

# THE BIBLICAL RECORDER.

"RIGHTEOUSNESS, TEMPERANCE, AND JUDGEMENT TO COME."

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## TERMS.

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## DISCUSSION ON THE PHILOSOPHY OF DISCIPLINE.

A Discourse on the Philosophy of Discipline in Families, Schools and Colleges; delivered before the Western Literary Institute, and College of Professional Teachers in Cincinnati, on the 6th of October, 1834. By DANIEL DRAKE, M. D. Cincinnati: U. P. James 1834.

A discussion of this subject is peculiarly valuable from one who reasons on philosophical, and physiological, as well as religious principles; and whose much indebted to the author, for the valuable essays with which he has favored us. In this discourse, Dr. Drake has taken the least popular side of some vexed questions; and has defended his views with great ability.

In opposition to that ultra extravagance which denies all right of control, except to God, and which we scarcely know how to meet, with serious argument, he commences his discourse with showing, that the universe is a system of laws, and that whether it be in the planetary world, or in the connexion of man with the material world, or in his intercourse with his fellow men; every violation of natural law is followed by a penalty, by evil or by suffering.

This testimony of nature to the existence and necessity of laws and punishments, is confirmed by that of revelation; and in that same infallible code, social rewards and punishments connected with them, are announced, and enjoined, by the same line, and precept upon precept. Especially is the duty of obedience to parents, and the right of demanding it, distinctly inculcated; and the parent is made responsible for the use of these means of restraining and governing his children.

The next inquiry suggested is, What these rewards and punishments should be; and the answer to this question is given so ably, that we extract the whole.

To prosecute this investigation in a proper manner, a thorough knowledge of the constitution of human nature, as it exists in childhood and youth, is indispensable.

Man being a compound of mind and body, can only be understood by observing and studying both; for they act and react upon each other. In the successive periods of life, in different individuals, and in the various grades of civilization the relative power of the mind upon the body, and the body upon the mind, is different. Thus in the civilized and intellectual state, the mind exercises greater power over the body, than in the savage state; and the mind of a philosopher, or a Christian, governs the desires of his body more effectually than the mind of an ignorant or wicked person controls his appetites; and, finally, the mind of an adult rules over his bodily wants, with greater success than the mind of a child. In the tender stages of infancy, the reasoning powers and the moral sentiments, are but little developed and the corporeal appetites and desires are strong. The reason is obvious. The body must be built up, and hence the appetite for food, and the pleasures of indulgence, are great, sometimes almost insatiable. The impatience of labor is quick because its industry can seldom be turned to good account, and its limbs are soon fatigued, while they are growing. Its natural repugnance to close or long continued confinement is equally strong, for fresh air and unstrained exercise are requisite to the proper maintenance of health. Its curiosity for wandering among new objects is intense, because, observation is the food of the young intellect, and indispensable to its growth. Finally, its love of play and pleasure is almost indomitable; because on the plan of nature, no responsibility in regard to the future rests upon it; and if it had not a desire for play, it would not take the necessary exercise, nor acquire the proper use and discipline of its limbs. Thus, almost all the pains and pleasures of infancy and youth connect themselves with the body. The gratification of the physical or material part is the great object; that which answers to the wants and desires of the body affords the chief pleasure. Like the lower animals, it lives for the body, and for the present moment. Its enjoyments are physical—its sufferings are physical; and, when they extend to the mind, it is because something which administered to the pleasures of sense had been withheld or applied in such manner as to mortify the few feelings and sentiments of the soul, which, at that early period, are in a state of susceptibility.

What is the deduction from these views? Undoubtedly, that there is in the constitution of childhood, a foundation of physical correction, and that punishment of the body is the most efficient mode of reaching and effecting the mind. Such are the conclusions of reason, applied to this subject. And what are the results of experience? Let the practice of the whole world return the answer. In every age, and in all nations, we find the hand of the parent uplifted in physical correction, or some other mode adopted, of punishing the body through its desires and sensibilities. It is, indeed, an instinct on the part of the parent; and, by an instinct equally intuitive, unerring, and universal, is acquiesced in by the child. Nature, in fact, is at the bottom of the matter, and prompts, if she does not regulate, the whole discipline.

To this unanswerable appeal to the laws of nature Dr. Drake adds the decisive testimony of revelation.

"But does God in his revealed will bear us out in these conclusions? The Bible shall give the reply. *He that spareth his rod, hateth his son; but he that loveth him, chasteneth him betimes.*"—"Foolishness is bound in the heart of a child; but the rod of correction shall drive it far away."—"Withhold not correction from the child, for if thou beatest him with the rod, he shall not die; thou shalt beat him with the rod, and shalt deliver his soul from hell."

Thus we find punishment of the body, even with the rod, expressly enjoined by heaven, as a parental duty and declared to be powerful, not only in driving away foolishness, and qualifying the child for the duties of this life but in preparing it for the enjoyments of eternity; and we are thus supplied with new evidence of the conformity of the law of the Bible, to the laws which govern the constitution of man.

The various kinds of bodily punishment are next considered, with very just discrimination.

Corporeal punishments are of two kind: those which act upon the body in a positive manner, and give pain, as the hand, the furl, and the rod; and those which act negatively, and give pain to the unindulged appetites, as withholding luxuriant articles of food and drink, and confinement to the house, or to a certain position. The latter at first view, might seem preferable, but they are not always practicable with the greatest mass of parents, who are poor, and are obliged to work, and for whom all general rules should be formed, and they cannot always be conveniently resorted to by teachers. There is, moreover, an objection of a different kind, which detracts something from their character. If the child be not hungry, or its appetite be destroyed by its emotion of mind, the denial of good things will inflict no punishment; and confinement will give no bodily pain, if there should at the moment, be no disposition to go abroad. Still further there are moral objections to restraints upon the appetites, which deserve deep consideration. The child is taught by the estimate which it perceives the parent to place on the enjoyments of sense, when he withholds them as punishment, to regard them as of paramount value, and is thus rendered more sensual; when, perhaps, the very offence for which he was punished, was an act of improper indulgence, or of deprecation for the gratification of his appetite. Finally, if the hunger of children be not satisfied, they are tempted, secretly, to acquire the means of gratifying it; and are thus led into habits of concealment, deceit, and theft, which, practised towards the parent for a time, may at least be exercised on society.

Dr. Drake does not leave unanswered, the objections which have been made against bodily punishment.

On the other hand, it has been said, that the use of the rod degrades the child in its own estimation; debases it in the view of other children; exasperates it towards its parents; is liable to be excessive; and contributes to maintain on the earth, the system of violence and war, which must be abolished, before the world can be christianized. These are serious objections, and it is our duty to consider them separately.

I begin by appealing to every judicious and observing parent and preceptor, to say, whether they have witnessed, under the application of the rod, any evidence of improper self abasement in the child; and would ask all who have felt it, to recollect, whether its merited and proper infliction, sunk them in their own estimation, below the point of that humility which children ought to feel, under the deserved chastisements of their parents or teachers? From my own observation and experience, I should answer these questions in the negative; and, believing, as I have already said, that the use of this instrument of correction, is a kind of instinct on the part of the parent, acquiesced in by the feelings of nature in the child, I cannot suppose that its employment, under proper regulations, can debase the feelings, or break down the manly spirit, but rather contribute to purify and elevate both.

That it necessarily lowers the child in the estimation of others, there is a little reason to believe. If it be a natural punishment, such an effect cannot flow from it; and that it does not, is a matter of observation; for we generally see the surrounding children, if relatives or friends, disposed to pity the one which has been chastised, and often find them, subsequently, engaged in offering it their little consolations. That children who are frequently whipped, sometimes become objects of derision with their playmates, is certain; but, as a general rule, such children are great offenders, and among children, as in society, those who continue to offend in the midst of correction, will, at length, fall into contempt.

That the rod may exasperate the child towards its parent, there is no doubt, if it be used when the child is innocent, or applied to a degree disproportionate to the offence, or with partiality, in reference to other children; and under such circumstances, it ought to feel indignant. But where is the individual who can say, that he ever loved a parent the less, for inflicting personal chastisement in a proper degree, when he had a consciousness of having done wrong? So far from producing the alleged effect, it generates the opposite; and children never love their parents more, than in the hour of repentance and returning joy, which follows this kind of punishment, inflicted in a suitable manner, and to a merited extent.

But physical rewards are of great value, as well as physical punishments.

These act by giving bodily pleasure, and, of course, address themselves to the senses. Let us consider them in succession, beginning with the sense of taste. This is the earliest on which we can act, because it is the first that requires to be indulged. There can be no objection to granting a child the means of this indulgence as a reward for good conduct; but as it generates a taste for luxury, it should not be continued after the other senses are so far developed, that we can act upon them with effect, which happens in different children, at various ages.

The sense of smell is next developed, but the means of gratifying it are not so convenient as those of the sense of taste. Its gratification, however, is less dangerous to the future, than that of taste, and need not be abandoned, as long as its special enjoyments can be made a means of reward.

Hearing is a sense, developed at an early period, as all who have observed the effect of music on young children are aware. Through this sense they may be pleasantly and powerfully affected; but the frequent resort of mothers and nurses to its soothing influence, prevents, in some measure, its use as an occasional reward. Whenever it can be employed, however it should not be omitted; and as the indulgence of this desire does not contribute to debase the mind, but to soften and elevate it, the reward may be given, as long as discipline is required, or the child continues to regard it as a favor.

The sense of feeling includes the sensibility of the skin to heat and cold, and fresh air, that of the lungs for the last, and also, a want or desire seated in the muscles, for active exercise. These desires are all gratified, by excursions in the open air; and, while confinement is a corporal punishment, going abroad for play, is to children who are not permitted to run at large habitually, a real and most admirable reward. Its use, in no manner or degree, contributes to impair the intellect, pervert the moral sentiments, or excite the animal propensities; but to elevate the two former, and promote health and symmetry of body, with buoyancy of animal spirits.

The last of the senses to which I refer, is that of sight. At a very early period, infants, as all mothers know, are attracted by light. The young child, as instinctively and steadily turns its eye to the candle at night, as the plant in a dark cellar directs its branches towards an opening in the wall. As it grows, the desire for this gratification also increases, and, finally, exceeds in energy, that of smell, touch, and hearing. Hence, the confinement of a child in a dark room, even where it is not afraid, is a bodily punishment, while the gratification of its vision with masses of light and shade, and variety and brilliancy of colors, may be made a most cherished reward. Vision has, with much propriety, been called the intellectual sense; for, of the whole, its indulgence of the mind. It involves nothing sensual, in the bad acceptance of the word, and, accordingly, may be employed as a reward, till they shall cease to be necessary, whatever may be the age of the child.

The facility and safety with which all the senses may be gratified, while the health is promoted, is admirably described in the following paragraph.

In resorting to the pleasure of sense, as a reward, we may press several, or the whole of them, into our service at the same time; and, when skilfully used, their united influences are of the happiest kind. Children are great lovers of nature. A flower, a bird, a branch of mistletoe with its pearl colored berries in winter, a babbling brook, which they can dam up in an hour, a fall of snow, which lodges on the limbs of the shade tree in front of the door, or half buries up the grass in the yard, a butterfly, or a lightning-bug, the taste of a new fruit, the smell of a new flower, a white pebble stone, or a more retired playground surrounded by fresher natural objects, acts pleasantly on their senses, and may be made an indulgence and a reward. But when the sensible and benevolent parent, or teacher, combines a visit among the various objects of the natural world, as the reward he would bestow for obedience, or great effort at labor or study, he presents the highest sensual gratification which God has placed at his disposal.

Dr. Drake next proceeds to consider the "rewards and punishments which belong primarily to the mind." The first and "the greatest of the means of moral government," is love to the mother. As he beautifully observes:—"This means, if employed early and skilfully, 'fixes over the child a dominion, that, like the permanent colors which the light of the sun stamps upon the opening rose, must be felt till the individual is gathered, with that mother, in the grave.'" We wish the whole passages on this subject could find a place in our pages.

From the New York Evangelist.

## A SUITABLY QUALIFIED MINISTRY.

Extract of an Address delivered by Justin Edwards, Corresponding Secretary of the American Temperance Society, at the Annual Meeting of the Presbyterian Education Society in New York, May 14, 1835.

Nor do we want men who shall, in this way, preach only on the Sabbath, or in the pulpit; but seven days in the week; in the family and in the social circle; in the palace and in the cottage; in the parlour and in the kitchen; in the work shop, and in the street; in the stage coach, and in the steamboat; and in all their public and private intercourse with men; not by a forward, abrupt, uncouth, and officious thrusting of a set form of impertinent religious intermeddling; but by a look, a deportment in conversation, and conduct, that shall say to all, "One thing is needful," and be adapted to give all, the highest and best views of Jesus Christ, and his salvation.

If they are to buy a coat, or a pair of shoes; to make a contract for the digging of a well, or the building of a house, we want them to do it, as the ministers of Him, whose kingdom is not of this world; and who, in all their intercourse with men, even about earthly things, seek not theirs, but them; and whose hearts would leap for joy, to see them all shod with the preparation of the gospel, and clad in garments of salvation, drawing water from the well of life, and building upon the foundation laid in Zion, a house not made with hands eternal in the heavens. Of course, we want men, and to accomplish the object of this Society, we must have them who will preach not themselves but Jesus Christ, not in words merely, but in deeds; whose meat and drink it shall be to do the will of their Father in heaven; and who, whether they eat or drink, or whatever they do, shall do all to the glory of God. Then will their preaching be like unto that of God, manifest in the flesh.

"When in his life the law appears,  
Drawn out in living characters."

Then we shall have men, sir, who will contend, not only earnestly, but successfully, for the faith once delivered to the saints; not the faith which magisterially wraps itself up in the folds of clerical or ecclesiastical dignity, and disdains to stoop to the drudgery of spending and being spent for Immanuel; nor that which plants itself in the strong hold of sectarian denominational confederacy, and throws out fire-brands, arrows, and death, upon all who will not come into, or wish to go out of its enclosures; not that which merely goes round and round, in the cold and long beaten track of prescriptive formality; nor that which drives furiously and recklessly onward through storms, whirlwinds, and tempests, crying, come see my zeal for the Lord; but that faith which is as a little leaven, which a woman took and hid in three measures of meal, till the whole was leavened; the faith which is as a still small voice, and yet lifts up like a trumpet, and shows the people their transgressions, and the house of Jacob their sins; which stands between the porch and the altar, and cries, "spare thy people, O Lord, and give not thine heritage to reproach;" that faith which moves so wisely, and so powerfully too, that it subdues kingdoms, and works righteousness, stops the mouths of lions, quenches the violence of fire, out of weakness is made strong, waxes valiant in fight, and overcomes the world, the flesh and the devil, by love, joy, peace, long suffering, gentleness, meekness, goodness, faith, and temperance; comes off conqueror, and more than conqueror, thro' him that loved us and gave himself for us; and then with a full heart and untinged tongue, cries to Him, yes to Him, be the glory, all the glory, forever and ever.

In this day, when the fountains of the great deep are breaking up, the whirlwinds of passion rising, and professed ministers of the Prince of Peace, are dashing one against another, like the waves of the sea, foaming out their own shame, it is fundamental, that we have men, who from principle, deep-rooted and wide spreading, are consistent, uniform, and kind. We do not want men of mere circumstances, who can labor vigorously only on special occasions, when multitudes are beholding and applauding; or men who go only by fits and starts, one day blazing, and scorching too, like the ebullitions of Aetna, and the next like her lava, black, cold and dead. Nor do we want the bright dazzling coruscations of the Aurora Borealis, or the swift scathing darts of the lightning; but we want the rain and the snow that come down from heaven and water the earth, and cause it to bring forth and bud, that it may give seed to the sower, and bread to the eater; that bring forth first the blade, and then the ear, and then the full corn in the ear. We want the dew that descends upon the mountains of Zion, where the Lord gives the blessing, even life forever more; and the light which not only purples the East, but which grows brighter and brighter even to the perfect day; awakening throughout creation, joy, and gladness, thanksgiving, and the voice of melody.

A beloved man, who had given up all for Christ, left his kindred and country, and laboured long and hard for the heathen, and had become, as such an employment is adapted to make a man, in spirit highly apostolic, visited his native country. And as he cast his eyes over the manifold and all-pervading fruits of the gospel, proclaiming through the social, civil, and religious interests of men, the gracious benignity of its author, his bosom swelled with gratitude, his eyes filled with tears, and he was overwhelmed in admiration. And when he contrasted what he now saw, the light, beauty and glory which spread over creation, with what he saw and felt in those lands of darkness and death, he was constrained to go from city to city, and from state to state, and echo to his countrymen the voice of their Saviour, "Go ye into all the world, and preach the gospel to every creature." Ministers were awakened, and churches were aroused.—He came to New York; he attended anniversaries, he heard strong resolutions, and warm glowing speeches, and witnessed among all a mighty tide of emotion, as if they would go forth to the conquest of the world. But still he was sad.—"I perceive, said he, among many, a strong tendency, to be only occasional in their religion.—They wish to do every thing with a bold dash, and in a splendid style. The Bible, however, says very little about doing things in that way; but it says a good deal about patient continuance in well doing." These, Mr. President, are the ministers that we want; men who like the apostolic missionary, and like the Bible, shall say a good deal, not in words merely, but in actions, about patient continuance in well doing; seeking for glory, and honor, and immortality, and eternal life. We want men who can work when they are not seen, as well as when they are seen; and who, whatsoever they do, shall do it heartily, as unto the Lord, and not unto men; and who shall, at all times, and in all places, serve the Lord Christ.

Ministers of this sort are now the grand instrumentality, which is most of all needed for the conversion of the world. I know indeed that the Bible, "Precious Bible, book divine," must be translated into every language; and dead is the heart, that would not leap for joy to see it daily searched and cordially obeyed by every soul. Tracts too, sweet messengers of salvation, like leaves from the tree of life, must fly, as on the wings of the wind, and fall, like the heavenly manna, around every dwelling. And Sabbath-schools, too, and Bible classes, for the instruction of children and youth in the nurture and admonition of the Lord, must be established among all people. But when, where, how shall this be begun, and continued, and completed, without ministers of the Gospel? What for China, would the Bible have done without such men as Morrison? or tracts without such men as Gutzlaff?—Bibles and tracts might have existed to the end of the world, and yet without ministers, China would have gone through the darkness and pollution of her Paganism, to the last flagellation. Bibles move nobody, tracts move nobody, unless Bibles and tracts are, by somebody, first moved. And

minds do not ordinarily move, if haply they may feel after these things and find them, unless they are moved to it by minds. And the minds appointed by God and fitted for this purpose, are the minds of ministers. And to experience the benefit of this appointment, on this, as well as other subjects, we must walk in his way. Should every neighborhood throughout the Western Valley be blessed with a Sabbath-school, and every neighborhood throughout the world, they would be like the morning cloud or the early dew, without ministers of the gospel. You could not maintain public worship, or preserve the Sabbath, or any of the means of grace; because, without them, you have not God's appointed instrumentality for that purpose. Ministers, then, in great numbers, of sound bodies and sound minds, clear heads, and good hearts, must be raised up; men strong in the grace that is in Christ Jesus, and who, constrained by his love, shall live for the purpose of bringing this whole world, in the least possible time, into obedience to him. Not that they can all act at once on the whole world; but they must all act, each one on the individuals on whom his influence may be exerted. And the grand object with regard to each must be to induce him to live wholly and forever for Jesus Christ. They must not undertake, even instrumentally, to convert a man principally for his own sake, but for the glory of God in the salvation of men; nor must they teach any man that he has any right to hope that he is a Christian, unless he is disposed to live for this. They are not to light candles to stand under bushels or principally to shine on themselves; nor are they to make salt, principally to preserve it. Much less are they to light up the light of life in the soul, principally for its own sake; but for the sake of Christ and the souls for whom he died. They must teach the man who visits his counting room to visit for Jesus Christ, and the man who freights his vessel to freight for Jesus Christ. The man who enters his shop, the man who cultivates his farm, the man who follows his profession, all, who have been redeemed by his blood, must be taught to live to his glory.

## BURMAH.

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EXTRACTS FROM THE JOURNAL OF MR. KINCAID.

In a letter accompanying the Journal, dated Sept. 17, 1834, Mr. K. writes, "The number of inquirers is not great, but still we hope for good things even in Ava. The school continues in the same state as when I last wrote. I have entirely recovered from my long illness, and Mrs. K. is blessed with excellent health."

June 22, 1834. Lord's-day morning. Preached on the coming down of the Holy Spirit on the day of Pentecost, and the subsequent operations of the Spirit in changing the heart. At 4 o'clock in the afternoon, I read and explained the words of our Saviour—"This is my body, and this is my blood," &c. Seventeen in number commemorated the sufferings of our Lord Jesus, three of them for the first time.

The wife of Moung Kai came forward and requested baptism. This female violently opposed her husband, till within three months past.—One time, her opposition or enmity of heart was so great and resolute, that for a month she did not speak to her husband. The enmity of her heart is now destroyed. From morning till night she will listen to the words of God, and converse about the things of the kingdom. I appointed next Sabbath for further examination.—Just at evening, had much conversation with several strangers. They appeared to feel that their old foundation was not secure. It is a blessed privilege to preach Jesus Christ in regions where his name is known; but I think it a still greater privilege to point these poor heathen to the Lamb of God. The number of promising inquirers is small, but we bless God that his mercy is not entirely withdrawn. O that we had more of that love, and compassion, and devotedness, which is shed over every part of our blessed Saviour's life. Then might we hope to see the Gospel honored in awakening the heathen, in turning them from their dumb idols, to serve the living God.

Aug. 14. For about sixty days I have been able to do hardly any thing. About the 20th of July I began to think it doubtful whether I could rise from this bed of sickness; but through the mercy of God, my complaint took a favorable turn soon after, and I have been improving ever since. I feel desirous to labor more faithfully for the cause of Christ. While confined to my couch, a window which opened immediately before me, gave a view of the whole range of pagodas and temples on Saguing hills, and these monuments of the reign of sin continually haunted my imagination. I thought of the ages that are past, the millions and millions of people that have sat in darkness and seen no light. I thought of the present state of this great empire, and of the multitudes around me. How superstitious! How degraded! How entirely destitute of any qualification necessary to enter heaven! The harvest is great, but O, how few the laborers!—On every side of me I see labor of the most pressing importance demanded, and yet I have neither courage nor strength to undertake much. This passage encourages me,—"Who hath despised the day of small things?"

15. Br. Cutter is making preparations to leave Ava, at least for a season, on account of sister Cutter's poor health. Her constitution, I fear, will never be able to endure the withering influence of this climate. A few visitors to-day, who listened with apparent earnestness to the blessed Gospel. Thought much of the report which the seventy made after returning from their missionary tour,—"even the devils are subject to us."—No power of man, or power of darkness now prospers against us, for we are on the Lord's side.

17. About 7 o'clock this morning, we accompanied Mr. and Mrs. Cutter to the boat. They have been here seven months and seventeen days. We regret being left alone again, so far from all civilized society.