

# THE BIBLICAL RECORDER.

RIGHTEOUSNESS, TEMPERANCE, AND JUDGEMENT TO COME.  
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### From the Eclectic Review.

1. A Discourse occasioned by the death of the Rev. Wm. Carey, D. D. of Serampore, Bengal. By Christopher Anderson, Edinburgh. 8vo. 1s. 6d. Edinburgh, 1834.

It is not a subject for the pencil,—but we can picture to ourselves no human being in an attitude of mind partaking more of moral grandeur, no human intellect more sublimely occupied in the view of angels, than William Carey, the obscure village schoolmaster, conceiving the project of going forth, single handed, to make an inroad into the very heart of the kingdom of darkness, in the distant East. While yet a youth, struggling with penury, his mind was first visited with that strong impression of solicitude for the salvation of the heathen, which it would be impious to ascribe to any other source than the immediate suggestion of Him who had designed and separated him for the work. If there is such a thing as a call from Heaven, conveyed, not by audible sound or vision, but by an internal impression of which the reason, not the imagination, is the subject, if there is any propriety in speaking of being moved, on any occasion, by the Holy Ghost, such language will most appropriately describe the formation of this strong, heroic purpose in the mind of young Carey. Among other branches of elementary knowledge which he was employed in teaching in his village pupils, he was particularly fond of Geography; and, as he pointed out to them the different countries on the map, or globe, he was led to mention the religion professed by the inhabitants. Going over this repeatedly—and having occasion to reiterate, "These are Pagans, and these are Pagans,"—it occurred to him, "I am now telling these children as a mere fact, what is a truth of the most melancholy character." This led to a train of deep and anxious meditation, the result of which he afterwards embodied in the form of a tract, entitled "Enquiry into the Obligations of Christians to use means for the Conversion of the Heathen." This was written before he had received any encouragement to cherish his noble project, although, owing to his innate modesty combined with poverty, it was not published till the year 1792. The train of thought by which the solemn sentiment first awakened, was matured into a fixed resolution and conscientious principle of action, is thus interestingly described by Mr. Anderson.

"It seems as though it had been the commission of our blessed Lord to his Apostles, which of itself alone, set all in motion. He had said, 'Go and teach all nations, and again, Go into all the world and preach the Gospel to every creature.' The extent of this commission was manifest, and though, perhaps, scarcely a single individual upon earth, at the moment arrogated less to himself than Carey, the obligation was felt by him to be imperative. He sat down—patiently examined into all that had been accomplished, first by the apostles themselves, and then by others down to his own day; and after this took a minute survey of the existing state of the world. Dividing it into the four quarters of Europe, Asia, Africa, and America, he ascertained as exactly as he could, the extent of every country, the number of its inhabitants, and their religion. At the conclusion, his estimate was this: That there were then living in the world about seven hundred and thirty-one millions of human beings,—of these he calculated that seven millions were Jews; thirty millions belonging to the Greek and Armenian churches; forty-four millions were Protestant Christians; one hundred millions Roman Catholics; one hundred and thirty millions Mohammedans; and therefore, four hundred and twenty millions still in Pagan darkness. An estimate we now know to have been below the truth.

"Of the heathen he entertained no desponding idea; they appeared to him as capable of receiving knowledge as ourselves, having in many places discovered uncommon genius; in others a tractable disposition; but his conceptions of other parties were at once just and depressing. The vices of the Europeans had been conveyed to the heathen, and had sunk them lower still; the Christians of the Greek and Armenian churches were more vicious than the Mohammedans themselves; the Georgian Christians, near the Caspian, maintained themselves by selling their neighbours and relations, and even their children, for slaves to the Turks and Persians; the members of the Greek church were extremely ignorant, and Papists in general almost as much so, and very vicious. "Nor," said he, "does the bulk of the Church of England much exceed them, and many errors and much looseness of conduct are to be found amongst dissenters of all denominations. The Lutherans in Denmark are much on a par with the ecclesiastics of England, and the face of most Christian countries presents a dreadful scene of ignorance, hypocrisy, and profligacy. Various baneful and pernicious errors appear to gain ground in almost every part of Christendom; the truths of the gospel, and even the gospel itself, are attacked, and every method that the enemy can invent is employed to undermine the kingdom of our Lord Jesus Christ."

"Such was the state of things in our world according to Carey's estimation; and with this general, though gloomy outline, every dispassionate and intelligent Christian will agree, when he is

reminded that the picture was drawn between the years 1785 and 1791; and therefore, years before the existence of any Missionary efforts in this country; when the church at large lay in a state of sad repose.

"Turning however, again to the heathen world; there were impediments in the way. Their distance from our shore; their barbarity; the danger of being killed; the difficulty of subsistence; and their language was unknown! But before his spirit these mountains were but a plain.

"If distance was talked of, he literally fixed his eye on the mariner's compass, or on the ships that had gone out on voyages of discovery, but, above all, on such passages of the Divine word as this, 'Surely the isles shall wait for me, and the ships of Tarshish their gold with them, unto the name of the Lord thy God.' Commerce he believed, would subvert the spread of the Gospel, and that there would be a very considerable appropriation of wealth to that purpose.

"As to the barbarity of the heathen—This he thought could be an objection only to those whose love of ease rendered them unwilling. This was no objection to the apostles, nor, in modern times to such men as Elliot or Brainger, nor even to commercial men, who braved all such barbarity, for the profits arising from a few other skins. After all, this uncivilized state of the heathen he regarded as an argument for preaching to them, not against it. "Can we hear," said he, "that they are without the gospel, without government, without laws, without arts and science, and not exert ourselves to introduce among them the sentiments of men and of Christians?"

"In regard to the danger of life, he thought that whoever went, must put his life in his hand and not consult with flesh and blood; our duty as creatures and as Christians loudly calling upon us to venture every thing.

"As to the difficulty of procuring subsistence; this would not be so great at first sight. "The Christian Minister would at least obtain such food as that on which the natives subsisted, and this would only be passing through what he had virtually engaged to do, by entering on the ministerial office. The Christian minister was in a peculiar sense not his own. He engages to go where God pleases—to do or endure whatever he commands. He virtually bids farewell to friends, and pleasures and comforts." "It is inconsistent," said Carey, for ministers to please themselves with thoughts of a numerous auditory, cordial friends, a civilized country, or even a competency. The slights and hatred of men, and even pretended friends—gloomy prisons and tortures, the society of barbarians of uncouth speech—miserable accommodation in wretched wilderness, hunger and thirst and nakedness, weariness and painfulness, hard work, and but little worldly encouragement, should rather be the objects of their expectation."

"I question," said he, "whether all are justified in staying here, while so many are perishing in other lands. Sure I am it is entirely contrary to the spirit of the gospel for its ministers to enter upon it from interested motives, or with great worldly expectations. On the contrary, the commission is a sufficient call to them to venture all, and, like the primitive Christians, go every where preaching the gospel."

### From Spark's Life of Arnold.

#### CAPTURE OF MAJOR ANDRE.

It happened on the same morning on which Andre crossed Pine's Bridge, seven persons, who resided near Hudson's River, on the neutral ground, agreed voluntarily to go out in company armed, watch the road and intercept any suspicious stragglers, or droves of cattle, that might be seen passing towards New York. Four of this party were stationed on a hill, where they had a view of the road for a considerable distance. The three others, named John Paulding, David Williams, and Isaac Van Wart, were concealed in the bushes at another place, and very near the road.

About half a mile north of the village of Tarrytown, and a few hundred yards from the Hudson's River, the road crosses a small brook, from each side of which the ground rises into a hill, and it was at that time covered over with trees and underbrush. Eight or ten rods south of this brook, and on the west side of the road, three men were hidden and at that point Andre was stopped, after having travelled from Pine's Bridge without interruption.

The particulars of this event I shall here introduce as they are narrated in the testimony given by Paulding and Williams at Smith's trial, written down at the time by the judge advocate, and preserved in manuscript among the other papers. This testimony having been only eleven days after the capture of Andre, when every circumstance must have been fresh in the recollection of his captors, it may be regarded as exhibiting a greater exactness in its details, than any account hitherto published. In answer to the question of the court, Paulding said:—

"Myself, Isaac Van Wart, and David Williams were lying by the side of the road about fifteen miles above Kingsbridge, on Saturday morning, between 9 and 10 o'clock on the 23d of September. We had lain there about an hour and a half, as near as I can recollect, and saw several persons we were acquainted with, whom we let pass. Presently one of the young men who were with me, said, 'There comes a gentleman-like looking man, who appears to be well dressed, and has boots on, and whom you had better stop, if you don't know him.' On that I got up, and presented my firelock at the breast of the person, and told him to stand; and then I asked him which way he was going. 'Gentleman,' said he, 'I hope you belong to our party.' I asked him what party. He said, 'The lower party.' Upon that I told him I did. Then he said, 'I am a British officer out in the country on particular business, and I hope you will not detain me a minute; and then to show that he was a British officer he pulled out his watch. Upon which I told him to dismount. He then said, 'My God, I must do any thing to get along,' and seemed to make a kind of laugh of it, and pulled out General Arnold's pass, which was to John Anderson, to pass all guards to White

Plains and below. Upon that he dismounted.—'Said he, 'Gentlemen, you had best let me go or you will bring yourselves into trouble, for your stopping me will detain the General's business; and said he was going to Dobb's Ferry to meet a person there and get intelligence for General Arnold. Upon that I told him I hoped he would not be offended, that we did not mean to take any thing from him; and I told him there were many bad people, who were going along the road, and I did not know but perhaps he might be one.'

When further questioned, Paulding replied, that he asked the person his name, who told him it was John Anderson; and that, when Anderson produced General Arnold's pass, he should have let him go, if he had not before called himself a British officer. Paulding also said, that when the person pulled out his watch, he understood it as a signal that he was a British officer, and not that he meant to offer it to me as a present.

"We took him into the bushes," said Williams, "and ordered him to pull off his clothes, which he did; but on searching him narrowly we could not find any sort of writings. We told him to pull off his boots which he seemed to be indifferent about; but we got one boot off, and searched in that boot, and could find nothing.—But we found there were some papers in the bottom of his stocking next to his foot; on which we made him pull his stocking off, and found three papers wrapped up. Mr. Paulding looked at the contents and said he was a spy. We then made him pull off his other boot, and there we found three more papers at the bottom of his foot, within his stocking.

"Upon this we made him dress himself, and I asked him what he would give us to let him go. He said he would give us any sum of money.—I asked him if he would give us his horse, saddle, bridle, watch, and one hundred guineas.—He said Yes, and told us he would direct them to any place, even if it was that very spot so that we could get them. I asked him whether he would not give us more. He said he would give us any quantity of dry goods, or any sum of money, or bring it to any place that we might pitch upon, so that we might get it. Mr. Paulding answered, 'No, if you would give us ten thousand guineas, you should not stir one step.' I then asked the person who called himself John Anderson if he would not get away if it lay in his power. He answered, Yes, I would. I told him I did not intend he should. While taking him along, we asked him a few questions, and we stopped under a shade. He begged us not to ask him questions and said when he came to any commander he would reveal all.

"He was dressed in a blue over coat, and a tight body coat, that was a kind of claret color, though a rather deeper red than claret. The button holes were laced with gold tinsel, and the buttons drawn over with the same kind of lace. He had on a round hat, and nankeen waistcoat and breeches, with a flannel waistcoat and drawers, boots, and thread stockings.

"The nearest military post was North Castle, where Lieutenant Colonel Jameson was stationed with a part of Sheldon's regiment of dragoons. To that place it was resolved to take the prisoner, and within a few hours he was delivered up to Jameson, with all the papers that had been taken from his boots.

### EXTRACTS

#### FROM "HINTS ON LITERARY HABITS."

"The mind is the glory of man. Many of the irrational animals exceed him in size, in swiftness, in acuteness of vision and of ear, and some of them in length of life. But the mind, that imperial endowment, gives to man an immeasurable elevation above all the other inhabitants of the earth.

"The best records of past ages are monuments of the glory of the mind. It is their poems, their orations, their sculpture, their architecture, which have preserved the fame of the ancients. Nations, distinguished in their day by wealth, by population, by fierce wars, and by wide conquests, have been forgotten, because the mind had no share in their achievements.

"And who, that justly estimates the true interests of his own country, does not desire for her the honors of science and literature; the distinctions which spring from success in the fine arts, the eminence of a general education; the pure fame of unsullied morals and undefiled religion; the glory, in short, which highly cultivated and well directed minds will confer, rather than vast wealth, extended territory, and successful war? Who would not point a stranger to our schools and colleges, to our unfettered and politic press, to the general diffusion of knowledge, and to our free institutions, the noblest fruits of the strong and cultivated intellect of the nation, rather than to the great rivers and mountains, to our ships and armies, to our wealth and power?"

"Yet while our common nature is exalted by the achievements of learning and genius, there is much in the structure and operations of the mind itself to rebuke the pride of man. The progress of the most successful scholar is soon checked, by barriers which the mind cannot pass, or by that event which comes alike to all. The greatest learning most clearly shows men how little they know. Socrates was pronounced by the oracle at Delphi the wisest of mankind, because he most strongly felt his own ignorance. And Newton spoke of his own wonderful attainments, in language as poetically beautiful as it was philosophically true, that he seemed to himself like a child picking up shells on the shore of the great ocean of truth.

"Since, then, the boundless range of knowledge, the narrowness of the mind, the cares of life, and its speedy termination, make it impossible to learn and to accomplish much, it is an inquiry of great moment.—How shall we make the best use of the little space allowed us, and advance the furthest in the illimitable field spread out before us? A few hints, in answer to this inquiry, will, it is hoped, be deemed useful.

"We might speak of the necessity of begin-

ning education early. No time is to be lost, in a life so short and so interrupted. The mind, like the body, begins to grow from the day of its birth. Education should begin with the child. The infant school is one of the greatest discoveries of our age. It is destined to do for men what the alchemists hoped to accomplish by the potent elixir which they so ardently sought. It will lengthen life, not by adding to the extent of its most precious years. The Sabbath School, too, is a kindred institution, which will urge the youthful mind an impulse, that will urge it onward faster than, in similar circumstances, it has ever yet gone.

"But our remarks must be limited to a single principle, that concentrated and preserving efforts are indispensable to great attainments and great usefulness.

"By concentrated efforts, we mean, that we must strive, with steadiness and perseverance, to reach it. We speak not of those who read and study, without any guide but caprice, or any aim but amusement. Not all those who are entitled to the name of students and who profess to have placed before them some point which they propose to attain, possess the singleness of purpose, and the resolute perseverance, that are needful to success. It is one thing to aim at a certain point, and to advance toward it, yet with an irregular, slow, circuitous progress, like the traveller who loiters along the road, to pluck the flowers, to listen to the songs of the birds, and to gaze at the scenery. It is quite another thing to press onward to the end, with direct steady, and undeviating energy, undiverted by the attractive signs and sounds which would persuade him to pause.

"The nature of the mind requires that its powers be combined and concentrated, for the purpose of exerting their utmost force; just as the body cannot act with its full energy, if its several limbs are employed, at the same time, for different purposes. The eye of the mind cannot, any more than that of the body look clearly on two objects at once.

"It must be confessed that considerable self control and firmness of principle are necessary to keep the mind in subjection and to restrain its vagrant propensities. But it can, and it must, be done, if the student would be eminent and useful. And he must adopt, and act on, a few principles which we will now mention.

"The idea of universal scholarship must be renounced at the outset. No man can learn every thing. The shortness of life forbids the attempt. The nature of the mind itself forbids it. God has not granted to any one mind the ability to excel in all branches of learning, as he has not granted to any one climate the power of producing all the fruits of the earth. Experience has established the truth of the axiom of Pope—

"One science only can one genius fit,  
So vast is art, so narrow human wit."

"No man can read every book that is published. A library of a very moderate size, would furnish a man with employment for his whole life. The Vatican library, at Rome, contains 500,000 volumes. The age of Methuselah would be too short to read a tithe of these books.

"A very few books, in fact, can be read by any man; and it is a fortunate circumstance, that comparatively few books deserve to be read through. There must be a judicious selection, and a few good books must be read and digested thoroughly. An omnivorous appetite for books, which impels a man to wish to read every thing, is a fatal barrier to success in study.

"It must be remembered, too, that reading is not always studying. A man may read much without becoming wise; and instead of adding to his intellectual power, he may diminish it, by burthening his mind with undigested knowledge. There is a wide distinction between knowledge and wisdom. Cowper has happily defined this distinction in a sententious couplet;—

"Knowledge resides in thoughts of other men,  
Wisdom in minds conversant with their own."

"Thinking is necessary to success in study. To teach the mind to think correctly, promptly and powerfully, is the main object of education. Learning is useful only as it furnishes the mind with materials for thought. A mass of knowledge may be acquired, but unless the mind possess the power of arranging and applying it to practical use, it is of no more utility than a lamp to a blind man.

"A man must keep his eye fixed on his main object, and make every thing that he reads, or hears, or sees, contribute something to his success. Here will be a nucleus, around which he may dispose his daily acquisitions of knowledge. Here will be a principle of association, which will attract to itself, with magnetic power, the facts, arguments and sentiments, which are met with in the course of reading or of conversation.

"But besides this fixed aim, there must be perseverance in the pursuit of it. Many scholars commence their course with ardor, but, after a time, they become weary from familiarity, or some new project diverts their minds; or they fancy that they have finished their education, and that further study is needless. A man of this temperament is not of that chosen few of whom future times will remember. A true scholar never thinks of finishing his studies, for he must be a student while he lives. His is that classic motto, which Dr. Johnson has translated in one of his poems:—

"Think nothing gained, he cries, while aught remains."

"These hints will, it is hoped, be thought worthy of attention by every reader. In whatever duties men are engaged, they cannot hope for the highest usefulness, and the most complete success, without a fixed purpose, and firm constancy."

### NATIONAL HONOR.

The next great element of a nation's honor is a spirit of Philanthropy. A people ought to regard itself as a member of the human family, and as bound to bear part in the work of human

improvement and happiness. The obligation of benevolence belonging to men as individuals, belongs to them in their associated capacities.

We have indeed no right to form an association of whatever kind, which severs us from the human race. I care not, though men of loose principles scoff at the idea of a nation respecting the claims of humanity. Duty is eternal, and too high for human mockery; and this duty in particular, so far from being a dream has been reduced to practice. Our own country, in framing its first treaties, proposed to insert an article prohibiting privateering; and this it did in the spirit of humanity, to diminish the crimes and miseries of war. England from philanthropy abolished the slave trade and slavery. No nation stands alone; and each is bound to consecrate its influence to the promotion of equitable, pacific, and beneficent relations among all countries, and to the diffusion of more liberal principles of intercourse and national law. This country is entrusted by God with a mission for humanity. Its office is to commend to all nations free institutions as the sources of public prosperity and personal dignity, and I trust we desire to earn the thanks, the honor of nations by fidelity to our trust. A people, reckless of the interest of the world, and profligately selfish in its policy, incurs far deeper disgrace than by submission to wrongs; and whenever it is precipitated into war by its cupidity, its very victories become monuments of its guilt, and deserve the execration of present and coming times.

I now come to another essential element of a nation's honor, and that is, the existence of institutions which tend and are designed to elevate all classes of its citizens. As it is the improved character of a people which alone gives it an honorable place in the world, its dignity is to be measured chiefly by the extent and efficiency of its provisions and establishments for national improvement, for spreading education far and wide, for purifying morals and refining manners, for enlightening the ignorant and succoring the miserable, for building up intellectual and moral power and breathing the spirit of true religion. The degree of aid given to the individual in every condition for unfolding his best powers, determines the rank of a nation. Mere wealth adds nothing to a people's glory. It is the nation's soul which constitutes its greatness. Nor is it enough for a country to possess a select class of educated, cultivated men; for the nation consists of the many, not the few; and where the mass are sunk in ignorance and sensuality, there you see a degraded community, even though an aristocracy of science be lodged in its bosom. It is the moral and intellectual progress of the people, to which the patriot should devote himself as the only dignity and safeguard of the state.

How needed this truth! In all ages, nations have imagined, that they were glorifying themselves by triumphing over foreign foes, whilst at home they have been denied every ennobling institution, have been trodden under foot by tyranny, defrauded of the most sacred rights of humanity, enslaved by superstition, buried in ignorance, and cut off from all the means of arising to the dignity of men. They have thought that they were exalting themselves, in fighting for the very despots who ground them in the dust. Such has been the common notion of national honor; nor is it yet effaced. How many among ourselves are unable to stifle their zeal for our honor as a people, who never spent a thought on the institutions and improvements which ennoble a community, and whose character and examples degrade and taint their country, as far as their influence extends.—Channing's Sermon on War.

Col. J. J. Lehmanowsky.—The history of this gentleman is certainly one of the most strikingly impressive narrations that has ever fallen under our notice. It savors so much of the romantic and marvellous, that only his piety gives it credence. He was once commander of a regiment of Polish lancers, in the life guard of Napoleon, and is now a minister in the Lutheran church, in the United States.

Col. Lehmanowsky visited our city last week, and preached in the Methodist and Presbyterian churches. In the course of his address in the Presbyterian church, he gave a sketch of his eventful life, illustrative of the special providence of God, in protecting him in trying difficulties, and the imminent dangers of twenty three years of active military service. He followed the fortunes of Napoleon through his whole career, from the time he was captain of artillery to the eventful battle of Waterloo. At this last battle he was one of the four aids of Marshal Ney, and the only one of the four that survived the battle. On his return to France, he was sentenced to be shot by the Bourbon party. He escaped from prison three days before his intended execution, and after a series of the most trying difficulties reached this country.

The object of Col. L. in visiting the West is to solicit funds to liquidate a debt incurred in erecting a church for foreign emigrants in the city of Washington, and also to found an Academy for the education of their children. The congregations were very large, but we have not learned what amount was contributed.—Lexington Ken. Luminary.

On Pulpit Orator.—How little must the presence of God be felt in that place where the high functions of the pulpit are degraded into a stipulated exchange of entertainment on the one side and of admiration on the other, and surely, it were a sight to make angels weep when a weak and vapouring mortal surrounded by his fellow sinners, and hastening to the grave and the judgment along with them finds it a dearest object to his bosom to regale his hearers by the exhibition of himself, than to do in plain earnest the work of his Master, and urge on the business of repentance and faith by the impressive simplicities of the gospel.—Dr. Chalmers.

The Parisian papers think (some of them) that the Russian claims on France, are merely a ruse to get the American Bill passed, that the French minister will shift off the Russian claims, and amid the gratitude for this, tempt the Chambers to pass the American Bill, *non con.* It is expected, however, that on the motion for the payment of the American claims, an amendment is to be proposed, by the opposition, referring the project to the Minister of Foreign Affairs, in order to attempt an arrangement on more favorable terms.