

# THE BIBLICAL RECORDER.

"RIGHTEOUSNESS, TEMPERANCE, AND JUDGEMENT TO COME"

EDITED BY T. MEREDITH.

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### TERMS.

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### PRIVATE LIFE OF THE EMPRESS JOSEPHINE.

[From the *Memoirs* of Madlle Avrillon, principal femme de chambre of the Empress Josephine.]

"It was at Malmaison that I first saw the Emperor, or rather the First Consul, for it was at the time when I was attached to Mademoiselle de Tuscher. One morning, very early, I found myself close to him, when I least expected it. He came down a little private staircase, which led from her apartment on the ground floor to that of Madame Bonaparte above. At this unexpected appearance I remained motionless as a statue, and was so confounded, that when he asked me who I was, before I could tell him I repeated twice or thrice, 'Sir—General—First Consul!' My emotion did not surprise him, for it was an effect he usually produced on those unaccustomed to see him. I soon became divested of this timidity.

"Another day, I was witness to a scene which I should be tempted to term ridiculous, but for the respect I owe the memory of their Majesties. The Empress was slightly indisposed; one of the most famous melancholies of modes of the day, Mademoiselle Despaux, came to offer her services to her Majesty; she waited in the blue room, before the bed chamber, till she was called in. At this moment the Emperor came to see the Empress, and who should be the first person he saw on entering the ante room, which he must pass through, but Mademoiselle Despaux, with her hand boxes! 'Who are you?' he exclaimed angrily. When she, trembling mentioned her name, he entered the Empress's chamber like a madman. Striding along and gesticulating, he called out, 'Who sent for this woman? Who told her to come—I will know!' Every one professed to know nothing of the matter, which was true enough, for she had come of her own accord. Aware that the Empress was indisposed, she had supposed she might be in want of some pretty dress caps. All our denials, however, served to exasperate the Emperor's fury. He roared like one out of his senses. 'I will know who is the offender; I will send you all to prison.' When this storm burst, the Empress was in a room by head and foot, that is, her hair-dresser was employed upon her hair, and she was bathing her feet. Hair dresser and women all took flight immediately, and I remained alone in the little cabinet adjoining her Majesty's chamber, the door of which was open. I acknowledge that if I had obeyed the first impulse, I should have decamped as quickly as the rest, but recollecting the state of the Empress, I would not leave her quite alone. The Emperor saw me, but spoke not a word to me; he went hastily away a few moments after, without the Empress being able to calm him. She was in a complete tremor.

"Such was the scene I witnessed: these were the results. As soon as he entered his cabinet, the Emperor sent for the Duke de Rovigo immediately, and ordered him to have Mademoiselle Despaux arrested by the gendarmes, and shut up in La Force. The Duke did all in his power to prevent the Emperor from committing such an act of injustice, but his representations and entreaties were equally vain. The Emperor persisted in his will and must be obeyed. Mademoiselle Despaux was taken into custody as she quitted the palace, and was confined to the Greffe, where she passed the night.

"Meantime, the Empress, being informed of this arrest, went to the emperor, who made no difficulty about revoking the order, and restoring Mademoiselle Despaux to liberty. It was time to do so, for this unlooked for act of rigor had occasioned the poor lady such a revulsion that she became ill. The Empress sent to inquire about and to console her. On such occasions she suffered in silence, and opposed the Emperor's impetuosity only with an unaltered gentleness. I am bound to say, that if the Emperor was prompt to be angry with any one, he soon recovered his temper, and never cherished enmity. Even in the affair of Mademoiselle Despaux, two days after he spoke of it jocularly, and admitted, playfully, that she had some reason to be alarmed. We spoke of it more seriously for we had pertaken of her alarm. The fact is, that if any of us had that day, written to Mademoiselle Despaux to come to the Empress, as we often did by her order, the offender would have been certainly sent to prison.

"This foolish affair made a great noise in Paris, where the story was circulated, with many variations and amplifications.

"The Emperor was not liberal towards the persons in his service. It is true he heaped favours on his generals, and divided large sums amongst them, but neither at his two coronations, nor on the occasion of marriages or births in his family, nor on his birth-day, or that of the Empress, did he make the most trifling presents which are customary in opulent families. Towards Madame de Montesquieu and the Duchess de Montebello his munificence was prodigious. He gave to each, at once, 50,000 livres a year; and to the former, who was governess of the King of Rome, he presented, by the hands of her little pupil, a small box filled with unset diamonds instead of sugar plums.

"During our residence at Milan, M. Nitol had brought a considerable number of jewels, in

case their Majesties should desire to make presents on the occasion of their coronation. As M. Nitol had intrusted them to me, that they might be always at the Emperor's disposal, I was of necessity summoned when they were wanted. One day the Emperor desiring to present a small ring to two ladies and to Mademoiselle L... sent to me to bring the jewels, and selected for each lady a ring of small value, but to which he imparted an intrinsic value by presenting them himself. I acknowledge I expected not to be forgotten, but to my regret I was. The Empress did not imitate this parsimony. On New Year's day her chamber was like a toy shop; there were toys which cost 25 louis; she took pleasure in distributing them herself amongst the children of the Court ladies.

"Another day, the Emperor having received from a great lord some magnificent presents, wished to distribute them. All the articles were deposited in a little saloon, and when the Empress had made the selection, the Emperor declared that he would part with the rest.

"He proceeded so methodically in the matter, that one would have thought he was dividing a conquered kingdom among his allies. He began with Madame Mere, then came his sisters and Queen Hortense; then the ladies of the court;—he gave away all the articles. To avoid mistakes, the Emperor wished a list made out, and as he mentioned a shawl for such a person, the name of the individual was attached to it. In this grave assembly I had the honor to act as secretary, and to write at the dictation of the Emperor; but as he dictated with extreme rapidity, and my pen was not so expeditious as those of M. de Bourrienne and M. de Manneville, I was obliged to claim his indulgence, which made him laugh heartily. He could not be more kind to me, except that I had not the satisfaction of writing my own name down at his dictation.

### MR. GRIMKE'S LAST ORATION.

The following is a part of the rough sketch of Mr. Grimke's last oration on earth, delivered before the Literary Society of Oxford or Miami University of the State of Ohio:

Doubtless you will anticipate that I should name, as first in power and value, the Christian Religion, with the Old and New Testaments as text books. The mountaineer enjoys finer health, and more elastic spirits than the lowlander; because he breathes a purer air, whilst all the powers of his physical system are called to more vigorous constant action. Such is Christianity compared to the mythology of Greece. Will it not be granted, that the more sublime, comprehensive, and enduring a religion is, the more it must be fitted to elevate, expand and invigorate the soul of the orator? The more a religion is pure, holy, beautiful, tender, the better it must be suited to draw out of the depths of the heart, all the sweetness, love and pathos which inhabit there. The more it challenges the scrutiny of all our mental powers, and the more it leads us onward, from height to height, in endless succession, the more it must be calculated to breathe into the soul a masculine energy of thought, a fearless love of independence, and a spirit of investigation, never to be intimidated or subdued. How eminently is the religion of the Bible intellectual, spiritual, lovely, pathetic!—How eloquent in its views of life, death, and eternity! How transcendently eloquent, when it speaks of the character and attributes of Jehovah; of the adorable and spotless Lamb of God; of the ruin and redemption of man; of the spirits of just men made perfect; of the innumerable company of angels, and of a new heaven and a new earth! Who will not acknowledge, that the institutes of Moses contain more consummate wisdom, more admirable common sense, than all the legislators and political writers of ancient Greece afford? Who will not grant that in the book of Job alone, there is more of the moral and intellectual sublime, more of purifying, elevating, sentiment, than in the whole body of Grecian poetry? And who will venture to deny that in the single gospel of John, religion is exhibited with a power, depth, beauty and persuasiveness, such as the concentrated essence of all the moral philosophy of Greece and Rome can ever approach.

What question of antiquity bears any parallel, in the elements of the sublime, comprehensive, pathetic oratory, to the question of a Regicide Peace, so vigorously and eloquently discussed by Mr. Burke? Or what, to the question of conciliation with America, as exhibited in the nervous, bold and simple speeches of Chatham, or in the profound and fervid pages of the greatest of orators, Edmund Burke? Can you find, through all antiquity, any question for the statesman, patriot and Christian, for the philanthropist, philosopher, and moralist, comparable to the abolition of the slave-trade, or to the trials of Warren Hastings, the seven bishops, the Dean of St. Asaph, or Peltier? As to speak of our own country, can Grecian or Roman annals furnish a parallel, in the importance of the principles, or the magnitude of interests, to the debates on the Declaration of Independence and the National Constitution; or the repeal of the Judiciary Bill of the elder Adams, the war of 1812, Foote's Resolutions, and the removal of the depositories? Why, then, should the future orators of America be trained to the study, not only of the ancient and foreign institutions, but of states of society, and domestic and foreign relations so totally different as to shed no light on those of his own country? Who does not feel when he reads Erskine, or Burke, or Pitt, that he is listening to an orator, who is one of his bone, and flesh of his flesh, on a subject kindred to his own soul? And who does not realize, when reading Demosthenes or Cicero, that he hears a foreigner, one indeed, of the mighty dead, but a stranger still, and that the harangue is to his mind and heart as a tale of fiction?—How, by an almost miraculous power, must a man have become a hermit, in the wilderness of antiquity, self-banished out of the glorious and beautiful world of Modern Europe, and of his own country, if he does not realize these truths?

How, by a mournful, unnatural fatality, must he have travelled backward in the march of society, and the conquests of the human mind, if the orations of the Athenian and Roman can stir his soul, like the eloquence of Burke, Sheridan and Macintosh, or of his own Webster and Clay.

Notwithstanding the disadvantages under which English and American speakers have labored, when compared with ancient orators, we have seen instances of men who have risen superior to the mental vassalage of the more than feudal tyranny of ancient, foreign institutions and states of society. Chatham and Erskine and Macintosh, are radiant with the light of English liberty; while Burke, in the supremacy of his glory, is the very 'angel in the sun' of British institutions. In our own country Patrick Henry was the personification of the revolutionary spirit of American liberty; while Mr. Webster and Chief Justice Marshall, in those profound and comprehensive views which contrast so strikingly with the narrow and shortsighted views of the Virginian, personify the very genius of constitutional liberty in American institutions. I have instanced the Chief Justice of the United States because his judgements in the great cases of Fletcher and Peck, McCullough and Maryland, Dartmouth College and Woodward, Gibbons and Ogden, &c. are orations of the highest order, if momentous subjects, noble sentiments, imperishable truths, and a grave, dignified, masculine style, constitute such. I am no believer in the superiority of ancient eloquence. From the accounts we have of their power, I do not see that the Capuchine Jerome de Narni, 'who surpassed all preachers for 100 years after, and for many ages before him'; that Savonola who swayed at pleasure, the public assemblies of Florence, and were eminent for genius and learning; that Bernardino Ochino, who by his masterly eloquence, governed every thing; were at all inferior to the most celebrated Greek and Roman orators. Cicero obtaining from Caesar the pardon of Marcellus, has been an object of the highest applause. But when by the transcendent magic of his eloquence, Whitfield compelled Franklin, against his judgement and determination, to contribute to the Orphan House of Georgia; and when Sheridan constrained Logan, the talented and eloquent admiral of Warren Hastings, to confess that he was the greatest monster that ever lived, who does not see how the modern surpassed the ancient orator? When we listened to the applause which the speech of Sheridan drew forth from Burke, Pitt and Fox, when we hear Randolph pouring out his eloquent eulogium on Ames's speech on the British Treaty, and when Catharine Macaulay gives to Patrick Henry the palm of superiority over the great and eloquent of her own countrymen; when Whitfield constrained those who had prepared to stone him to ask forgiveness with tears, and on their knees, when Alexander Hamilton called for the dead to arise, and the crowded entrance, opened the way for his coming; when, as Massillon described the Last Day, the congregation leaped on their feet, terror-stricken, as by a prophet's voice; and when the dean of Killala compelled his hearers to yield up in charity gifts, not only their money, but the watch, the ring, the necklace; we behold the miracles of modern eloquence, unrivalled by the oratory of Athens or Rome. The influence of Demosthenes over the Athenian people has been extolled as the chief d'œuvre of eloquence. But when Mascaron converted to the Catholic Church twenty-eight out of thirty thousand protestants in his diocese, and when the elder Pitt, by an oratory unrivalled in antiquity, not only subdued and dethroned Sir Robert Walpole, but constrained the king to accept the orator as his Minister, we contemplate victories unrivalled in the battle-fields of ancient eloquence. Who would not consider his country more honored by Walpole and Pulteney, the elder and the younger Pitt, Mansfield, Burke, Sheridan, and Fox, than by all the fame of the ten orators of Athens? Who does not acknowledge the truth and beauty of the poet's lines as far more applicable to Pitt and Fox than to Demosthenes and Æschines?

"Like fabled gods, their mighty war,  
Shook realms and nations in its jar.  
Beneath each banner proud to stand,  
Looked up the noblest of the land."

For ourselves I regard the speech of Roger Griswold on the Judiciary Bill, that of Chief Justice Marshall on the question of delivering up Jonathan Ribbins; and that of Mr. Galhoun on the removal of the depositories, as unrivalled in the power and eloquence of logic, by aught in Athenian or Roman oratory. In the eloquence of a dignified and profound philosophy, equally comprehensive and practical, I regard Mr. Webster's address at the Plymouth celebration, Mr. Quincy's on the second centennial anniversary of Boston, and Dr. Channing's articles on Bonaparte, as orations of a higher order than Greece or Rome has bequeathed us. In the bold, natural, energetic eloquence of passion, I cannot consider Patrick Henry or George McDuffie as inferior to Demosthenes.

"Like fabled gods, their mighty war,  
Shook realms and nations in its jar.  
Beneath each banner proud to stand,  
Looked up the noblest of the land."

Sermon by Rev. T. East, of Birmingham.

### THE FATE OF THE IMPENITENT.

If the righteous scarcely be saved, (Oh, this awful word!) where shall the ungodly and the sinner appear? If the righteous, in consequence of the obstructions to their salvation, (which is the apostle's side,) are saved with difficulty, where shall the ungodly and the sinner appear? If the holy man of God scarcely be saved, where shall the drunkard, the whore-monger, the Sabbath-breaker, the extortioner appear? Ah where? If the man who is working out his salvation with fear and trembling, scarcely be saved, where shall the man appear who rejects with disdain the gospel of Jesus Christ? If the man who weeps in secret over secret faults, scarcely be saved, where shall the ungodly man appear who glories in his shame? If the venerable father in Christ who has borne the heat and the burden of a long profession—who has stood nobly in a degenerate age, displaying all that is great in moral principle, in connection with all that is grand in intellect, scarcely be saved, where shall the apostate youth, who has added every species of crime to the

black catalogue of vice, till he has become a moral monster, tearing where he cannot devour, at last appear? If the man who believes in Jesus, and who expects salvation as a free unpurchased gift, scarcely be saved, where shall the man appear who rejects the offered salvation as a libel on his reason, and disdains to ask for that mercy that God has condescended to proclaim? "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" If I could now part asunder the clouds of the unseen world, and render distinctly visible the darkness of hell, I could then point out the place of their destination;—but even then I should not be able to describe their mental agony—this is impossible. I am fully aware that mental agony is sometimes visible, and sometimes audible. It is visible in the contraction of the brow; it is visible in the pallid hue of the countenance; it is visible in the convulsive movement of the muscles and the lips. Mental agony is sometimes audible. It is audible in the deep sepulchral groans of the wounded spirit, in his cries, in his heart-rending soliloquy of woe. But, after all that is seen—after all that is heard, we can form but a faint conception of mental agony. There is something in the sense of mental agony, which eye hath not seen;—there is something in the accents of mental agony, which ear hath not heard;—there is something in the presentiments of mental agony which it hath not entered into the heart of man to conceive. But who has felt any thing like this? Whose mind has been tortured unto a state like this? The question betrays your ignorance. Who? Many a man has been as gay as yourself. Yes, many a man has retired from his place with the smile of contentment playing upon his countenance, has, ere he left this world, been involuntarily compelled to pay, not the homage of the heart, but the homage of a culprit. Who has felt agony like this? Who? Many a man who seemed as composed under the preaching of the Gospel as yourself. Many months have not elapsed since I was sent for to receive the dying injunctions of a man, who had heard me preach the Gospel for more than ten years. I saw him but a few hours before his departure to the judgement seat of Christ; and, when his spirit was sufficiently composed to speak, he said "Continue to be faithful. It is true, your fidelity has answered no other purpose with regard to myself, than to fit me for destruction. I heard you, but I heard you with indifference; and now the remembrance of what I heard, is like fire in my bones, the remembrance of what I heard, is like the angel of destruction to my soul, the remembrance of what I heard, is even now sinking me to hell." These were nearly his own words. Who has felt agony like this? Who? Many, many, many a man, who has sat for years as composed and as indifferent to the solemn appeals of the pulpit, as you have sat this Sabbath, or this evening. Who has felt mortal agony like this? Many a man, who has resolved as often as you, to repent and turn unto God, when a convenient season arrived, but who died before the time on which he calculated ever arrived. This may be your case. The celebrated Dr. Johnson is reported to have said "the way to hell is paved with good intentions." Very few indeed resolve to be damned, the greater part resolve to be saved, though many have resolved to seek salvation, when some imaginary time arrives, but O! this time comes not, for the man who neglects the morning, the noon, and the early part of the evening of the day of grace, is generally permitted to have the night, the tempestuous night of eternal darkness. Ere the spirit leaves the tabernacle in which it has been confined, it feels something of that misery which it must endure throughout eternity. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" My dearly beloved brethren, we must await the awful disclosure of the final day of retribution, when the last sentence shall be pronounced upon the last sinner to be judged and tried, ere we can form a faint conception of the terrors of that world, which has never been illumined by the feeblest ray of mercy, and where those who enter, are doomed to suffer the vengeance of eternal fire. But alas! alas! you forget it; and all I can say to you will pass across your mind, and leave a less powerful impression than a tale that is told, in which you have no interest, whether it be true or false.

Sermon by Rev. T. East, of Birmingham.

### FIVE NEGATIVES.

It is known that two negatives in English are equivalent to an affirmative.—They destroy each other. But it is not so in Greek. They strengthen the negation; and a third negative makes it stronger still, and so a fourth, and a fifth. How strong five negatives must make a negation!—But do five ever occur? Whether they ever occur in the Greek classics, I do not know, but in the Greek of the New Testament there is an instance of the kind. And what is that? Are the five negatives used to strengthen any threatening? No. They are connected with a promise, one of the 'exceeding great and precious promises,' which are given unto us. The case occurs in Heb. xiii. 5, "for He hath said, I will never leave thee, nor forsake thee." There five negatives are employed. We translate but two of them; but there they all are as any one may see who looks into his Greek Testament.—Now, they need not all have been there. They are not all necessary to express the simple idea that God will never forsake his people. There must have been design in multiplying negatives so. I do not believe the phraseology was accidental, and I think it not difficult to guess the design. God meant to be believed in that thing. He wanted to gain the confidence of his children in that particular. He knew how prone they were to doubt his constancy—how strong inclined to unbeliev— and how liable to be harassed by the dread of being forsaken by him; and he would therefore make assurance more than doubly sure. So, instead of saying simply, 'I will not leave thee,' which alone would have been enough, he adds, 'nor forsake thee,' and instead of leaving it thus, 'I will not leave thee, I will not forsake thee,' he uses language equivalent to the follow-

ing: "I will not, I will not leave thee, I will never, never, never forsake thee. There is a stanza which very faithfully, as well as beautifully expresses it—

"The soul that on Jesus hath lean'd for repose,  
I will not, I will not desert to his foes;  
That soul, tho' all hell should endeavor to shake,  
I'll never—no never—no never forsake!"

How earnest God appears to be in this matter! How unworthy it is in his children, after such an assurance as this, to suspect that he will forsake them! He cannot. It is impossible for God to lie.—Here one who was never known to break his word, assures his people, each of them individually, and five times over in a single sentence, of his continued presence with them. Under similar circumstances what man of reputed veracity, would be discredited? And shall not the God of truth be believed in a like case?

But what do you think, Christians, of this five-fold promise being confirmed by an oath? I suppose you think that quite superfluous. Yet, for the still stronger consolation of those who have fled for refuge, to lay hold on the hope set before them; it has been done. "God, willing more abundantly to show unto the heirs of the promise, the immutability of his counsel, confirmed it by an oath." A five-fold promise and an oath, that his counsel shall stand, and that he will not leave thee! and no proviso, neither! We often take the liberty of putting in provisos, but what business have we to interlard the promises of God with our provisos? We are apt to say, "True, He will not leave us, if we do not leave Him," but it is true without that condition. It is true though we leave him. He will not even then leave us, but will heal our backslidings, and restore our souls. He loves with an everlasting love. "The gifts and callings of God are without repentance."

"Grace will complete what grace begins.  
To save from sorrows and from sins;  
The work that wisdom undertakes,  
Eternal mercy ne'er forsakes." M. S.

### HOW THE SOUL IS CHEATED.

From Foster's Essays

It is a cause for wonder and sorrow, to see millions of rational creatures growing into their permanent habits, under the conforming efficacy of every thing which they ought to resist, and receiving no part of these habits from impressions of the Supreme Object. They are content that a narrow scene of a diminutive world, with its atoms and evils, should usurp and deprave and finish their education for immortality, while an Infinite Spirit is here, whose transforming companionship would exalt them into his sons, and in defiance of a thousand malignant forces attempting to stamp on them an opposite image, lead them into eternity in his likeness. Oh! why is it so possible that this greatest inhabitant of every place where men are living, should be the last whose society they seek, or of whose being constantly near them they feel the importance? Why is it possible to be surrounded with the intelligent Reality, which exists wherever we are, with attributes that are infinite, and not feel respecting all other things which may be attempting to press on our minds and affect their character, as if they retained with difficulty their shadows of existence, and were continually on the point of vanishing into nothing? Why is this stupendous Intelligence so retired and silent while present, over all the scenes of the earth, and in all the paths and abodes of men? Why does he keep his glory invisible behind the shades and visions of the material world? Why does not this latent glory sometimes beam forth with such a manifestation as never could be forgotten, nor ever be remembered, without an emotion of religious fear? And why, in contempt of all that he has displayed to excite either fear or love, is it still possible for a rational creature so to live that it must finally come to an interview with him in a character completed by the full assemblage of those acquisitions, which have separately been disapproved by him through every stage of the accumulation? Why is it possible for feeble creatures to maintain their little dependant beings forfeited and invincible in sin, amidst the presence of divine purity? Why does not the thought of such a Being strike through the mind with such intense antipathy to evil, as to blast with death every active principle that is beginning to pervert it, and render gradual additions of depravity growing into the solidity of habit, as impossible as for perishable materials to be raised into structures amidst the fires of the last day? How is it possible to forget the solicitude which should accompany the consciousness that such a Being is continually darting upon us the beams of observant thought (if we may apply such a term to Omniscience); that we were exposed to the piercing inspection, compared to which the concentrated attention of all beings in the universe besides would be but as the powerless gaze of an infant? Why is faith, that faculty of spiritual apprehension so absent, or so incomparably more slow and reluctant to receive a just perception of the grandest of its objects, than the senses are adapted to receive the impressions of theirs? While there is a spirit pervading the universe with an infinite energy of being, why have the few particles of dust which enclose our spirits the power to intercept all sensible communication with it, and to place them as in a vacuum; where the sacred Essence had been precluded or extinguished?

### A CHANGE INDEED.

We have it intimated from a variety of directions, that the public mind is generally settled on several important points connected with the temperance cause.

1st. That ardent spirit is a poison, and that no one can drink it without inflicting a deep injury on the constitution.

2d. That the making and vending of it, or in any way encouraging its use, is an immorality. These principles are now so universally admitted, that we do not hear a voice to disavow them. We understand from many of our friends,