

# THE BIBLICAL RECORDER.

T. MEREDITH, EDITOR AND PROPRIETOR.

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## TERMS.

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## From the Raleigh Register. TO PARENTS AND TEACHERS. NUMBER FOUR.

We have begun this No. with a connexion of names apparently incongruous, but only apparently, for every Parent is, or ought to be, a Teacher, and every Teacher is in one sense a Parent; he is so in the power delegated to him to control and punish his pupils, in responsibility for their improvement, and not unfrequently in love and anxiety for their welfare.

In the preparation of our articles we have preferred brevity, not because it is the soul of wit, but because we have much to say, our leisure is limited, and we are particularly desirous that they should be read by those labouring Fathers, who, after the toils of the day, have not time or inclination for the perusal of long disquisitions: we should feel much complimented, if they could get through ours before their soporific quality begins most decidedly to operate.

We have said in a previous No. that Teachers should be patient, firm, discriminating, impartial, but no reasons why, or details were given; besides the portrait which we drew of the unexceptionable Teacher applied rather to those suited to the higher departments of the Profession than to the Teachers of Common Schools, who are perhaps the most indispensable and valuable of the class.

1st. Patient. Why? it is generally admitted that the trials of the Teacher are greater in number and stronger in degree than those of men engaged in other employments: this opinion will appear to be correct if we reflect that other men have to do with their coevals and equals, who of course are generally willing and able to listen to appeals to their reason and interest, but the Teacher has to do with, and is tried by human beings confessedly at their most trying age, and must come in collision with tempers as numerous as his pupils, or rather as numerous as the various modifications and diversities of temper, (arising from caprice or accident) in each individual, &c. by the whole number of his pupils, the product of which will be "legion."

2d. Firmness: as this qualification is so nearly allied to the foregoing, being in fact only a particular exercise in a given emergency of the more general and more permanent virtue Patience, it does not seem necessary to enlarge upon it.

3d. Discrimination is indispensable, in order properly to classify, grade, encourage, punish, and award distinctions and decide between the conflicting claims of litigants—besides, without the possession of this qualification, an Instructor cannot reasonably aspire to the attainment of our

4th requisite, Impartiality; for how can be decide impartially, or with an equitable apportionment to each of his due without a clear discernment of his particular merits? At least he will never have the virtue of impartiality ascribed to him by his pupils, unless they believe that he has discriminating powers and confide in his honest exercise of them. In the Teacher's exhibition of impartiality, it is not meant that he should like all, the good and the bad, the idle and the diligent equally well, for to do this would be morally wrong, if not humanly impossible, but that he should not let his partiality or preference interfere with his distribution of honors and appointments, or appear any farther than is required for the encouragement of virtue and the rebuke of vice.

We have now gone through with our enumeration of what we believe to be the cardinal virtues of an Instructor of youth, but we must confess that experience constrains us to acknowledge that though cardinal, they are lamentably scarce. Why not are they graduated so high on the moral standard or thermometer that they cannot be attained? Certainly not, for they are frequently exhibited in other walks of life, and there are even many honorable exceptions to the above censure in the ranks of Teachers; but what other men are occasionally Teachers should be always, for reasons which will appear in the sequel. We think that the variety of the four excellences which we have sketched, may be accounted for from the fact that many of our Teachers engage in the occupation with temporary and ulterior views; of course then they will not be very anxious to go through the severe disqualifications, when the impelling motive in teaching is its emolument, which they purpose to employ in preparation for some other profession.

There is a more frequent cause of the failure of Teachers to attain these moral qualifications, is found in the fact that very few of them choose their vocation with sufficient forethought or anticipation of difficulties; and as there cannot well be thought too many, or too severe, it may not be

ungrateful or unprofitable to point them out. In the first place, the Teacher at the South has peculiar and local difficulties: boys will not be very prompt to obey when they see obedience extorted by the lash from a degraded class which they themselves are in the habit of commanding; but we will do the North Carolina boys the justice to say that we have good reasons for believing that they have been less injuriously affected by this peculiar state of things than those of other Southern States. Another source of the vexations of Instructors is found in the number and diversity of those whom he is thought to be under obligations to please, viz. the public, the trustees, parents, pupils, neighbours, in short all sorts and sizes except himself. With a slight change the words of Scripture, "Woe unto you when all men are pleased (speak well) with you," may be applied to Teachers, for it is then certain that they have not done their duty or greatly benefited their pupils; but the public reverses this saying of Divine wisdom, and too frequently declares woe to the Instructor, if he please himself, or rather woe to his popularity.—All parents are not thus intolerant to Teachers.—We know a gentleman, once a Councillor of State, whose sons their Teacher was sometimes under the necessity of correcting: he knew it, and yet always met him with the same bland politeness that he had used at first. This gentleman we regard as having the least fallible judgment we have ever known. How far this opinion has been influenced by the above circumstances, is perhaps not known to myself. A misjudging Public, blinded to its own interests, does not hesitate to criticize and censure even in the presence of its youth, the natural and inevitable imperfections of their best intellectual Guides; but both their interests and duty ought to prompt them to

"Be to their faults a little blind,  
To their virtues very kind."

It seems impossible for a Teacher to arrive at a medium that shall be generally approved: if he be active and energetic, he is too frequently stigmatized as officious; if he neglect discipline and only exact the number of recitations demanded by custom or statute, he is reproached for indolence. Between these two horns of a dilemma, this Scylla and Charybdis, what better can he do than to feel his weighty responsibilities both temporal and eternal, consult the wise and good who are entitled to advise him, and then act according to his convictions, relying for reward and support upon the lofty consciousness of rectitude and the anticipated approbation which will come—perhaps when he is in his grave! This would be to derive support and consolation from the same secret, silent consciousness of ultimate and posthumous triumph which urged Socrates to continue his instructions, notwithstanding their rejection and his persecution by his countrymen; and did not the result justify his anticipations? Have not his precepts been borne triumphantly down the stream of time to our day? and are they not now incorporated in our systems of Moral Philosophy with the more sublime doctrines of the Gospel? What was it but the approval of his own conscience and his belief of the ultimate justice of subsequent times, that enabled Washington to bear up under the imputation of tardiness and even of timidity for not risking all upon the chance of a regular engagement, when he commanded only the skeleton of an American Army in the Jerseys! Had he not been capable of postponing present and transient eclat to prospective and lasting Fame, he had never acquired the title of "great" and "good," nor his country her proud pre-eminence among the nations of the earth. It is very true that of all Teachers, few, perhaps none, can expect to be enrolled with Socrates and Washington, but a candle gives the same sort of light as the sun, and there is no reason why Teachers should not imitate them, though at an humble distance.

But of all the trials of the Teacher, we doubt whether there is one more afflictive than the ingratitude of his pupils: this is no new complaint, for Quintilian, nearly eighteen hundred years ago, said that nothing surprised him more than that pupils should reverence their Preceptors so little. A distinguished American scholar and Teacher has said, that it is not so much the present temper of his pupils towards him which he regards, as what they will say and think of him after they shall have been from under his hand for ten years.

It is true that we have given a discouraging account of the difficulties which await the Teacher, but it is the reverse, the dark side of the picture; there is a brighter. It is a pleasant hope, that among the waspish urchins who own his sway, there may be some who come to wield the helm of State, or "wake to ecstasy the living lyre." Besides, in every thriving and well regulated State, the Teacher is regarded as an important public officer, and holding a station as respectable as any; indeed, if the dignity of a calling be determined by the degree in which it is removed from manual exertion, and has to do with mind as the material on which it is employed, then none can be preferred to the Teacher. To this it may be added that there is no human pursuit which affords better opportunities for the cultivation of their own moral and intellectual natures. Last, but not least, there is the buoying consideration that when this "mortal shall have put on immortality," the leaves of a good example and faithful instruction will be acting, spreading and descending down the stream of Time, until its knell shall arrest all human concerns.

## WAKE FOREST.

Oct. 13, 1845.

## THE YOUNG STUDENT.

The following little story of a gentleman, who was then well known, and held some office in N. under government, was told by a friend of his.

In the early life of P., while he was studying at R., it happened that, owing to the disturbances of the country, his parents, who lived at a distance, fell at one time, into such painful difficulties that they were not able to send their son his usual means of support; and at the same time death deprived him of his chief friend in the place where he was. He was now without money, or the means of obtaining any; he did not know even how to provide himself with the greatest necessities. One day, early in the morning, with a very sad heart, he was passing through a church in the town, which stood always open. He found it empty; and throwing himself on his knees he prayed that God would show him some way out of his distress, so that his pressing need might be supplied.

As he rose and went towards the door, which led into the principal street, a poor old infirm woman, leaning on crutches, came into the church, and asked him for alms. P. had only one shilling left, with which he had thought to provide himself with food for that day; but he gave it to the poor woman, with these silent words of prayer: "O Lord, I have besought Thee for help, and Thou causest even the last shilling I have to be asked of me: yet Thou knowest a way to help—I know not any." With tearful eyes he passed on; and just as he went out from the church door, a noble looking man rode by, who at the same moment dropped his glove. P. took it up and modestly gave it to his owner. The gentleman, surprised at this attention from a school boy, asked his name. He told it; and the stranger inquired if he was a son or a relation of a famous surgeon of that name. He answered that he was his son; and the gentleman immediately asked him to dine at his lodgings, saying, "Your father safely performed a dangerous operation for me, and, next to God, I owe my life to him."

My friend bowed and the stranger rode on.—At the appointed time he went as he had been invited to do, and was most kindly and hospitably received. When he took leave, the stranger took his hand, and put into it six pieces of gold saying, "Students often have little expenses for which they do not like to apply to their kind parents.—Take this trifle from me, as a token of gratitude towards your father."

Surely in his after life P. would never forget his early walk that morning, and his prayer in the church; nor would he ever think of it without thankfully rejoicing that when the poor woman asked for his last shilling, he had believed that it was God who required it of him; and had trusted that God was able to help him, though he himself could see no way out of his distress.

## CHILDREN AT PLAY.

O, blame them not for their joys, strains,  
For this is their hour of glee;  
And soon the pall of manhood's care  
Will cover their gaiety.  
Then let their laugh be loud and clear,  
Chide not that little band,  
Whose mirth must soon, a as, give way  
To Time's unsparring hand.

I love to hear their wild, clear notes  
Ring out on the wintry air,  
They tell the joys which once were ours,  
Ere we knew this world of care;  
And the lively scenes of the school-boy sport  
In Memory's glass are shown,  
And a thousand scenes are remembered now,  
Which we thought for ever flown.

Give them their fleeting hour of mirth,  
For the clouds are gathering now,  
Which will burst in fury on their heads,  
And furrow each gentle brow.  
And care will be where joy now sits,  
And thorns where flowers appear;  
O, chide them not—O, chide them not!  
For soon will come life's care.

From the N. Y. Observer.

## A DEVOTIONAL SPIRIT.

As there are some places peculiarly suited to the exercises of devotion, so there are some times more favorable than others for this employment. The morning, when the light of the sun begins to illumine the earth, when all nature seems to be renewed, and almost every thing refreshed, as by sleep, is an hour which invites to meditation and prayer. Man himself, waking up from sleep, seems to commence his existence anew; and if there be but a spark of piety in his heart it will send up aspirations to the Source of his being and of all good, and emotions of gratitude will swell his bosom and seek for expression in words or songs of thanksgiving, for preserved health continued reason, and for the regular exercise of all the vital functions. What a blessing that we have eyes to behold the beautiful and wonderful works of creation, and ears to hear the sweet sounds of the feathered tribes and the more interesting language of our friends and families, by whom we are surrounded.

However busy our lives, and however our time may be occupied during the hours of the day, yet all may find time for pious meditation; all may send up their morning orisons and thanksgivings to heaven. A season of devotion when we rise from our beds, will have a blessed influence on the train of thought, on the temper, and on the conversation, through all the hours of the day. Surrounded as we all are by temptations, and possessing no strength in ourselves to make effectual resistance, it were madness to go forth into the world without imploring the constant presence and aid of our kind Preserver and gracious Saviour. God, also, can order the events and circumstances of the day that every thing shall turn out favorably not only to our wishes, but to our temporal and spiritual prosperity. They who are not in the

habit of cultivating a spirit of devotion in the morning, are great losers on the score of enjoyment, and also, in often losing the divine blessing on the labors of their hands, and on the enterprises in which they are engaged. One hour, one half hour, one quarter of an hour, spent in communing with God and seeking his blessing, will hereafter appear to have been the most precious portions of our lives. Let some divine truth occupy your mind before it is filled with the world and its affairs. Select some text of Scripture to be a memento through the day, to which you may turn your attention when your thoughts are in danger of wandering.

If you are a Christian, you ought to be growing in grace. And, as our lives are made up of days, we should endeavor to make some progress in this best of works every day. But if you commence the day without early seeking God, you cannot expect to advance in the spiritual life. Devotion is necessary to keep alive the sacred flame, and to increase it.

Again, if you are a Christian indeed, you have it as your fixed purpose to do good to others every day that you live; but if you begin not the day with religion, is there any reason to think that you will either have the disposition or the ability to do the good which may be in your power? These morning devotions, which are recommended as so important, are not consistent with indolent habits; they will require you to rise early from your bed.

The sluggard is one who neither takes good care for this world nor for the next. They who waste the morning hours in sleep, lose the best and sweetest portion of the day and it will be very difficult, if not impossible, for such to redeem the remaining hours as to make up the loss. I speak not of those who are invalids; nor of those aged persons, from whose eyes sleep often departs in the season of the night. These have a discipline of their own; they are in a furnace where many have been purified as silver. It may not be known to all that the word in the original, which occurs so often in the Old Testament, and is rendered "early," literally means "the dawn." To seek God early is to seek him at the dawn of day. They who thus seek him will be sure to find him, for he is always awake; for the Shepherd of Israel never slumbers nor sleeps.

Much that has been said of the morning as a suitable time for devotion, may with equal propriety be applied to the evening. There is a calmness and solemnity in the stillness of the evening, especially of a summer's eve, when we can walk abroad, which naturally calls off the mind from earthly objects and directs to divine contemplations. Isaac had gone out into the field to meditate at the eventide. A solitary walk, when the hum of business has ceased, and when the sun has sunk below the horizon, and the crepuscular light alone remains, is a season which should be improved for devotional purposes. A. A.

## AN OINTMENT OF THE SPIRIT.

What the ancient anointings of kings and priests typified, the sanctifying work of the Holy Spirit effects upon the character of the Christian. Those anointings typified the endowments of mind and heart needful for the discharge of the office to which the anointed person was set apart. So the unction which we have from the Holy One fits us for the discharge of Christian duties. It implies, among other things, an enlightening of the understanding. Hence an apostle says—Ye have an unction from the Holy One, and ye know all things; that is, ye are able to make all needful discriminations between truth and error. The regenerating and sanctifying Spirit removes the veil from the understanding, and the blindness of the heart, and enables the heart by its own experience, to test the truth. It gives to the soul a sense of the beauty of holiness, and an apprehension of the things of the kingdom of God, in a new light; and so it puts the mind in such a possession of Christian doctrine that it is not possible to deceive the very elect.

This unction also involves the purifying and sanctifying of the soul. The ceremony of setting apart a priest by baptism and unction, was a sign of his purification. This is really effected by the unction of the Holy One. It involves a sanctifying energy exerted upon the soul. It softens the heart, and makes it feel the force of the motives to a holy life; presented in the word of God. It quickens the gracious affections, and gives to the mind decision and resolution in resisting temptation, and strength for victory in the conflicts which beset the Christian's course. It subdues the natural levity of the mind by filling the habitual thoughts with eternal realities. It breaks up our natural indolence, and awakes the soul to working out salvation with fear and trembling, in the conviction that God worketh in it, both to will and to do. So it imparts all needed consolation in affliction—elevates and confirms the hopes, even to the full assurance; so that by this anointing, the spiritual character is improved, as was the personal appearance of the Jew, by the affusion of oil, that maketh the face to shine.

This anointing further implies the sealing influences of the Spirit. The same operation that cleanses and spiritually endows the heart, produces the evidence that we are the children of God. As the Holy Spirit, descending upon Christ at his anointing, set him forth as the beloved Son of God, so the influences of the Holy Spirit effecting our anointing, and refreshing and invigorating our spiritual character, mark us out to ourselves and to the world as the children of God. Thus the Spirit itself bears witness with our spirits, that we are the children of God.

Anointing was the signal for setting men apart to a sacred character or office. So from the Christian's anointing, there proceeds a proof of his sacred or consecrated character. By it he is inaugu-

rated to a royal priesthood in Christ's spiritual kingdom. He is set apart to the work of offering up spiritual sacrifices. Every Christian has a sacred character to sustain; and sin, in the case of Christians, is peculiarly aggravated, because it is a war upon this sacredness of character—because it brings those faculties of body and mind which the Holy Spirit has, by his holy unction, set apart to his own service, into servitude to polluting lusts. And so it is a grieving of that Holy Spirit of God, whereby we are sealed unto the day of redemption. It pollutes the temple of God, and converts to the service of Satan, what God has especially marked for his own service. It alienates the Lord's peculiar property, and puts it to the vilest uses.

The teaching of the Spirit which this unction involves, secures the believer in possession of all essential truth, and puts him beyond the reach of fatal delusion. No matter what imposing forms of error may assail him, he has become rooted and grounded in the fundamental truths of the gospel. He has tasted and seen that the Lord is gracious, and you may as well undertake to prove to him that the sun shines in the heavens, as that the foundations of his faith are not firm. Unlearned though he may be, he is competent to front all the eloquence, learning, and ingenuity of the apostles of error. For he has an experimental view of spiritual things. He knows in whom he has believed; and no flattery or ridicule can induce him to yield the foundations of his hopes.—A. E. Pur.

## A GOOD REMEDY.

"A friend once told me, that, amongst other symptoms of high nervous excitement, he had been painfully harassed for the want of sleep. To such a degree had this proceeded, that, if, in the course of the day, any occasion led him to his bed-chamber, the sight of his bed made him shudder at the idea of the restless and stretched hours he had to pass upon it. In this case it was recommended to him to endeavour when he lay down at night, to fix his thoughts on something, at the same time vast and simple—such as the wide expanse of the ocean, or the cloudless vault of heaven—that the little hurried and disturbing images that flitted before his mind, might be charmed away, or hushed to rest, by the calming influences of one absorbing thought. Though not at all a religious man at the time, this advice suggested to his mind, that if an object at once vast and simple was to be selected, no one could serve his purpose so well as that of God. He resolved to make the trial and think of Him. The result exceeded his most sanguine hopes; in thinking of God he fell asleep. Night after night he resorted to the same expedient. The process became delightful; so much so, that he used to long for the usual hour of retiring, that he might fall asleep, as he termed it, in God. What began as a mere physical operation, grew, by imperceptible degrees, into a gracious influence. The same God who was his repose by night, was in all his thoughts by day.—And at the time this person spoke to me, God, as revealed in the gospel of his Son, was "all his salvation, and all his desire." So various are the means, and inscrutable are the ways, by which God can "fetch home the banished."—Rev. H. Woodward.

## AN EGYPTIAN PEASANT'S LIFE.

An Egyptian infant is the most ill-favoured object in human creation; a name is applied to him with as little ceremony as a nickname is with us; and, indeed, there are not perhaps twenty different names distributed among the 200,000 Moslem inhabitants of Cairo. They are almost all taken from the Prophet or his immediate relations and followers. In our crew of ten men we had five Mahmouhs, or Mohammads, two Ibrahimes, three Abdalhals, and a Jad. As the Egyptian grows into childhood, he appears still more deformed, and extremely corpulent; but in manhood he becomes well-proportioned, stalwart, and sinewy; those at least who are employed upon the river. The city Egyptian never takes any active exercise, and passes nearly all his time squatted on his divan or counter.—Many of the shopkeepers at Cairo are merely amateur tradesmen, being possessed of private property, and carrying on business as good young ladies do in other bazars, for amusement only. Along the river, and among the villages, the poor man is occupied with agriculture, boat building, or the most laborious occupation of pumping up water to irrigate the fields. His children of both sexes run about naked, or nearly so, and if the little girls have a rag upon them, they coquettishly cover their faces with it. The peasant's utmost exertions scarcely suffice to earn two pence a day; and even this pittance is wrung from him for the Pacha, when some neighbour has failed in the taxes, for which the community is answerable. Yet happy does he consider himself, if allowed even thus to struggle on through life.—The bright sun shines, and the cool river flows for him, however deep his poverty; and the faint shadow of freedom that he enjoys gives energy to his labours, however severe. But the Pacha must have workmen for his factories, and labourers for his crops. Conscription, for these purposes, then seizes those whom that for war has spared; and the fellow is torn from his home, to work under the lash of a task-master, for the nominal wages of two-pence half-penny a day. This is sometimes two years in arrears, and even then paid half in kind, at the Pacha's valuation of whatever he has least occasion for. Such is the Egyptian peasant's lot, aggravated by privations that are incredible. If sick, he has no medicine or medical advice, he dies; if starving, he must steal from his own crop, which the Pacha has set his seal upon, and he suffers the bastinado! If a conscript for war, he is kept in camp until no longer fit for service; then thrown upon the world to beg and die.