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DEVOTED TO RELIGION, MORALITY, LITERATURE, AND GENERAL INTELLIGENCE.—T. MEREDITH, EDITOR.

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TERMS.

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From an Address by G. W. Lucas. EFFECTS OF MUSIC.

When, in the sixth century, Augustine and his Missionaries went from Italy to England, and attempted to convert to Christianity its inhabitants, they employed music as a most powerful means of subduing. The Rev. George Dana Beardman, an early and faithful Missionary, on his conversion to the Christian Religion, immediately commenced the study and practice of sacred music. His progress equalled his efforts, and he soon became an excellent performer. St. Augustine, speaking of the influence of music upon himself, after his conversion, says—"The voices flowed in at my ears, truth was distilled in my heart, and the affection of piety overflowed in sweet tears of joy."

During the reign of Constantine, the first Christian Emperor, theatres were suppressed, Churches consecrated to the service of God, and plain Church music generally promoted. In the second century, Justin Martyr praised God in divine song and earnestly recommended its use to his fellow Christians.

In the fourth century, when the Christians were persecuted by the empress Justina, "they sang psalms and hymns, that they might not languish and pine away with a tedious sorrow." Bishop Jewel, speaking of the religious excitement which prevailed in London and spread through the neighboring places, says—"A change now appears among the people, which nothing promotes more than the singing of psalms." Surrounded by pagan darkness, Celsius and his faithful companions found great comfort in singing hymns "to none but the Supreme Being and his only Son." The celebrated astronomer, Henschel, John Milton, father to the poet, Frederic the Great, Addison, King Alfred, Edward the Sixth, Katharine and her daughter Queen Mary, all bore their testimony to the happy effects of music. Henry the Eighth, while fitting for the Archbishopric of Canterbury, gave his whole attention to the study of music for some years. The Emperor Charles the Fifth, acknowledged the pleasure he received from music and often sang with his choir. Napoleon, notwithstanding his warlike spirit, was often affected with soft music. He established an academy of musical science in Paris in the early part of the revolution. And the British Government, sensible of the salutary influence of this noble art, gave two hundred and forty thousand dollars for the establishment of a similar institution. Among the directors of this national school may be seen the names of the Duke of Manchester, the Earl of Buckingham, the Hon. James Bruce, Sir John Bouverie, the Earl of Chesterfield, the Lord Mayor of London, Lord viscount Limerick, Major Gen. Wade, the Duke of Richmond and others equally respectable.

Before Moscow was burnt, it contained an institution in which about eight thousand children were daily taught to sing. Academies for the instruction of children in singing, are now established in most Christian countries. This pleasing exercise improves their minds by quickening their sensibilities to a more delicate perception of mental as well as natural objects. The general education of children in music, it is earnestly hoped, will ere long drive from all our churches those theatrical bands who profane the temple and wound the pious ear with wild flourishes and squeaks, without words of sense to purify the soul or cheer the heart. Queen Ann would not allow those who sang in the churches to sing at the theatre or have any thing to do with the theatrical music. Well would it be for the cause of religion if the like feelings on this subject were more prevalent at the present day. Too many of our church singers attempt to imitate stage singers. They seem not to know that the strong passion represented in stage music, as well as in a class of parlor-songs in too common use, require very different kinds of style and music from that proper for the solemn and calm worship of God. Says an able writer on expression in church music, "There seems as little reason for sacrificing the poetry to the music as the music to the poetry. If the sentiments of the words cannot be enforced and embellished by the music, they had better be read." Says another, "The highest objects of church music cannot be attained without words and their distinct utterance." Says Tansur, in his excellent Musical Grammar, "In order to sing with good effect, let every singer read well, express every vowel, syllable, and word clearly, and distinctly place the accent according to the most approved method of pronunciation. The savages of Nootka, on the western shores of this continent, signified their friendly disposition towards Capt. Cook and his men, by standing up and singing as they approached his ship. The Greenlanders settle their difficulties, not with the cane and pistol, but with music. When one is injured he composes a satirical ballad, and challenges his opponent to sing. Their hearers determine which has got the victory. At the marriage of a certain Duke, a French gentleman was so excited by the music, that he drew his sword and swore he would fight some one—a change in the music soon soothed him. By the aid of music, Blondel discovered the prison of his beloved master, Richard the First, which led to his release. "Blondel, after wandering through many countries in pursuit of his master, came to a city near the castle in which King Richard was confined, and asking his host to whom it belonged, was told that it was one of the fortresses of the Duke of Austria. Blondel then inquired whether there were any prisoners in it, which was a question that he always took some indirect method of introducing; was told that there was one prisoner who had been in it more than a year, but he knew not who it was. Upon this, Blondel, by the aid of his

music, gained admittance into the castle, but could not obtain a sight of his master, to know whether he was there or not; till one day he placed himself over against a window of the tower in which King Richard was kept, and began to sing a French song which they had formerly composed together. When the King heard the song, he knew that the singer was Blondel, and when half of it was sung, he responded in the other half. Blondel then ascertained the residence of the King, went back to England, and related his discovery to the English Barons, which led to his release."

In the ninth century, Alfred, disguised as a musician, entered the Danish camp and discovered the strength of their forces. And by the same means, the Danish King Anlaf entertained Athelstan and his lords with his singing, made what discoveries he desired, and was honorably dismissed. By the aid of music, Farnelli restored Philip the Fifth, King of Spain, to the use of his reason—Philip was seized with a total dejection of spirits, which made him refuse to be shaved, and rendered him incapable of attending council or transacting affairs of state. The Queen who had in vain tried every thing, determined that an experiment should be made on him with music, of which he was extremely fond. The celebrated singer Farnelli, being in Madrid, her Majesty contrived that there should be a concert in a room adjoining to the King's apartment, in which this singer performed one of his most captivating songs. Philip appeared at first surprised, then affected, and at last made the singer enter the royal apartment, leading him with compliments and fawning him how he could sufficiently reward such talents; assuring him that he would refuse him nothing—Farnelli, previously instructed, only begged that his Majesty would permit his attendants to shave him & that he would appear in council as usual. From this time the King's disease gave way to medicine, and the singer had all the honor of the cure.

Every nation has its music in some form or kind. The Siberian sings to his idol God. The Laplander sings as he glides over the snow. The Scotch pipes cheer the workmen as they gather their crops. The Greenlanders celebrate the return of day with music. The Greek bids his home and his friends farewell in plaintive song. The Icelandic and Tartarian have their crude instruments and songs. Even the Cannibals of New Zealand are fond of music. Horace calls music "A friend to the temple." Maximus Thirion calls it "The companion of sacrifices." Plato desired that none but temple music might be heard. Pliny accuses the early Christians of singing hymns to Christ as to God. Clemens Alexandrinus preferred the music of the voice to the clamor of instruments. And Suidas speaks of the responsive singing of the ancients. Bishop Sillingslet was, of opinion that the early Britons received their sacred music at the time St. Paul visited that Island. Nero and Charles the ninth, like Napoleon, were often affected by soft music, and cultivated it with great care.

But man is not the only being susceptible of musical influence. The bagpipe has been successfully employed in tolling herds of stags from one place to another; and Professor Metoxa of Rome, says, that in 1822, he saw a number of snakes violently agitated by the tones of an organ. Some of them attempted to escape and others "turned towards the instrument."

Indeed the principles of music seem common to all nature—in the order and harmony of the heavenly bodies—of the four seasons—the proportions of animal structure—the agreement of numbers and the measure of melody. No less in the deep tones of the rolling ocean—the majestic river—the waving groves,—than the shrill notes of birds innumerable which so much touch the soul, delight and quicken the fancy. Sing then, O man, and be not the last and least to enjoy this heavenly gift.

ROBERT HALL ON PREPARATORY STUDIES FOR THE MINISTRY.

The Rev. J. Jones, M. A., incumbent minister of St. Andrew's church, Liverpool, has just published an English edition of Dr. Porter's *Letters on Homiletics and Preaching*, with an appendix, containing among other useful matter, the following letter addressed to Mr. Jones, while a student at Cambridge, by that distinguished preacher, the late Robert Hall.

Dear Sir,—

I am happy to hear, as in the instance before, that God is inclining by his Spirit so many young students to devote themselves to the ministry from the purest and most evangelical motives. With such views and dispositions you may be assured of your receiving a competent measure of that sacred unction that teacheth all things. But as you have condescended to ask my advice respecting the best mode of preparing yourself for the sacred work of the ministry, I can only lament my incompetence for the task you have assigned me. In the mean time I have no doubt you will take in good part the few suggestions which I shall present you, without suspecting me of a disposition to dictate or dogmatize.

With respect to your first inquiry, I have no doubt that the extemporaneous mode of preaching is the best; by which I am far from intending the neglect of previous study, but the practice of delivering sermons with little or no immediate use of notes. That it possesses a superior power of keeping up attention and exciting an impression, can scarcely be doubted; and all that can be said on the other side is, that it is unfavorable to accuracy. But why should sermons be more elaborately exact, in point of composition, than the speeches in parliament, or at the bar—or the force and pathos naturally attendant on the extemporaneous mode of speaking be excluded only from the incalculable of divine truth; that truth which we are enjoined by the highest example and authority not to attempt to combine with excellency of speech, or of wisdom?

The matter appears to me to be this. The general decline of piety amongst the regular clergy in the reign of the two Charles' almost extinguished pulpit eloquence. And when true religion began to be held in dis-esteem, nothing remained to be cultivated but a scrupulous and

timid correctness; when the preacher, instead of attempting 'dominari in concionibus,' was chiefly solicitous to avoid ridicule, satisfied with the negative praise of not giving offence. This is surely a very confined limit for the ambition of a christian minister; but whoever would greatly surpass it, and accomplish, to any considerable extent, the true objects of preaching, must, after deeply meditating his subject, and making a tolerably copious analysis, trust the clothing of his ideas to the feeling of the moment. I would not, however, urge a young preacher to attempt all this at once; but rather never to read entirely—to write the whole or a good part of his sermon for a while—then to trust himself gradually more to his extemporaneous powers.

With respect to the course of study to be pursued, and the proper books to be read by a young man who is preparing for sacred orders, I am ashamed to attempt to give my opinion, conscious as I am of being so deficient myself in the knowledge which, if not absolutely requisite, is yet highly conducive to the profitable discharge of the christian ministry.

I suppose the most necessary study of all is the acquiring of an intimate acquaintance with both Testaments in their original languages, never losing sight of the Septuagint, which is the best interpreter of the Hebrew words, as well as of the Hellenistic dialect, which pervades the New Testament. This, I presume, should form part, and a considerable one, of the daily study of a young divine.

Next, Ecclesiastical History will demand his attention, which, without neglecting some modern historians, will be the best learned out of Eusebius; and, if he wishes to pursue the history of the church beyond the fourth century, from Socrates and Sozomen. The compilation of Eusebius is invaluable, and the History of Socrates very entertaining, and full of melancholy instruction.

For Jewish Antiquities, I know nothing better than Beausobre and L'Enfant's Introduction to the Prussian Testament; though the subject is handled more fully by Jennings, in two volumes, octavo.

Of commentators I am not very confident to speak, having not conversed with them very widely. Grotius is perhaps the most profound and enlightened—particularly on the gospels—His legal views of religion, however, almost always confounding sanctification and justification, require to be strictly guarded against. Matthew Henry, as a practical and devotional commentator, exceeds all praise, and suggests most matter for sermonizing of any.

As to general theologians, I much prefer Howe to any whom it has been my lot to meet with. He was at once a man of stupendous genius, and of great unction; though his style is harsh and repulsive. I should recommend a young man who is entering on the ministry to make himself intimately acquainted with our older writers, Barrow, Tillotson, Hooker, Milton, Chillingworth, Pearson, &c.—of whom, in comparison with later writers, I should be disposed to say, with very few exceptions, "No one, having tasted old wine, straightway desireth new, for he saith the old is better."

Thus I have attempted very briefly to comply with your request; and with my sincere prayers and wishes that you may be enabled to "approve yourself to God a workman that needeth not to be ashamed."

I remain, with sincere esteem, yours most respectfully,

ROBERT HALL.

From the Presbyterian. THE "LITTLE CLOUD." 1 Kings xvii. 44.

The Rev. R. Walsh, L. L. D. in his narrative of a journey from Constantinople to England, remarks, that it would have been quite impossible for a large city to have existed on the spot where Constantinople is situated, if some artificial means had not been devised to supply the deficiencies of nature, as it regards water. The first of these means are cisterns and wells, constructed at the bottom of houses, as reservoirs, to save the rain water that falls in winter; but to a people like the Turks, to whom water is a religious as well as a natural want, and who use it for ablution as well as drinking, it was necessary to have a much more abundant supply; and this is found in the bends or tanks which they have constructed in the mountains, near the shores of the Black Sea. These mountains are the regions of streams and showers; and wherever a small rill is found running into a valley on any elevation, a mound is raised across the lower end, and the water, thus obstructed, is thrown back, and accumulated till it forms a large, deep, and triangular lake. This mound is generally faced with marble, covered with sculptures of oriental device, and has a very grand and magnificent appearance. Pipes, formed of tiles, moulded into tubes, convey the water along the hills; and when a valley interposes, it is crossed by an aqueduct. Some of the aqueducts are very striking and noble in perspective.

I passed the autumn of 1832 near one of the largest and most important of these reservoirs. The summer had been remarkably dry; and it appeared, from a table that I kept, that it had not rained from the 4th of April to the 2d of November, with the exception of a few passing showers. The water in the tanks or bends became low and muddy, and the Turks took the alarm. The water engineers were sent out, and I accompanied them to some of the bends; they measured the quantity of water, and they found no more than sufficient to supply the city for fifteen days! Judge of the consternation of seven hundred thousand persons suddenly deprived of an element essential not only for domestic uses, but re-

ligious also, and having no other possible mode of obtaining it. Prayer was offered up in the mosques, and the sky was anxiously watched.—The immutability of things in the east, and the illustrations given to the writings of former times, is not the least pleasure a person experiences in these countries. The approach of rain is indicated here as it was in Syria, by the appearance of a small, dark, dense, circumscibed cloud, hanging over the Euxine or Propontis. A dervish stands on the top of the giant's mountain; and when he sees a cloud, he announces its approach, like Elijah from the top of Carmel. I one day climbed to the same place, and saw the dervish on the watch, "and I looked towards the sea and beheld a little cloud rising out of the sea, like a man's hand, and I gat me down that the rain stopped me not." In effect, it immediately followed, and the Turks were relieved from a serious cause of anxiety.

EVIL-SPEAKING.

Extracts from the Circular Letter of the Boston Baptist Association, 1835. By Rev. Stephen Lovell, of Cambridge.

"By evil-speaking, we do not mean direct falsehood, or designed slander, nor profane, obscene, or unchaste speeches. We mean detraction—or studiously lessening the reputation of others, by concealing their excellencies, and magnifying their infirmities, whispering—or privately mentioning the faults of the absent; backbiting—or openly defaming; talebearing—or bringing reports to persons at variance, for the purpose of widening the breach between them; and reviling—or dealing in unjust and bitter reproach.

All this is evil-speaking, and is as much a violation of the command, 'speak evil of no man,' as murder is a violation of the law which says, 'Thou shalt not kill.' It is relating of an absent person, something evil which he has either done or said. All that is said may be strictly true, and yet it is evil-speaking. I may hear a man curse and swear, or know him to get drunk and defraud his neighbor. But if I tell this when he is not present to answer for himself, I speak evil of him, and trample under foot the precepts of the Bible. When Christians are required to put away all evil-speaking, it is not only, not to bring a false charge against another, but not to proclaim his faults injuriously and uncalled for; especially in his absence; for this is properly called backbiting. And if we would form a just estimate of this evil, let us notice the class in which it is placed by the apostle. 'Lest there be,' said he, 'debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults.' Again, backbiters, and whisperers, are classed with 'haters of God, despisers, proud, boasters, inventors of evil things, and covenant-breakers.'

Talebearing is nearly the same thing. And how do the Scriptures represent that? 'Thou shalt not go up and down as a tale bearer among thy people.' 'A talebearer revealeth secrets.'—'The words of a talebearer are as wounds.'—'Where no wood is, there the fire goeth out; so where there is no talebearer, the strife ceaseth.'—'when he speaketh fair, believe him not; for there are seven abominations in his heart.'—'When a tale is told in a soft, quiet manner, it is called whispering—particularly, when there is an expression of good will, and a hope that things may not be quite so bad as they are feared to be. But let it be remembered, the whisperer separateth chief friends'—and in the multitude of words, there is a net not sin.'

Evil-speaking constitutes the principal part of the conversation in the social circle. It gratifies our pride to mention such faults of others, as we consider ourselves to be innocent of.

Although we may flatter ourselves that it is a noble and holy indignation against sin that induces us to speak, and we may term it, if we please, a zeal for God, still we deceive ourselves: We are committing sin. At best, we are doing evil that good may come. If we plead the common excuse of a good motive, that cannot alter the case. For no motive should justify us in violating a plain and known command of God, like that which says, 'speak evil of no man.'

It will not help the case to say, that the story is true, that we did not originate it, or that it is a current report; for the mere recital of it to some one who, otherwise, would remain ignorant, is certainly increasing the evil: especially if the person of whom we speak be a professor of religion.

The practice is supported, either by a wrong disposition toward the injured, a wish to be always relating something new, or a mistaken view of the method of doing good.

The too common, but injurious practice, of listening to, following up, and repeating, perhaps with additions, every mischievous story, whether true or false, should never be countenanced by Christians. How noble in this respect, was the conduct of Peter the Great. When any one was speaking evil of another in his presence, after listening awhile, he would interrupt him by asking, 'Is there not a fair side also, to the character of the person of whom you speak? Come, tell me what good qualities you have remarked about him?'

Now these rules are perfectly plain, and of universal application. The only exceptions to them allowed by the gospel, are,

1. When the laws of our country require us to become a witness against another.—2. When the exposure of an intended crime, of which we may have some knowledge, will save the lives or property of those in danger,—or, 3. When no personal communication can be had with the offender; in which case we may have access to him by writing, or through some faithful friend, authorized to act in our place.

Finally, to prevent the circulation of injurious reports about a Christian brother, we must not be suspicious, but exercise that charity which thinketh no evil, and be ready always to put the best construction on the words and actions of every one. We must also refuse to hear unfavorable reports. Our ears, as well as our tongues,

may be the instruments of detraction. If any one is disposed to favor us with a history of another's faults, let us ask him if he has taken the first step, with the one of whom he speaks. If he has not, it becomes our duty to take the first step with him for talebearing. We should imitate the excellent example of Mr. Pearce, of Birmingham. It was his rule always to discourage evil-speaking; nor would he suffer just censure, unless some good and necessary end was to be answered by it. Two of his friends from a distance, being at his house together, during a temporary absence of one of them, the other suggested something to his disadvantage. Mr. Pearce stopped the conversation, by saying, 'He is here; take him aside, and tell him of it, you may do him good.' Let us solemnly and prayerfully adopt the resolution of him who said, 'I will take heed to my ways, that I sin not with my tongue; for if any man offend not in word, the same is a perfect man, and able also to bridle the whole body.'

SUNDAY SCHOOL TEACHERS MAY PROMOTE THE GLORY OF GOD.

Let not these claims upon your cooperation surprise you. You can co-operate in promoting the divine glory. Had you no other talent, but the power of teaching children to read in Sunday-school; and no other time but the intervals of public worship—you may be a great blessing in your neighborhood. And whatever be your talents, this would not be unworthy of a part of your time. That young man's mental vision is either weak or jaundiced, who sees no glory about Sunday-schools. True, they are not "the sun that rules by day nor the moon that rules by night," in the moral world; but they are the stars of its firmament, created and sustained by the same hand that planted the sanctuary and appointed the closet. They are, too, stars that will fight in their courses, against the Sissaras of tyranny, superstition, and infidelity. He who bringeth out the hosts of heaven in their seasons, brought out these schools, in the season when the history of the world was about to begin anew, and when the institutions of the world began to be remodelled. Rational liberty wanted them. The age of bibles wanted them. Missionary enterprise wanted them. And they have 'greatly helped' on, all that is good or promising at home and abroad. Not that they taught children the elements of wise policy, or of public spirit; but the men who taught children, and saw children learn to read the bible, saw also what a nation reading the bible should be, and would be. Philanthropists learnt more than they intended to teach. Even mere politicians, although they knew not how it was created, found a public opinion abroad in the country, upon which every moral question could fall back without losing ground, and rest until it was irresistible. For, why can no great moral question be lost now, from the moment it is moved? Obviously, because its merits can be appreciated at once, by all the friends of education. And they see them, not only in the abstract, but also in their practical bearings upon the bible-taught community. Thus whilst there are no politics in Sunday-schools, they help mightily to place and keep all national objects in their true light.

But the grand bearings of these seminaries are upon eternity. This is not seen, however, when attention is confined to the instances of early piety, which individual schools, present to the eye. These are not few; but they are nothing to the general preparation which is made for eventual piety. There is something for the gospel to work upon—to appear unto—in all who learn to read the word of God. They can never forget all their lessons, nor lose all their early impressions. Both prosperity and adversity will recall the memory of their teachers; their class, and their convictions of duty, and thus Providence, as well as Grace, will find much to turn into account. And they will turn it to good account. This sowing to the Spirit is itself a pledge that Providence will watch, and the Spirit will water, the seed of eternal life. God would never have put it into the hearts of so many, to sow the precious seed in the hearts of the young, had he not intended to produce an eventual harvest of ripe fruits, which should bless the earth and even beautify the heaven of heavens. Consecrated teachers will, therefore, see, long before the day of judgement declares it, that they have not labored in vain. They will often hear the harps of angels struck to celebrate the repentance of some of their scholars. Their mansions of glory will be frequently gladdened by the entrance of some spirit, to whose childhood they ministered on earth, and in whose maturity and fellowship they shall rejoice forever. Be a teacher, if you can do nothing else. There will be a Sunday-school Jubilee in heaven, as surely as there will be a ministerial Jubilee.

But you can do more than teach children: you can learn to speak a word in season to the sick and the dying. Amongst them, too, a harvest may be reaped, which shall sweeten your own life, and swell the songs of eternity. The lingering death-beds of the poor and the wretched, are the last appeals which God makes to our sympathies, on behalf of their souls. It is not by accident that they suffer so much or so long.—He is giving them 'space for repentance,' that we may give them the knowledge of salvation. He forbears to cut them down at once, as cumberers of the ground, that we may dig about them, and thus see if they will bear fruit. Work, therefore, for God, if you would not weep through eternity.—*Philipp's Essays.*

From the Boston Recorder. POISH BOASTS.

Not only the fact, but the time of papal triumph has been settled. "Within the last thirty years," said a priest in one of the middle States, "within thirty years, the protestant heresy in the United States will come to an end." "But do you really calculate," he was asked, "on the conversion of New England within thirty years?" "Ah, there's the rub," he says: "But if we can only secure the

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Ed. Walker Jr.