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

VOL. X .- No. 43.

RALEIGH, SATURDAY, OCTOBER 25, 1845.

WHOLE No. 490

The Recorder is published every Saturday, and is sent to subscribers at Two Dollars per annum, payable in all

six months, three dollars. All communications, to secure attention, must be post paid—Agents who act gratuitously, and subscribers who

pay in advance, only excepted.

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nance will be allowed until arrearages ar paid, except by special agreement to that effect. Albertisements, adapted to the character of the paper will be inserted at the usual rates.

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Persons sending us six new names of subscribers with the money for one year enclosed, shall be entitled to a

affinites of Associations, pamphlets, and books, of all descriptions, will be printed with neatness, and on ac-

For the Recorder.

on the Baneful Iufluence of Vain Amusements, read before the Union and Ministers' and Decons' Con-

killed. Aside from the natural tendency of the bu- plication to the whole race of Adam.

when the evil day come, reap corruption. te regarded as calculated to elevate and ennoble come a mere hanger on in society—a cypher, or a luman character—to chasten and refine the feel- nuisance. ings, and to elevate the standard of virtuous prin-

But in order to determine what amusements are imocent and useful, or vain and injurious, we must open to the law and to the testimony. The sacred wacles of unchanging truth furnish the standard om whose decisions there can be, no appeal.

il payment be delayed longer than three months, two dellars and fifty cents will be charged—and if longer than good man are ordered by the Lord."

gree of recreation and enjoyment to be confined to such only as would in no way conflict with the exercise of a prayerful spirit. The loud laugh and joyment to a reflecting mind, opened in the books the best of the laboring man is sweet. And there are thousands of avenues of enjoyment to a reflecting mind, opened in the books the best of the laboring man is tantly, or sluggishly, but with cheerfulness and delight, in "redeeming the time, because the days are evil." Like his master, he seeks for opportunities need not be diffident of results. There may still the boisterous jollification party are not in the est of nature and of art. Let him devote a portion of to do good and to communicate—he sooths the be wanted the side of science and of art; but the timation of reflecting minds indubitable evidences his leisure to the delightful contemplation of na- widow's woe, and wipes away the orphans' tears. great elements of education are with you; and your of a high state of enjoyment. The calm feast of ture's works, and learn to look from nature, up to Acts of magnanimity, and mercy fill up the meastern tender charge is training for the duties of this life, reason and flow of soul, where nothing but the nature's God. Let him dwell upon the wonderful ure of his days, and he is enabled to go on his way and the joys of a future, beneath the most auspiquiet smile is seen, may indicate a state of enjoy- works of art, and thereby learn the extent to which rejoicing in the fact that the Lord omnipotent cious influence.

reflecting mind that the former should be discoun- of having no fellowship with the unfruitful works of female delicacy, the exceeding excellency of fetenanced by every one who would be instrumental of darkness, but rather reproving them, they are male virtue. The influence of a virtuous and nomusements that are absolutely and intrinsically vain tian principle compromited, and the respect of the and incalculable. Silent and unobtrusive it may be, can be advocated by none but such as seem to re- world for religion so far from being increased, is and indeed ought to be, but it is pleasant and basing revelry of carnal pleasures, and time a thing recognizes no such distinction. It reveals one un- young ladies to throw their deservedly command-

man character to vain and improper indulgences, the As a striking illustration of the fallacy of this vain enjoyments. It is not unusual for such to be distinguished clergyman now living, and his son: engaged in by persons who themselves question The son applied to the father for money to pur- garden, if necessary. Let her devote her hours their propriety, and shunning to argue their chase a ticket wherewith to attend the Theatre. propriety with such as may chance to animadvert The father in reply stated mildly but firmly, that upon them, will remark by way of apology, that he did not think that it would be proper in him to they engaged in them merely to "kill time." Here furnish the money for such a purpose; arguing that we have a humiliating confession implied of the the tendency of the Theatre was unfavorable to "aching void" within, which the world with all good morals. The son not recognizing the force is allurements, can never fill, as well as an ac- of the father's argument, rather insisted upon the knowledgement of insensibility to the obligations accommedation. The father, after perhaps a furimposed by the Creator upon the whole race of ther unsuccessful attempt to convince him, handed no, to "redeem the time because the days are the son twice the amount asked for, coupled with "Rejoice, O young man, in thy youth, and a request that he would buy him a ticket also.be thy heart cheer thee in the days of thy youth, The son, startled and amazed at such a proposition and walk in the ways of thine heart, and in the made by the father with apparent seriousness, resight of thine eyes; but know thou, that for all these plied with great earnestness, why father, you surely things God will bring you into judgment." The would not go to the Theatre! Why not? replied the youth, perhaps, in the exuberance of his feelings, father. If you can go and derive benefit, why may and the buoyancy of his spirit, may be ready to not Il If it be a place where the cause of virtue complain of what may seem to him the neutraliz- is advanced, where good morality is inculcated, ing effect of the close of this sentence. He may where the heart is cultivated, and the feelings elbe tempted to regard it as the language of mere evated and refined, why may I not accompany you? tyrannical dominion, which would mar his enjoy- Oh no, no, father, you must not go to the Theatre. on methodical arrangement as to time. The great ment by a threat of painful consequences. Let After a little reflection the argument prevailed; the him rather recognize it as the language of paren- son returned the money, and was prepared to fore- is made up of minute particles, like the globe upon al solicitude, encouraging him to rejoice, to ex- go the pleasures of the Theatre. The evident dishibit the hilarity which belongs to this interesting crepancy between such enjoyments and the teachstaun of life, remembering that his reason and ing of holy writ was deeply impressed on the mind successes must be brought to bear in regulating of this youth. The tendency of such amusements ad moderating his enjoyments, in view of the is manifestly and inevitably to vanity, and to menby of reckoning. Let him see in it the tenderness tal and moral dissipation. They discourage a of Father who knoweth the end from the begin- sense of personal accountability, a spirit of thoughtming, and who would have him in the out set of life fulness, and self-examination, and foster a taste a avoid sowing to the flesh, that he may not, for romance rather than for the sober duties of real life. We are naturally too prone to "listen with It may be considered as generally admitted by credulity to the whispers of fancy, and to pursue stians that the pleasures of the race course, the- with eagerness the phantoms of hope." This natuuned exhibitions, cards, dancing, and novel reading, ral predispos tion should be carefully guarded atre properly classed among vain amusements .- gainst, for mental dissipation not only tends to en-They might each be taken up an 1 shown to be ervate the intellect, but also to diminish the strength injurious to moral tendency. None of them can of moral principle, and to prepare its victim to be-

If we turn from the consideration of the injuririous influence of vain amusements, to the means of their prevention, I would humbly suggest the necessity of a reformation of the two prevalent potions of the servility of labor and the nobility of indolence. Let all good citizens combine to reverse the proposition, and contend earnestly for the no-They inculcate the doctrine of personal responsi- bility of labor and the servility of indolence. Could y-of perpetual allegiance to God:-they in- such a change be effected amusement would cease culcute the grace of humility, and a demension of to be as it is now with many, the business of life, gravity and sobriety. Paul, in his directions to and become what it always should be mere recrea-Taus, in reference to life and doctrine, enjoins it tion, more than innocent because profitable as upon him to exhort young men to be sober minded. well as pleasant. The too prevalent error refered take it, that the amusements which have been to, tends to crowd what are termed the learned mentioned are manifestly alien to the exercise of professions with many who would be more usefulsuch a spirit as is here enjoined. If it be man's by, appropriately and honorably employed in the day to walk humbly before God, it is his duty, humbler occupations of life. Such either mistake ents as tend to unfit him for acts of devotion. they are incompetent to fill with usefulness to the the injunction referred to, impliedly conveys community, and credit to themselves. They would idea that the young are especially prone to be fain avoid the vulgar drudgery of labor and hence a minded-to be intoxicated with vain pleas place themselves in a situation to become consui and hence the sports in which they en- mers instead of producers in society; and where hinstead of being as they should, mere sources to get rid of this vacant ennui of indolence, they emporary refreshment and relaxation from the fall into divers amusements of very questionable cation, who cherishes an abiding sense of his per- to the grave, and look for the last time on you bethe same and sometimes severe duties of life, are of moral tendency, and are the means of decoying sonal responsibility, cannot be at a loss for a pleasing the solution of even his leisure conscience may be I "Well, he was a true Christian and profitable occupation of even his leisure conscience may be I "Well, he was a true Christian and profitable occupation of even his leisure conscience may be I "Well, he was a true Christian and profitable occupation of even his leisure conscience may be I "Well, he was a true Christian and profitable occupation of even his leisure conscience may be I well, he was a true Christian and profitable occupation of even his leisure conscience may be I well, he was a true Christian and profitable occupation of even his leisure conscience may be I well, he was a true Christian and profitable occupation of even his leisure conscience may be I well, he was a true Christian and profitable occupation of even his leisure conscience may be I well, he was a true Christian and profitable occupation of even his leisure conscience may be I well, he was a true Christian and profitable occupation of even his leisure conscience may be I well, he was a true Christian and profitable occupation of even his leisure conscience may be I well, he was a true Christian and profitable occupation of even his leisure conscience may be I well, he was a true Christian and profitable occupation of even his leisure conscience may be I well, he was a true Christian and profitable occupation of even his leisure conscience may be I well and the christian and profitable occupation of even his leisure conscience may be I well and the christian to interrupt the discharge of those duties. pursuits of honest industry, into vain amusements, hours. He may extract good from numberless tian! Let my life and my death be like his."

test, how few of the fashionable amusements of the day would be able to stand. We may not establish any other. "In all thy ways acknowledge him wisdom, conformity to which is alike a matter of ness and bliss. Like the Psalmist, he reflects upare education; your temper is education; your temper is education; your governing desires and purare education governing desires and purare education governing desires and purare educa and he shall direct thy steps." "The steps of a good man are ordered by the Lord."

It should certainly be no barrier to a high deand then the invention will not be racked in search amusements, but is engaged. not servicely, reluctions and then the invention will not be racked in search amusements, but is engaged. not servilely, reluctions and then the invention will not be racked in search amusements, but is engaged. These are silently, but potently, working good or ment many removes from, and vastly superior to human ingenuity may reach, and human skill progress. Let him con over his books and avoid the and happiness are spread out before the christian. FUTURE GENERATIONS OF THE UNITED STATES. In order to justify these departures from propri- bermit's life by branching out frequently into re- Even though he be called to pass through the deep ety it is often attempted to establish two moral fined society, content with social conversation waters of affliction, he has the promise of his God codes, the one for the government of the mere with the virtuous and the good. Let him be to be with him "in his troubles to bless, and sancwordly man, the other for the christian. And it is a frequently found in female society if he would tify to him his deepest distress." Subjects of pilamentable fact of less rare occurrence than it have some of the tenderest cords of his heart touch- ous, profitable, and pleasant contemplation are should be, that teachers of religion are sometimes ed and made to thrill with delight—if he would profusely scattered around and above him; if he found lending their sanction to this fatal distinc- have the better feelings of his nature drawn out turn his eyes upward, he may well exclaim with tion-giving their countenance to dancing parties, into healthful and pleasant exercise-if he would the Psalmist, the heavens declare the glory of God, because, for sooth, they in their youth enjoyed not leave some of his most agreeable sources of and the firmament showeth his handy work; if he such sports, and like now to see others engaged pleasure dried up for want of cultivation; and let look beneath, around, within, he has equal cause in them. An unhappy lesson surely, to be taught him not shun the ladies, if he would have his na- to admire and adore. In this safe retreat then let ference, at Antioch, Darlington, Aug. 29th, 1845; by a gospel messenger; one well calculated to ture ennobled, his feelings elevated, his affections the roving, aching heart of man find its rest-let and by them requested for publication in the Reobliterate the line of distinction (already too dim and indistinct) between the church and the world.

Let him be sure to do this if he would be certain to avoid the miseries of the pious obedience, and "his peace shall flow like a Who can estimate the number and character of cynic or the misanthrope, and would secure in river, and his righteousness as the waves of the inated vain amusements, and such as are negative- the wounds the cause of Christ receives from the good time the inestimable blessing of a good wife. sea." ly harmless or positively useful, be made obvious spirit of worldly conformity so often and so pain- I would not be indiscrimate in extolling the female to all, it would be an easy task to convince any fully exhibited by his professed followers. Instead character—I would only dwell upon the beauty in advancing the true happiness of his race. A. connived at, or the world is met half way—chris- ble minded female over the sterner sex is immense gard life as a season to be frittered away in the de- greatly impaired if not entirely lost. The gospel overwhelming. Let it be the care then of our sufficiently contemptible to be literally and habitually alterable and eternal moral system of universal ap- ing influence into the right channel. Let them be diligent in the every day, homespun duties of life, willing for it to be known that they labor with fact that time hangs heavily on the hands of position, I will here relate an anecdote of a conver- their hands, and careful to have around them the the young, is a fruitful source of many injurious and sation which occurred some years since between a tokens of their handywork-willing to be seen in the dairy, the kitchen, the poultry yard, and the of leisure to the cultivation of her intellect in the acquisition of useful knowledge, avoiding as she would the poison of the asps, the vicious matter of this age of trashy literature. Let her not vitiate her taste, and dissipate her mind by following the visionary novelist in his foolish vagaries-let her rather seek to cultivate and to elevate her moral nature as well as her intellectual powers by devoting her attention to works which require reflection, and whose evident aim it is to elevate right affections and to ennoble all the better feelings of her nature. Let this course be habitually pursued, and the captivating charm of vain amusements will be lost, or turned into louthing. She will feel it to be be neath her dignity, as a rational and immortal be ing, to make the ball room in any measure the theatre of her ambition, where she who can most gracefully toss the light fantastic tor, bears away the laurel wreath. After having selected the proper sources of amusement and recreation, much depends sum of happiness or misery experienced by man, which we trend. Look at any one in its isolation and it appears like the small dust of the balance in point of importance, but upon the proper appropriations of each greatly depends the weal or woe of the individual. The little scraps of time which may be snatched from business if profitably and pleasantly occupied, go to make many little happi nesses which constitute at last the great sum. A distinguished agriculturist being interrogated as to the cause of singular success which attended him, replied, "it was secured by minding little things,

not wasted in visionary dreams, or vain regrets, and there will be no room for vain amusements. But we have spoken principally of the enjoyments which might be innocently and indeed profitably indulged in by that portion of community who make no pretensions to religious principle; whose actions are not based upon the fear of God, and a prevailing desire to do his will. It is here we must look for the highest style of man. The pursuit of happiness, the grand ultimatum to which man's hopes and desires tend, must prove in a great measure vain and visionary, unless prompted by the holy influences of the religion of Christ. It is at this fountain the aching void which the world can never fill, may be supplied. The Psalmist says the good man is satisfied from himself-not from his depraved nature-not from the indulgence of unhallowed feelings and vain thoughts-not from a Pharisaical satisfaction that he is better look well to put every stumbling block out of their than other men—but from the workings of the way. Whatever infirmities may still cleave to sten in his hours of recreation, to avoid such as their calling, or seek a station in society which principle of grace implanted by the divine spirit you, take care that nothing disup into everlasting life—a perennial fountain which tian character. Let the ruling purpose of life be diffuses its delightful efficacy through his own soul, perfectly clear, and the total impression salutary.

such things probably as nine-tenths of his neigh

hors considered too little to require their attention.

Let amusement and duty be judiciously and pleas-

antly interspersed and the odds and ends of time

ON DREAMING OF MY MOTHER.

Stay, gentle shadow of my mother, stay! Thy form but seldom comes to bless my sleep, Ye faithless slumbers, fleet not thus away, And leave my wistful eyes to wake and weep.

Oh ! I was dreaming of those golden days, When, will my guide, and pleasure all my aim, I rambled wild through childhood's flowery maze, And knew of sorrow scarcely by her name,

Those scenes are fled,-and thou, alas! art fled, Light of my heart, and guardian of my youth Then come no more to slumbering Fancy's bed, To aggravate the pangs of waking Truth. Or, if kind Sleep these visions will restore,

O let me sleep again and never waken more,

LOOK TO YOUR EXAMPLE. There is a great though silent power in example. Example will write its own history indellibly, not on tablets of brass, but on all the imper- Nor are they to be foiled and overthrown by you exhort them to be spiritual while you are vah, and a glory in the midst of it. worldly. In vain do you point them to the nar- I have alluded to the prospective influence on sires by a strict and full example.

his heart, which is as a well of water springing tion of the sincerity and integrity of your Chrisand flows out dispersing its healthful and sanctify. So that when those who best knew you and most dren of my brain, but the travail of my soul, that I may

For a moment limit your views to your own country, embracing already nearly twenty millions of undying men; home of your home and flesh of your flesh; occupying two millions of miles of territory, exceeded by none in its capabilities of sus-taining a dense population, nor in facilities for the accumulation of wealth; and equalled by none is the rapid increase of its deathless energies, the no-bleness of its institutions, the equity of its laws, the liberality of its government, and its influence on the destinies of the world, when a little more than fifty years shall have augmented our numbers to a hundred millions. It is a question of thrilling interest-what shall be the character and the circumstances of these swarming multi-

It is neither presumptuous nor unkind to affirm that half our present population are denied the ministrations of the gospel in its purity, either by the minister of the sanctuary, the Sabbath school teacher, or the page of inspired truth. And the proportion of the uninstructed will inevitably and vastly increase, without earnest and self-sacrific ing labor on the part of the patriot and the Christian. For we have in the midst of us, sectorianism in multiplied and revolting forms of ignorance and delusion; Romanism, with its sycophantic lips and iron-bound soul; infidelity, with serpents entwined about its head and eyes that t into stones; atheism, with its hundred hands of violence and its fifty mouths of blasphemy; vice erime and reckless passions threatening a deluge of blood and fire-and all accumulating new power every day by the influx from the emptied alms houses, brothels and prisons of Europe. These enemies of God and our country are to be me and vanquished on the open field, or within their fortified entrenchments, only by spiritual wear

sable minds that come within its influence. All our fears or our hopes, nor by our boasting and men have solemn need to look well to their exam- defiances. Dangers encompass us. A dark abyes ple, but none more so than parents, whose exam- yawns at our feet. The heavens lower above us. ple moulds and stamps the character and destiny The elements meet in conflict around us, and unof their children, not for this world only but for less the Lord be on our side we are swallowed or the interminable ages of eternity. Let every pa- quick. But safety may be found. It is announ rent, then, who loves his child, and feels the res. ced to us in heaven's gentle whisper, 'This is the ponsibility of training him for an immortal exist way walk ye in it.? Teach your children and make tence, look well to his daily and hourly example, them understand doctrine.' Bid the herald of salfor children, says an able writer, make more use of vation and the Sabbuth-school teacher go band the eye than the ear; and the impressions are in hand throughout the land; their doctrine dropelearer and stronger from the one than the ping as the min, and their speech distilling as the other. They will not be influenced so much by dew, and future generations shall arise and become what you say as by what you do. In vain do a wall of fire around the dwelling place of Jeho

row path which leads to heaven, while you decline ing forth from as to affect the destinies of the to walk in it. In vain do you warn them from world. Already there is scarcely a land so recarnal indulgences, in which you seek your grati- mote, or a clime so inhospitable, or a tribe of mer fication. You must live what you teach; you so small, that our name has not reached it, and amust be what you desire them to become. This wakened a spirit of inquiry into the genius of our is the necessary price of a happy state of re- religious and civil institutions. Every year, as it ligion in the family; and it is, alas! a price many extends our commerce, and increases our wealth parents decline to pay. They desire that their extends our fame, and nourishes a spirit in other children should be religious-it is safe and conve- lands, that will never rest till the blood-stained nient ; but they cannot afford to promote their de- sword of despotism is everywhere broken, and dark faced ignorance banished to the realms of its Look, then, carefully to your example. There foster father-the prince of darkness. Let our popis in it the power of life and death. Whatsoever ulation continue to swell as for the hundred years is just in principle, lovely in carriage, true in ut- past, and our intercourse with the nations to be terance, fair in report, generous in sentiment, and maintained and increased, our literature and scinoble in aim, think of these things, cherish these ence to keep pace with our agricultural and methings, as the grace of Christian life. All mean- chanical improvements, and not an angels tongue ness, vanity, equivocation, trickery, low desire- can tell the amount of that influence a hundre the desire of gain, the most sordid of all-are years bence. The question is, shall it be an inworse in you than in other persons. Com- fluence baptized in the fountain opened on Calvamon vice is made prodigious by the character of ry; and go forth armed with the authority of your profession. One cherished inconsistency may the law of God, rearing the sanctuary, diesem perplex the faith and destroy the soul of a servant, inating the word of life, planting the Sabbat a child. They may know little but they are ex- school, diffusing light and love at each advanceedingly shrewd in marking improprieties. A cing step, and spreading abroad the glories of dissipated youth, once appealed to by the name the millenial day over a benighted world? Or, on and profession of his father, turned away and sneer- the other hand, shall it go forth under the control ingly exclaimed, "My father's profession; the less of the spirit of unbelief, and insubordination to the said of that the better." The son had come to laws of God and man; embroiling kingdoms in know that some of the father's transactions had war and bloodshed; harpy-like, first tearing in not been so upright as his profession demanded. pieces and then polluting and devouring whatever Oh, as you value the life of your household, is noble and lovely in the privileges and joys of

Sermon by Rev. Dr. Storre.

loved you shall witness your end, and bear you serve my God with my spirit in the gospel of his Son; The christian who walks worthy of his high vo- from your dwelling in sorrow, and commit you and as a true vessel of the sanctury, have with me a sais allowed will follow the devices of his own heart is prone that it is possible will will follow the devices of his own heart is prone to the cultivation of a meek and lowey the cultivation of a meek and lowey apply in them, could, without hesitation, ask the individual enterpolation. And yet, brought to this