

The Biblical Recorder.

J. J. JAMES, Editor.

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THE BIBLICAL RECORDER,

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Intemperance in Colleges.

We extract the following from the Address delivered by Rev. Wm. Hooper, D. D. LL. D., at the late Commencement at Chapel Hill. The use of intoxicating liquors is indeed "the gigantic evil of colleges;" and Dr. Hooper's long experience and extended observation as an instructor, together with his varied and profound erudition, should entitle what he says on this subject to great respect.

But after all this public provision for the maintenance of religious influence and of moral habits, it is a lamentable fact that colleges will nourish within their bosom, a large amount of vicious dissipation, idleness and profusion. The two great obstacles to government and incentives to disorder are the congregation of large numbers of youth into houses by themselves, and the use of intoxicating drinks. Whether we have not made a mistake in this isolating the students from family society, and crowding them together in such numbers under one roof, may admit of painful doubt.

Alas! Leviathan is not thus tamed; Laughed at he laughs again, and stricken hard, Turns to the stroke his adamantine scales, That fear no discipline from human hands.

And if this disease is so pernicious in its sporadic form, turning a home here and a home there into a habitation of wretchedness, what must it be when concentrated in a public institution, a multitude countenancing and stimulating each other, "despising the shame," and by their united strength, breaking down every barrier! A college thus tainted is like our great western river, with all its swollen affluents, bursting all the embankments, and carrying terror, and devastation, and malaria over the fruitful valley which it ought to adorn and fertilize.

deeper and wider than that accorded to Dr. Jenner, who has relieved the world of the terrors of small pox. Premiums are offered for all improvements in the industrial and economical arts, and for the best essays on all moral subjects; but the richest premium will be bestowed upon him who shall make the most of one or more square miles, healthy and beautiful in its aspect, and having an abundance of fine water, be selected as the location. Let this territory remain, *in perpetuum*, the property of the trustees; let not a foot of it be sold. Let a village be laid out in convenient lots, and let respectable families be invited to lease them, for a term of years, and put up suitable houses, obligating themselves to take a certain number of boarders, and to keep no intoxicating drinks, under penalty of ejection. This would give the trustees a control over the population, and enable them to exclude all improper inhabitants. The only public buildings then required would be houses for professors and public rooms for lectures, library and apparatus; and the large sums heretofore expended in providing dormitories would be saved for endowing professorships and scholarships, and procuring library and apparatus. This plan would promise to obviate the disturbances incident to a stewardship, the disorders generated by having large numbers in one house, and would if settlers of the right sort could be obtained, promote gentility of manners by intercourse with private families, and in case of sickness secure requisite quiet comfort and attendance.

The Christian Race.

"So run that ye may obtain"—so said the great Apostle. That is, run in such a way, with such a spirit, that ye may be victorious. There is implied in this great truth the fact,
1. That the whole soul be enlisted in the race. This race claims all the power of the soul, all the affections of the heart, all the action and energy of the will; and any thing short of this is a sure precursor of disappointment and defeat. If the Grecian had attempted to solve some difficult problem in Mathematics, or lay some plan for a future speculation in landed estates, such presumption would have incurred his failure while he was engaged in the race. Such thought and application would have distracted the mind to such an extent as to unnerve him for the contest. His energies would have been weakened, his mind would be wandering, and, as a result, his eye would be removed from, and consequently lose sight of, the prize, and all would be lost. How beautifully does this illustrate the importance of steady devotion in the Christian soul to the object of its pursuit! While Peter kept his eye fixed on his Lord there was no danger, he was able to walk on the boisterous sea; but as soon as he lost sight of him, and began to look about him from side to side, his faith then began to fail, and he to sink. Thus is it, if the Christian suffers his eye for a brief moment to be removed from the prize of his high calling, and allows the cross to become obscure and dim by the mists of earthliness, he is thrown back in his course, and is consequently placed in extreme danger of being overmastered finally by the great adversary. The soul must not only be wholly enlisted in the race, but,
2. It must be ever prepared to meet opposition, and overcome every hindrance. This opposition comes in a thousand varied forms, and those hindrances present themselves from every quarter of the compass, with the exception of the pit; and downward in that direction all those hindrances and forms of opposition drive the soul with an earnestness and tenacity of purpose that can belong only to the great spirit of evil.

Among the many forms of hindrances and opposition notice two. And, first,—from an impetuous world. Here the soul meets influences subtle and most insinuating; all with fair external appearance, but steadily alluring to certain disgrace and irremediable ruin. Wicked, unprincipled men invite the Christian competitor, under a show of friendship, while engaged in the race for heavenly honours, to sit with them at their banquets or to join them in their scenes of pleasure. They meanwhile drug the cup of their indulgence with an opiate that lulls the Christian soul to a sleep of moral insensibility; and they clothe their scenes of guilty pleasure in a garb which may appear to the intoxicated soul as the first scene in the joys of Elysium. The soul is ensnared. The world has made a conquest. In its triumph it places its heel on the very neck of Christianity. It has plunged a dagger into the heart of the Christian faith. And while the deluded Christian soul is wallowing in unholy pleasures, forgetful of his vows and his destiny, they, in their impious delight, celebrate his downfall with ecstasy and infernal rapture. Devils then rejoice while angels weep.
"A thousand foes are pressing hard, To draw thee from the skies."
The Christian competitor, then, must be prepared by faith, by patient supplication at the throne, to meet all such opposing influences and vanquish them all through the mighty power of God working through him, making him in his weakness strong in the Lord and in the power of his might. But the second source of opposition and hindrance is from the church of Christ. And does this sound strange to polite ears that have been wont to regard the church as above reproach? A Christian in his course opposed by the church! Monstrous! 'Tis none the less so. That brother who is at ease in Zion, and has all his past life glided smoothly down the stream, is, by his inactivity and sloth, daily placing a stumbling block in the path of his brother by his side, which God calls on him, by all the interests he possesses in a future immortality, to remove with all haste. How many such stumbling blocks must be moved out of the way before the car of salvation and the vehicle of God's Spirit can move on through the churches, redeeming and sanctifying the souls of guilty men!

This opposition, as you will observe, arises not so much from a commission as from an omission of duty. But the same spirit which led the disciples in the time of Christ to seek for pre-eminence in the kingdom of God, is in the church at this very hour, and it has taken such a hold on the minds of a certain class, that for the sake of pre-eminence and superiority in the church they will sacrifice every principle of religious principle which they possess—If perchance they ever possessed any; and to crown their act with infernal hate, they will place their heel on the neck of their brethren as the stepping stone to the seat of illegitimate power. 'Tis none

of an enlightened public. The generous donations by Congress of extensive lands for educational purposes in our new States, would have furnished, and in some may yet furnish most favorable opportunities and facilities for carrying such a plan into execution: Let a tract of one or more square miles, healthy and beautiful in its aspect, and having an abundance of fine water, be selected as the location. Let this territory remain, *in perpetuum*, the property of the trustees; let not a foot of it be sold. Let a village be laid out in convenient lots, and let respectable families be invited to lease them, for a term of years, and put up suitable houses, obligating themselves to take a certain number of boarders, and to keep no intoxicating drinks, under penalty of ejection. This would give the trustees a control over the population, and enable them to exclude all improper inhabitants. The only public buildings then required would be houses for professors and public rooms for lectures, library and apparatus; and the large sums heretofore expended in providing dormitories would be saved for endowing professorships and scholarships, and procuring library and apparatus. This plan would promise to obviate the disturbances incident to a stewardship, the disorders generated by having large numbers in one house, and would if settlers of the right sort could be obtained, promote gentility of manners by intercourse with private families, and in case of sickness secure requisite quiet comfort and attendance.

The Christian soul, then, surrounded and attacked by so many opposing influences both within and without the church, must, by so much the more, gird up anew the loins of his mind, and with humble dependence on the arm of the Lord of hosts, go on his way rejoicing, resolving
To watch, and fight, and pray;
The battle not to give over—
To renew it boldly every day,
And help divine employ.

Eminent Piety.

Professors of religion may be divided into three classes. First, There are those of whom even charity does not hope that they have passed from death into life. They are carnal, contentious, covetous, or careless. They are manifestly just such men as they always were. No change of life appears to prove a change of heart; they are just like their worldly neighbors, except that they go to the Lord's table. They are spots in Christian feasts. They add no strength to the church. The church has their names, but the world has their hearts. Their number is large. Secondly, There are those who sometimes seem quite changed. They appear to have humility, love, and zeal, but their course is not uniform. They have great defects and fall into some excesses. The best Christians stand in doubt of them not because they love to indulge in suspicion, but because they cannot help it. They hope and fear, they distrust and confide, and are afraid all the time that they are doing wrong. This class of professors at one time seem quite penitent; and again under the power of evil. There is not much very decidedly against them, but there is nothing very strongly in their favor. Their number is considerable. Some of them will be saved, perhaps more of them than is commonly supposed; but many of them will perish. God knows who are his, and can find a grain of wheat in a bushel of chaff; but he will never take a bushel of chaff for a grain of wheat.—Those of them who are saved will suffer great extent, wood, hay and stable and will be burned up.

The third class consists of those whose profession is attended by fervent love, deep humility, constancy, a well-tempered zeal, attachment to the whole law of God, and a renunciation of the world, to which they do not seem inclined to return. They have trials, days of darkness, doubts, which led them to cry mightily to God, perhaps at times in anguish. But no charitable person, who know them, ever doubts where their hearts are. They never turn back; they never look back. They are entirely regular. It is supposed that they maintain regular secret devotion, because they exhibit a uniform behavior. Their brethren trust them, and are never disappointed. Even wicked men soon cease to lay snares for them, for they see that their minds are made up, and they feel how awful goodness is! They lose little time in debating questions which trouble others. Their rule is to get as far as possible from all sin. They seldom daily with temptation. If they fall, it is only to rise as Anteus in wrestling with Hercules, with new strength. There is a sweet savor of piety about them. Their manners are various, some being polished and bland, others being awkward and uncouth; some being free and simple, others quiet and retiring. Not uniform

ly they show a tender conscience and upright intentions, zeal for God, and love for his people. They use the world as not abusing it. Their business is to live unto God and die unto the world. Nor do they over-act their part.—They are zealous, but not officious; prudent, but not cowardly; decided, but not obstinate. They greatly love the truth. It is their food. But they do not make a man an offender for a word. They are modest, but not mean; cast down, but not in despair. Their humility is one of the loveliest traits in their characters. They say but little to their own praise, because they do not think well of themselves. They put themselves among the least of all saints. With pleasure they acknowledge the gifts and graces of their brethren, and feel reproved by their superior attainments, and press forward to learn and to do more and better than they ever have. They hate the vain thoughts which trouble them, and are ashamed of their many failures. Indeed, humility, like a cloak of ample folds, is cast over and around them. They grow—but they first cast their roots downward, and then bear fruit upward. They not only commenced, but they continue to live by the doctrine of salvation by grace. They began in the spirit and they end in the spirit. Their fruit remaineth in them because they abide in Christ. He is their life and all their salvation. They glory in the cross of Christ. They glory in nothing else.

Notice now briefly in closing, two of the motives urging the soul to enter upon and prosecute this race. And
1. The absolute assurance that the soul that endures unto the end will be crowned by the hand of heaven's King.
The victor in the Grecian contests was crowned by a judge of like passions with himself; but the Christian hero receives his crown from the Lord, the righteous Judge. It was a day long to be remembered when the youthful Grecian received the palm of victory at the goal; but that day with all its paltry honors will be forgotten—they will all be swept into the grave of eternal oblivion. But the day on which the Christian soul is crowned by the Judge of all the earth will be laid in everlasting remembrance—when time shall be no more. And he who has the absolute assurance, in the language of his Divine Lord, that "to him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne." But
2. The other motive is that we strive for an incorruptible crown, which comprises in its bestowment on the soul the full fruition of hope in heaven. The wreath of the Grecian victor withered almost with the touch, and, like the honors which it conferred, was transient, frail, decaying. They strove for a corruptible crown, but we for an incorruptible, not subject to decay, destruction or change. A crown highly valued, because purchased by my Saviour's blood, and conferred by my Father's hand. A crown which, when it shall first press my brow, will open upon a sea of joy,—the rich, luscious fruits of that hope which was nurtured here below by faith and trial. A crown, whose gems shall never grow dim, but with the years of heaven, grow brighter and more resplendent! I happy he on whose brow this crown shall rest!—thrice happy he who, as earth grows dim within his mental vision, can look back and exclaim with exultant rapture: "I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown which the Lord, the righteous Judge, shall give me at that day."

Who is my Neighbor?

In the Bible the word neighbor not only means "one who lives near another," but it also means one who stands in need of help; it includes every one to whom we have an opportunity of doing good.
It is in this extended sense that our blessed Saviour made use of the term, when he said to the Jewish lawyer who asked him about the commandments, that the first and great commandment is to love God with all the heart; and the second is, to love our neighbor as ourselves. Matt. 22: 35—40.
On another occasion, when one said to him, "Master, what shall I do to inherit eternal life?" and when Jesus had referred him to this law of love, and the man, willing to justify himself, said unto Jesus, "And who is my neighbor?" Jesus told him a beautiful parable, which you can find in the tenth chapter of St. Luke's gospel, about a man who was traveling from Jerusalem to Jericho. The road was through a mountainous and barren region, and on his journey the man was attacked by robbers, and left by them forsaken, wounded, naked and unable to help himself. While the pious man was lying there, a priest passed by, and then a Levite; but they did not aid him. And then there came a Samaritan, who had compassion on him. He bound up his wounds; he carried him to a place of safety; and he promised to pay the man into whose care he had committed him.

When our Saviour had related the parable, he said, "Which now of these three thinkest thou, was neighbor unto him that fell among thieves?"
I think all the children who read this will be able to tell what the man said. But if not, you can find out, and you can also find out Jesus said to him, by reading Luke 10: 37.
And now if you think with the man, that the Samaritan acted the part of a neighbor, and that the Saviour approved his conduct, then let it be your rule, according to your ability, to help all who are in want.
Children can do good as well as older people. And it is a great deal better to learn to do good when you are young. It is easier to do good all your life, if you make a beginning in childhood.
I want every boy and girl to pray to God for heavenly wisdom; and to resolve, in the name, and for the sake of Jesus Christ, henceforth to live as Christian boys and girls. I want you to pray that you may love God with all your heart, and your neighbor as yourself.—*American Messenger.*

Singing.

Rev. Nicholas Murray, D. D., tells some plain truths in the New-York Observer about singing. Let all the people hear what he says:
Singing, as a part of public worship, has been greatly corrupted. In this respect it has shared very much the same fate as public prayer. As the church became corrupt, prayer and praise from acts of solemn worship, dwindled down into ritual performances. It was so in the Jewish church. It is now in the Romish Church, where the pantomime of the Mass has supplanted the preaching of the gospel, and where music, as a science, has entirely supplanted devotional singing. The "great masters" of painting, of the chisel, of music, have done more for Romanism than all the fathers, all the Popes, all the fabulous martyrs of Alban Butler, put together. Take away the paintings, statuary and music from the churches of Rome, and there is nothing left!

Nor are Protestant churches sinless of this subject. This part of the public worship of God has been very much surrendered to organists, professional singers and choirs, whose aim is to make it scientific and not devotional, pleasing to the educated ear, and not elevating to the affections of the devout worshiper. Indeed, it is mainly transferred from the people to a committee in the organ loft, which feels that it has a right exclusively to control it, and which will not brook the singing of the people, lest it should make discord! And thus, often, the precious right of a Christian congregation is sacrificed to the fastidious taste of a few persons not one of whom may be a professing Christian, and whose only object may be to display their fine and well trained voices? We scarcely have words to characterize this devaluation of a divinely instituted part of God's worship! It cannot be long endured, save where public worship has become a mere ritual service.
And the arrogance which leaders and choirs often assume, is noteworthy. In one case they stipulate to sing one tune in which the people may join, if the people will refrain from singing, save that tune! This is quite liberal, when it is known in many other cases the people are told that they have no more to do with singing than with preaching! Sometimes the organist or chorister selects the hymns for the people,

and sends them to the pastor! A pastor requested the organ to be stopped, when, in a voluntary, it was continued five minutes beyond the time to begin public worship. The organist locked up the organ and walked out of church, saying he would not suffer such impudence! A minister requested his chorister to select simple tunes; he was told to take care of his own end of the church, and not to interfere with what did not belong to him! A pastor, not able to stand it any longer, rebuked the levity of the choir. They rose in a body and left the house! A minister once preached kindly on the singing proper for the house of God, in which he flattered the choir up to their deserts; he was told by an excellent elder, who was a member of it, that if he preached another sermon like that, he would have no choir at all! And thus in every variety of way some of the best pastors in the land are annoyed by organists, choristers and choirs, while the people of God are deprived of one of their dearest rights, and the praise of God is reduced to a musical performance! This, all this, is a grievous desecration of a divine ordinance, against which the entire church of God should protest. Why should singing, more than preaching or praying, be given over to mere performers?
The singing should be congregational. This cannot be secured by singing schools, whose teachers, like other traveling artists, are but little worth. They neglect the old tunes, and introduce new ones; and when they retire, their scholars can sing neither. Nor can it be secured by choirs. As the choir rises in artistic skill, the singing sinks as to its devotional character. It dwindles into a performance. All persons should be taught in our schools to sing as in Germany. Singing should be a branch of public instruction. The hymn, and the tune to which it is sung, should be printed on opposite pages; and without deviation the hymn should be sung to the same tune. Thus, soon, the one would suggest the other to all minds.—Who invented sitting in singing and praying, we know not; but we hesitate not to pronounce it irreverent as a posture, and unsuited to the service. A preacher rises when he sings. So does a choir. And why should not the congregation? What the posture is but little when compared with the spirituality, yet it is something. When we sit, we are little less than spectators;—when we rise, we take part in the service, and sing the better, if we sing at all.

Without Holiness no Man shall see God.

If there be those in the Church, who deem their baptism and their Christian profession sufficient to save them, without that holiness, which alone can qualify them to "see the Lord," let them learn how fearful is their delusion. The Jews, who had among them "the temple of the Lord," supposed this a sufficient safeguard. If any one threatened them with a righteous retribution—they were ready with the answer, that God would never allow His own holy place to be defiled, or his holy mountain to be made a desolation. They pointed to the great stones, and the towering pinnacles of the House of God, and said, "the temple of the Lord, are these." And this was true; and "if ye thoroughly amend your ways, and your doings," said the Lord, "then will I cause you to dwell in this place, in the land that I gave to your fathers, forever and ever." But on the other hand, said the Lord—suppose not that this will save you, if ye go on in sin, and pretend that you cannot help it. My Holy ark and my Tabernacle were once in Shiloh, as they are now on Mount Zion; yet for the sins of Eli and his sons, and for the wickedness of the people, the Philistines were allowed to destroy forever that tabernacle, and to take captive the ark itself. Remember this, and be sure that though the temple of the Lord be among you, it shall not save you except ye repent. Such was the warning; but they regarded it not. And judgment came; and the temple was destroyed; and from "the streets of Jerusalem ceased the voice of gladness, the voice of the bridegroom, and the voice of the bride, and the land was desolate."

Mr. Spurgeon.—A correspondent of the Chr. Chronicle gives the following extract from the letter of a Presbyterian lady now in Europe, concerning this distinguished preacher:
On Sabbath last we went to hear the Rev. Mr. Spurgeon, the great Baptist preacher. Such a crowded place I never was in before. The house was thronged, and the crowd in front reached to the curb stones. In the morning he preached in Surrey Garden's Hall, with only a congregation of ten thousand persons! What think you of that? I had made up my mind before I went that he was over-rated,—but no such thing. I heard a plain, unadorned, spiritual sermon, one that reached the heart. His text was from these beautiful words, "The Son of Man." He subject, the Humanity of Christ. He preached extempore. His eloquence exceeded anything I ever listened to, the words flowing out of his mouth like living water from a never failing fountain. His prayers are praying prayers, if you understand what that means. The singing was worship indeed; the tune being raised by a solitary clerk, and the whole immense congregation joining in the song of praise. How much you would enjoy his preaching. His voice is so loud and clear that you can hear distinctly every word he utters.

Prepare for sickness in the day of health, and let old age be the youth.