views of the termination of life. Almost her last words were, "if this is dying, it is the easiest thing imaginable." Disease prevailed, and not many hours afterwards she expired, on Monday, the 17th July, 1786. Of her it may be said with truth, "Her path was as the shining light, which shines more and more to the perfect day."

Lady Glenorchy was interred, agreeably to her own request, in a vault in the centre of her chapel in Edinburgh. She left 5000*l.* to the society in Scotland, for propagating Christian knowledge; 5000*l.* for the education of young men for the ministry of England, and other religious purposes; and the greater part of the rest of her fortune, which was considerable, for pious and charitable purposes.

From the Christian Reflector.

A MOTHER'S GRAVE.

[In the pauper grave-yard of New York is a simple slab of wood, bearing the single word "Mother" (mother), placed there by the only son of a German emigrant, when she died]

Mother, in a stranger land
I lay thee down to sleep;
Far from the dear household band,
Alone, alone, I weep:
Far from the silvery Rhine, our home,
No kindred faces near,—
No loving hearts around to come,
Mother, O mother dear.

Mother, I kneel upon thy grave
As oft I knelt to thee;
Again thy tenderness I crave,
Once more thy face would see:
Once more, thy hand upon my head,
Thy loving tones would hear;—
Alas, art thou in this low bed,
Mother, O mother dear!

Mother, thy blessed name shall be,
Through all my mortal life,
A conquering talisman to me,
Mid sin and sorrow's strife:
A ministering angel ever thou,
To wipe away each tear,
Aid, aid me in this world of woe,
Mother, O mother dear.

From the Montreal Register.

MEMOIR OF THE REV. W. YATES, D. D., LATE OF CALCUTTA.

Mr. Yates was born in the year 1791. We are not sufficiently acquainted with his early life to be able to state the particulars of his conversion; but it is evident that he served God in his youth, as he had completed his studies at Bristol College,

where he attained unusual proficiency in classical learning, before he was twenty-three years of age. High expectations of future eminence were indulged by his tutors, and they were fully realized.

Having devoted himself to missionary labour, he was solemnly set apart to the work, August 31st, 1814, in "the Rev. R. Hall's meeting-house, Leicester." On the occasion, after an introductory prayer by the venerable Andrew Fuller, Mr. Yates briefly stated his motives for engaging in the work of the mission, Mr. Hall commended him to that God in whose service he was about to embark, in an earnest and affecting prayer," and Dr. Ryland gave him a suitable charge, founded on 1 Thess. ii. 16.

At that time the Directors of the East India Company were hostile to Missions. They would have prevented Mr. Yates from proceeding to the East Indies, had they not been controlled by a higher power. "A respectful application was made" (we quote the "Periodical Accounts") "to the Court of Directors of the Honourable the East India Company, for permission to send out Mr. Yates, but, notwithstanding the facilities provided by a late Act of Parliament, they positively refused it; and when the application was repeated, the refusal was also repeated. On application being made, however, to His Majesty's Government, permission was immediately granted."

Mr. Yates left England in October, 1814, in the ship *Earl Moira*, Captain Kemp, the well-known and tried friend of Missionaries, who generously gave him a free passage. He landed at Calcutta, April 16, 1815.

Soon after his arrival, his talent for acquiring languages being speedily recognized, Dr. Carey requested him to take up his residence at Serampore, and go through a course of study especially adapted to qualify him for the work of translation. He complied with the request, and engaged in the undertaking with characteristic assiduity and zeal, availing himself at the same time of opportunities for preaching the Gospel. His mode of life was thus described in a letter written in March, 1816:

"The way I spend my time is this: In a morning before breakfast I study Hebrew about an hour and a half. After worship I attend to Bengali and Sanscrit. I have read about five volumes of Bengali, and read all the Bengali proofs with Dr. Carey, having before compared them with the Greek. I have got through the Sanscrit roots once; have not yet got through the Grammar, but am reading the Ramayana with my pundit. My afternoons are chiefly taken up with reading or hearing Latin and Greek. I have read ten volumes of Greek since I left England, but not more than three of Latin. In the evening, after worship, I generally read English or look over English proofs. I take my turn in all the services here; preach at Barrackpore, two miles over the river, once and sometimes twice a week, to about 25, a small but attentive congregation. We go to Calcutta in turn: it comes to me about once a month. There are six services every Lord's day, so that it is necessary for some one to go to Serampore."

It does not appear that Mr. Yates remained long at Serampore. He joined the junior brethren at Calcutta, where he laboured with unremitting diligence, preaching both in English and Bengali, translating, compiling useful books, and otherwise devoting himself to the works of the Lord. If his health failed, as it not infrequently did, he sought renewed strength by a missionary excursion into the country, thus combining relaxation and pleasure with usefulness.

In 1821, Mr. Yates published a Harmony of the Gospels, in Bengali, and a Sanscrit Grammar, Vocabulary and Reader. A volume of Essays on the peculiar doctrines of the Gospel, written in answer to Ram Mohun Roy, a deistical Hindoo, left the press in 1822. The "Memoir of the Rev. J. Chamberlain," Mr. Yates's largest work, though not the most popular, was published in the following year. It was reprinted in England, and has been regarded by competent judges as a very valuable addition to missionary biography. A judicious abridgement would render it more acceptable to modern readers. We hope to see such an abridgement ere long in the catalogue of the Religious Tract Society's publications.

Other works of great value and usefulness, were prepared by Mr. Yates before his visit to England in 1827. Among them may be mentioned the following:—In Sanscrit—Elements of Natural History, and Harmony of the Gospels; in Bengali—Epitome of Natural Philosophy and Natural History, and Elements of Ancient History; in Arabic—The Arabic Reader; in Hindustani—Introduction to the Hindustani Language, and Harmony of the Gospels; in English—Funeral Sermon for the Rev. S. Lawson, with a Memoir, and three Essays on the Burning of Widows.

Incessant labor, producing repeated attacks of illness, effected such ravages on Mr. Yates' constitution, that some change became absolutely necessary. In January, 1827, he embarked for England, where he was cordially welcomed by the friends of the Baptist Missionary Society. He remained in England till August, 1828. At the Anniversary of the Society, held in London in the month of June preceding, he preached one of the Annual Sermons. We had the pleasure of hearing him on that occasion. His discourse was founded on Rom. i. 23. It was a luminous and powerful exposure of Hindoo idolatry, calculated to produce salutary impressions, and to stimulate declining zeal.

On his voyage back to Calcutta, Mr. Yates encountered a fearful storm. The scene cannot be better described than in his own words:—

"On the 13th of December we passed through such a storm as I never witnessed before. It occurred in long 91 East, and lat. 18 South. It commenced by blowing fresh one evening, and in-

creased to the close of the next, when it blew very strong gale. The next morning presented us with appearances truly alarming, and that increased in terror till eleven o'clock, when it blew a perfect hurricane. The sea and sky seemed mingled in one general mass, and we could scarcely tell the difference, as we mounted up to heaven, and sunk again into the depths. It continued in this manner about two hours, during which time our soul was melted because of trouble: we reeled to and fro and staggered like a drunken man, and most werc at their wits end. Our mizen mast and boats were carried away; our main-topmast was split into three pieces, and the mainmast itself sprung in two; our foremast, jib-boom were also broken, and the sails not taken in had shivered all to pieces. In the steerage and cabins below we were ankle deep in water, and the darkness and distress of our situation were rendered visible by the dim shining of a lamp. After going above and witnessing this terrific scene, I descended with a deep impression of our danger; and with two others who were in my cabin, crept onto the Lord, and he brought us out of our distress. After prayer, I was enabled to sing with composure these lines:—

"Beneath, unbelief, my Saviour is near,
And by his relief will surely appear:
By prayer let me wrestle, and he will perform,
With Christ in the vessel, I smile at the storm."

"His love in time past forbids me to think,
He'll leave me at last in trouble to sink;
Each sweet Ebenezer I have in review,
Confirms his good pleasure to help me quite through."

Almost immediately after we had closed these exercises, we heard that the glass had risen considerably, which indicated that the storm would soon subside. This was considered by us as an immediate answer to prayer, and confirmation of the scripture—"This poor man cried, and the Lord heard him, and delivered him out of his troubles." Just as the storm was beginning to subside, our tiller broke, through which the helm became useless, and the ship ungovernable. Had this happened at an earlier period, it was the opinion of the Captain that we could not have been saved.

After his return to Calcutta, Mr. Yates yielded to the wishes of the church meeting in the Circular Road Chapel, and became its pastor. He remained that office till the year 1840, when he resigned it to Mr. Tucker. The principal part of his time, however, was occupied in biblical translation. In conjunction with Mr. W. H. Pearce, he was engaged for several years in the preparation of a new version of the Scriptures in Bengali. It was finished, and is acknowledged by the best judges to be superior to any work of the kind previously published in India. The Committee of the British and Foreign Bible Society refused to assist the New Testament portion of the version, because Mr. Yates had translated the words relating to baptism, instead of transferring them. This led to the formation of the Bible Translation Society in England; a similar course being adopted in the United States, was followed by the establishment of the American and Foreign Bible Society. The principles on which these Societies are founded must ultimately prevail.

Besides the Bengali version, Dr. Yates executed improved versions of the New Testament in Hindi and Hindustani. His last days were devoted to the Sanscrit, the Latin of the East, in which language he was profoundly versed. He lived to see the publication of the New Testament, Genesis, Exodus, the Psalms, and the prophets, and to make good progress in the preparation of the historical and prophetic parts of the Old Testament. To the completion of this version he justly attached great importance, and it was hoped that his life would be spared for the accomplishment of that object; but God had otherwise determined.

In 1841, Dr. Yates married Mrs. Pearce, the widow of his beloved friend and fellow-labourer, Mr. W. H. Pearce, who died in March 1840, and a Memoir of whom was published by him in a duodecimo volume. He had been at that time a widower nearly three years. The first Mrs. Yates died at sea, in 1838. Two daughters, the issue of that marriage survive, with his afflicted widow.

The manner of his death has been already recorded. He expired on board the *Lord Bentinck* Steamer, on the 3d of July last, three days before the arrival of that vessel at the port of Suez, Red Sea. We have no account of his dying experience; but this we know, that the testimony of a holy and useful life had been long before the church; nor can we doubt that the sentiments expressed by him on the removal of Mr. W. H. Pearce, continued to be cherished till the last moment of his earthly existence.

"Poor, weak, sickly creature, as I have all my life been, I am now the only one left on the spot of all those who commenced with me the mission here. What a proof that the race is not to the swift, nor the battle to the strong! Why am I left behind? Is it because unfit to go? or is it because God has something more for me to do? In either case I ought to be content to stay a little longer. But oh! I do look forward with intense interest to that period when I hope to see the Saviour, and join the assembly of the spirits of the just made perfect. Pray for me, dear brother, that I may be preserved by the mighty power of God, through faith unto salvation, and that I may be enabled to work while it is called to-day seeing the night cometh when no man can work."

Prayer has been answered. Hope is exchanged for enjoyment. He sees the Saviour, and has joined the spirits of the just made perfect. Let us follow him, and all those who "through faith and patience inherit the promises."