

THE BIBLICAL RECORDER.

T. MEREDITH, EDITOR AND PROPRIETOR.

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

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TERMS.

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Minutes of Associations, pamphlets, and books, of all descriptions, will be printed with neatness, and on accommodating terms.

GO7. GRAHAM'S ADDRESS.

Delivered in the Presbyterian church, on Thursday morning, the 5th inst., on the occasion of the Public Examination of the Pupils attached to the Deaf and Dumb School in this City.

The close of the first Academic term of this infant Institution, is deemed a favorable occasion, for endeavoring to disseminate a more general knowledge of its objects, and of the success with which they have been prosecuted thus far, than has heretofore obtained in the community, and in the State. Its endowment by the General Assembly at their last Session, with the progress which has been made, in carrying their beneficent design into execution, is deemed to be regarded as an era in our educational history.

Founded in public charity, and mainly intended for the benefit of the poor and destitute, its first object is to instruct these: to fit them for moral, social and intellectual enjoyment, and to enable them to earn a subsistence in household employments, in the Mechanic Arts, or in Agriculture. But those more favored by fortune are not excluded. At their own expense, the same opportunities of improvement are freely offered to them. And although exempted from the necessity of labor for their support, education would seem to be still more necessary to relieve them from "vacuity of thought," (almost as fatal to the mental constitution, as a vacuum in the atmosphere to the physical,) to furnish them the means of enjoying social intercourse, to teach them their duty in this life, and to prepare them for the attitudes of the next.

Though their deficiencies must perhaps forever exclude them as a class, from the highest walks of literature—though no "mute inglorious Milton" be among them found: no Newton, to number the stars of the firmament—yet, when we remember that they are rational and immortal beings, what these have recently been, what even now they are, and what their capacities, under the auspices of benevolence and science, may enable them to attain, their education becomes an object of the deepest interest to every pious, patriotic and benevolent heart. With an imperfect experiment of less than twelve months, made under the disadvantage, during a portion of that time, of a deficient School Apparatus, with no classes of advanced learning, the moddles as well as efficient instructors of the lower classes, in all Schools, with every thing new, except the qualifications of the Teachers, whom the State has been fortunate enough to engage, the issue of the experiment is no longer doubtful.

We have seen the Deaf and Dumb youth of both sexes, in this brief period, (not made to hear and speak, as by miraculous power, it is true,) but become versed in the language of signs, or pantomime, so as readily to converse with their Preceptors, and with each other, thus forming a little social community of their own; and enabled to read and write our own mother tongue, with a degree of proficiency, which would do no discredit to hearing and speaking pupils, with no longer tuition. With ample room yet for improvement in all, to the eye of a frequent observer, the progress of some of them is calculated to remind him of the change wrought in the rude productions of the quarry or the forest, by the hand of mechanical skill. Features, which on their entrance here, betokened little else than despondency and impenitence of mind, are now lighted up with cheerfulness, intelligence and curiosity, rejoicing in their past gains of knowledge, and eager for future acquisitions. These are but the happy indications, that their success in obtaining ideas has been not less perfect, and is even more grateful, than the power of communicating them to others. Many came with but little information concerning the relations and dependencies of some of the most common objects in nature, with hardly a conception of the proper duty of man here, and his destiny hereafter. Now they cheerfully accord their duty to their Creator, acknowledging his existence and his attributes, and the necessity of submission to his laws, and obedience to his will, while they endeavor to attain usefulness and happiness as men, by a life of rectitude, in their day and generation. They are now to separate, for a brief interval only it is hoped, to visit their respective homes, to gladden the hearts of their parents and friends, and to illustrate in their several neighborhoods, the triumph of judicious and scientific instruction over what was formerly considered an insuperable defect of nature.

In all antiquity we look in vain for any successful human effort to overcome the obstructions to communication with the Deaf and Dumb, and to restore them to society. The only individual of that class who obtained any relief, as far as our

knowledge extends, was the Dumb man, to whom speech was given, as recorded by the miracles of the New Testament. The most polished and powerful, as well as the ruler nations of ancient times, seem to have regarded them as insuperable unfortunate, to be placed in the same category with idiots and lunatics. Even in later times, and within less than two centuries past, the writers on municipal law in the most enlightened nations of the world, treat of them as persons incapable of making valid contracts or wills. It was reserved for the last century, and to the philosophy and humanity of France, Germany and Holland, to open the doors and discover new inlets to the benighted minds of these children of misfortune, and to lead them forth into the light of natural and religious truth, and to restore them to their lost estate among the human race. Among the benefactors who were conspicuous in this noble achievement, the names of the Abbe de l'Epée and the Abbe Sicard, of France, and Hencke, of Germany, deserve to be especially mentioned and gratefully remembered. To the system matured in France, and first introduced into the United States, by the Rev. Doctor Gallaudet, of Hartford Connecticut, in 1815, we are mainly indebted for the exhibition we have this day beheld. Did time and opportunity allow, it might be interesting to compare this system which aims to enable the pupil to communicate with speaking persons, by means of written language, with that of the Germans which endeavors to teach him to speak, or utter articulate sounds. It is sufficient at present to remark, that the French system is preferred by all teachers of practical experience in our own Country, and is believed by many of them, to be the only one capable of use, in a language so variable and arbitrary in its pronunciation as the English.

The chief purpose of these remarks remains to be accomplished. This Asylum numbers as yet but 17 pupils. Of these, 15 only are State pupils. The bounty provided by the Legislature, with proper levies by the Magistrates of the several Counties, is equal to the support of thirty-five State pupils per annum; and suitable accommodations will be provided for any additional number who are able to pay their own expenses.

According to the census of 1840, there were 162 Deaf and Dumb white persons under 25 years of age in the State of North Carolina. From inquiries made by the intelligent and respectable gentleman now at the head of this Institution, there are believed to be even more. But from causes unknown, perhaps, the ignorance, incredulity or apathy of the parents or friends of these unfortunate, only the few now before us are permitted to share the boon so graciously held out to them by the Government. What we desire in now obtruding on the public attention, is to awaken the warm sympathies, and to enlist the strenuous efforts of every intelligent and humane citizen, in behalf of the neglected—that in whatever neighborhood one of them may be found, he may be brought to the notice of the County Court of his County, and rescued from the darkness and gloom of his present condition. Charitable effort in such a cause partakes of the quality of that mercy which "is twice blessed,"

"It bleaseth him that gives and him that takes."

From the Presbyterian.

MINOR CHARACTERS OF THE BIBLE.

ONESIPHORUS.

It the prayers of Paul shall be answered, this man and his family will find mercy of the Lord in the great day. One of the rewards of benevolence is the prayers of the righteous for those who have done them good. A good deed may thus be connected with the salvation of him who perform it, may, of his family besides. It was the kindness of Onesiphorus to Paul which caused the apostle to pray for him and his household.—"The Lord give mercy unto the house of Onesiphorus." "The Lord grant unto him that he may find mercy of the Lord in that day."

And what was the great service which this Ephesian had rendered? It was performed when Paul was a prisoner in the hands of the Romans, awaiting the pleasure of the Emperor, and willing to abide by the alternative of his appeal—"If I be an offender or have committed any thing worthy of death, I refuse not to die." Had his friend delivered him from bonds I or could he dare to die for that good man, or wear the chain as his substitute? What smaller obligation could the apostle rate so highly?

This is the common standard for weighing our obligations to our benefactors. We ask how much they have done; forgetful that if one does all he can do in the circumstances, it is by his disposition, rather than by the results, that his goodness and our indebtedness are to be measured. But Paul had learned a better system of morals. He had studied with Him on the highest grade of whose scale of merit, it is possible to find a cup of cold water, a box of ointment, or the sum of two mites. It was, therefore, his doctrine, that "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

Onesiphorus was not able to release Paul, either from the annoyance or disgrace of his detaining in Rome; but when he went to the city during those two years, he took pains to find the fated house where the apostle and his guard dwelt. He refreshed him with his visits, showing that he was not ashamed of his chain, nor of his Christian friend, in custody. Soothing, indeed, it must have been to the innocent prisoner to have these calls from a sympathizing believer, when he had commonly no better society than a Pagan soldier, or unbelieving Jews—to whom if he opened his lips about Christ crucified, it was

foolishness to the one, and a stumbling-block to the others; a theme, at best, of controversy and not of sweet communion. The interviews of Paul and Onesiphorus might have furnished conceptions for the cartoons of the best masters.

A Christian visit to the lonely—the afflicted believer, what a cheap, but precious favour! How little it costs! A few minutes de-lucted from his walk—a few cheerful words—perhaps a text or two of sacred promises, and a short prayer—something to show that the brotherhood is acknowledged—something to stir the spiritual chords in vibration. And then what a reward in return!—the prayer of the afflicted saint; that prayer which avails much, and which may comprehend the Onesiphorus, but his household, in positions that they may find mercy in the day.

MISSIONS IN CHINA.

Letters from China state that most if not all the missionaries who were located at Hong Kong, have removed to Canton, and are only waiting for papers from home to sell out, nearly all their establishments on that island. The Governor and Council of Hong Kong continue to impose new taxes upon the people, which render a residence there very onerous; \$520 ground rent is also now demanded for a piece of land which had been given to one of the missions by St. Henry Pottinger. It has been found on the whole that a residence in a heathen city is preferable to one in a British colony. The Chinese of Canton, indeed, seem to be very patient under the bold attacks which are made upon their religion and customs, more so perhaps than our own citizens would be in like circumstances. Though they made considerable opposition to the residence of missionaries in the interior of the city, it was easily quelled by the government, and there seems to be no danger in going alone through all the streets, distributing tracts, putting up bills, or preaching. In September there was a great idolatrous feast, which lasted several days; and in preparation for it placards were printed, calling upon the Buddhist and Tzun priests to come, make confessions, pray, and read the sacred books.—Mr. Stuck also had placards posted up, saying that, seeing these arrangements, his heart compassionated the people; that their idols cannot protect their dwellings from fire, as in case of the devouring flame extending to a temple, the ido's, though they have feet, cannot run away; that the priests are immoral in life, and confused in doctrine, so that it is impossible their prayers should avail; that there is only one true God and one Saviour, &c.

It is the custom in Canton for those who wish to make any thing known first to paste up large bills, and the next day to distribute small printed sheets containing the same things. Accordingly, Mr. Stuck had several thousand sheets struck off, signed by himself, Dr. Devan, and some of the native converts and went through the streets, leaving one at each store. They were also distributed during the feast. They were read and talked about, as every thing else is among that people; but do not appear to have excited any strong feelings of resentment. Though the missionaries had removed from Hong Kong, meetings were still kept up by the Chinese converts who reside there, and new inquirers and cases of interest were constantly occurring.

HUMAN LIFE.

BY BERNARD LINTON.

I walked the fields at morning's prime,
The grass was ripe, but mowing:
The sky-lark rung his mellow chime,
And all was brightly glowing.

"And thus," I cried, "the ardent boy,
His pulse with rapture beating,
Deems life's inheritance his joy—
The future proudly greeting."

I wandered forth at noon—alas!
On earth's maternal bosom
The scythe had left the withering grass,
And stretched the fading blossom.

And thus, I thought with many a sigh,
The hopes we fondly cherish,
Like flowers, which blossom but to die,
Seem only born to perish.

Once more, at eve, abroad I strayed,
Through lonely hay-fields mowing,
While every breeze that round me played,
Rich fragrance was diffusing.

The perfumed air, the hush of eve,
To purer hopes appealing,
O'er thoughts perchance too prone to grieve,
Scattered the balm of healing.

For thus the actions of the just,
When Memory hath enshrined them,
E'en from the dark and silent dust
Their odor leave behind them.

THE STUDY OF THE BIBLE.

Much is said at the present day about the excellence of the bible, and strenuous efforts are making to disseminate it through our country and foreign lands. Yet, the observation which I have had to make, leads me to doubt whether the written word is as carefully and prayerfully studied by Christian as in some former ages of the world.

It is undeniable that the science of the scriptures receives much attention. No age has been more remarkable for extending its researches into the natural history, the topography, and the literature of the sacred text. Disputed passages re-

quiring explanation from comparison with other parts of the same book or with other books, are also much investigated. But all this may be done, and in many cases is done, with no view to spiritual improvement. Such study, with nothing else in view but the acquisition of biblical knowledge, puffs up does not edify. To such a source, neology in Germany owes its origin.—The German professors of theology, are diligent students. They toil day and night, over the pages of scripture. Knotty points are examined with the closest scrutiny; and there is nothing wanting of human intellect, the help of science, and the most sedulous and long-lived industry, to secure success to their investigations. But their study, conducted not for spiritual, but intellectual purposes, withers the heart, and puffs up the mind. They employ their minds in curiously carving the outer shell, and forming of it every manner of device, but they leave the not of the people untouched. The consequence is, an entire destitution of spiritual life, and a ministry, professedly christian, but radically infidel, making the bible a mere text book for intellectual purposes.

I have regretted to see somewhat of the same mode of biblical study commenced, and partially practised among theological students in our own land. Too great a regard and admiration for German scholarship in religious matters, is inculcated among us. The effect upon the ministry, so far as felt, must be disastrous to the interests of piety.

But many, who have never known of German scholarship, study the bible without profit. The minister studies it to make his sermons; the teacher of the Bible-class and Sunday-school to prepare his lessons; the common professor to gratify his curiosity, or to maintain an apparent consistency with his profession. The christian, in a proper state of mind, studies it to grow in grace, to make progress in the divine life, to satisfy the hunger and thirst of his soul after righteousness. He has regard to the prayer of our Saviour, "Sanctify them through thy truth; thy word is truth." He studies the word prayerfully. He meditates upon it in the night season; in the midst of his daily occupations; and in the multitude of his thoughts within him, the comforts of God's delight his soul.

In such matters it is easy to deceive one's self. It is customary for evangelical christians to read the bible daily, and the custom cannot be too highly commended, or too earnestly enjoined. But the daily reading of the word does not necessarily embrace the study of the truth. A man may read and not think; or he may think and not pray; or he may think and pray, and straightway forget both the thought and prayer. To feel upon the truth, he must take time to meditate; he must retain in memory, and frequently recall, and try his thoughts and actions by what he has read.—And this must be done, not occasionally, but habitually. The very tone and temper of his mind will thus become assimilated to the truth he will grow in grace, as well as in knowledge. His temper will become of a heavenly sweetness, and occasionally his soul will be lifted up within him, as if he were in the chariots of Amminah.

Reader, how is it with thee? Art thou a constant reader of God's word? Dost thou examine it to become subtle in knowledge, or wise unto salvation? to gratify curiosity, or satisfy the cravings of a renewed nature? to preserve appearances, or to grow in grace? Does the word of men or the love of Christ constrain thee? Answer these questions conscientiously, and thou wilt satisfy thyself whether thy study is conducing to spiritual profit.—Primitive Church Magazine.

THE DEATH BED OF A LIBERTINE, OR WHAT IS TO BE DONE WITH US.

In one of the cities near the Mediterranean sea, but a few years since, an American missionary was called to visit a dying man. Following the messenger who had come for him, he was led to the house of a physician where he found an English traveller rapidly sinking under the ravages of an acute and violent fever. His appearance indicated a man of pleasure and fashion, broken down and ruined by a career of reckless dissipation and now the victim of disease that his wicked indulgences had induced. A glance at the wreck of the man prostrate and wasted, dispelled the idea of recovery, and awakened the lively sympathy of the missionary. The wretched sufferer was aware of his danger, and in view of coming death, was terribly alarmed for the safety of his immortal soul. He had seldom, perhaps never, thought of it before; but compelled to look back on a life of sin, he saw that he had made no preparation for eternity, and as the man of God entered the room where he lay, he was crying for mercy as if he had felt the flames of hell kindling around him.

There was no time to lose. Death was urging on his destroying work. Whatever could be done must be done quickly, and addressing himself to the dying prostrate, the missionary directed him to the Lord Jesus Christ, as a Saviour able and willing to save unto the uttermost all that come to God by him. Suddenly starting up in the bed and looking wildly around the room, the wretched man groined out, "I am burdened, I am burdened; I must unbosom myself, I must confess my sin." He was told that it would do him no good to confess his sins to men, but if even now in his extremity, with sorrow for his guilt, he would trust in Jesus, that he might find mercy. He insisted, however, that he must tell the tale of his iniquity, and proceeded to confess his past sins resulting in the ruin of those who had trusted in his honour; sins that now haunted his dying couch like the ghost of murdered victims, planting thorns in his pillow, and arrows

in his heart. After thus "unbosoming" himself he felt no relief, and when exhausted by suffering he sank into temporary slumber, his ravings continued distracted and frightful. His whole frame was shaken with the intensity of his anguish, and every feature and muscle was distorted. Now and then he would cry out with earnestness, "Lord Jesus," and once after a long cessation of groans, when those at his bedside thought his soul was in eternity, he exclaimed, "Lord Jesus, have mercy!" Roused again to the terrible consciousness of his situation, he inquired impatiently, "if it would not soon be over, feeling life in so much mental misery, insupportable, though death must intrude on his soul to misery still more dreadful to endure."

The good missionary had exhausted all his powers of persuasion to win this poor sinner to the Saviour, and despairing of his salvation sat in the dark chamber of death, overpowered with his own emotions, and listening to the half uttered negotiations of the sufferer. The dying man would repeat his shameful story as if the repetition would relieve his heart, and as he mentioned one sin of peculiar guilt, he cried out, "That's the load that weighs on my conscience!" Rising suddenly and summoning his last energies, he threw off the clothes from the bed and gazing round the room said to the minister at his side, "O sir, that's a mighty idea! that's a mighty idea! to go and throw one's self down before God, to see what is to be done with us. Yes sir, it's to see what is to be done with us." He tossed himself a little longer on his bed of thorns, raved of those whom he had ruined, screamed for mercy, though no mercy came, wept and prayed, and groined and died.—Presbyterian.

From the Ch. Observer.

TWELVE EXCELLENT RULES.

TO PROMOTE HARMONY AMONG CHURCH MEMBERS.

1. To remember that we are all subject to failings and infirmities of one kind or another.
2. To bear with, and not magnify each other's infirmities. Gal. 6: 1, 2.
3. To pray one for another in our social meetings, and particularly in private. James 5: 16.
4. To avoid going from house to house, for the purpose of hearing news, and interfering with other people's business.
5. Always to turn a deaf ear to any slanderous report, and lay no charge brought against any person until well founded.
6. If a member be in fault, to tell him of it in private, before it is mentioned to others.
7. To watch against a shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment.
8. To observe the just rule of Solomon, that is, to leave off contention before it be meddled with. Prov. 17: 14.
9. If a member has offended, to consider how glorious, how god-like it is to forgive, and how unlike a christian it is to revenge. Eph. 5: 2.
10. Remember that it is always a grand artifice of the devil, to promote distance and animosity among members of churches; and we should therefore watch against every thing that furthers this end.
11. To consider how much more good we can do in the world at large, and in the church in particular, when we are all united in love, than we should do when acting alone, and indulging a contrary spirit.
12. Lastly, to consider the express injunction of Scripture, and the beautiful example of Christ, as to these important things. Eph. 32. 1 Peter 2: 21. John 13: 35.

LONG AFTER HEAVEN.

BY REV. J. STEVENSON.

Long after heaven! thy God is present there, unveiled in glory—God thy Father, God thy Saviour, and God thy everlasting Comforter.

Long after heaven! it is full of holiness. Sin has never sullied it. No manner of evil shall ever pollute it. All its inhabitants are pure, and the angels and the redeemed are without fault before the throne of God.

Long after heaven! it is the rest that remaineth for the people of God, and it shall remain to them as a rest forever. There pain, and trouble and weariness, are never felt. There sin, and Satan, and sorrow, cannot enter. And there peace, and plenty, and prosperity, continually abide.

Long after heaven! it is a glorious home. It is the house of the Lord, Jehovah. The created home of thy eternal Father; the purchased home of thy elder Brother; and the holy home of the Lord, the Spirit, thy Sanctifier. "The house of the Lord" is the only home of all pure and holy beings. It is the safe and happy home of angels, and thy brothers and sisters in the faith. It is the everlasting home of the whole family of the redeemed. They are all gathered together in safety; there are they all joined together in love; and there do they all dwell together in unity, and go no more out of "the house of the Lord forever."

O JESUS! I DO THIS FOR THEE.

Mrs. Comstock of the Burmah mission, was called upon to part with her two children. Duty obviously demanded that they should be brought home to America to be educated. The day came for their separation. She took one in each hand and led them down to the ship which was to bear them away. She paused on the shore; her face grew pale; her lips quivered; she raised her hands and said, "O Jesus! I do this for thee!" and then quietly returned to her missionary work.