

BIBLICAL RECO

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DEVOTED TO RELIGION, MORALITY, LITERATURE, AND GENERAL INTELLIGENCE.......T. Meredith, Editor.

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erson ordering 10 copies, and paying the mowaves, shall have the same for \$20. ents not incompatible with the objects of der, will be inserted on the usual terms,

HUMAN RESPONSIBILITY. SECUTION ON ACCOUNT OF RELIGIOUS opinions.

[Continued.] ut then seems to be, that our duties to hether they be tempers of mind or actions indicative of these tempers, are matters with exclusive jurisdiction of God him-(we obey him, he claims to himself alone to reward us. If we disobey him, he himself alone the right to punish us. being in the universe has the right to the in the premises, either for the sake d or of punishment. The right of God resclusive of individuals and of sociewe persevere in disobedience to God, men may attempt to change our minds, in such way as God himself has apthat is, by the "manifestation of truth to us is accomplished. We must then our own course. Our fellow men are ensible for us any further. God, hence-

erves the case for his own exclusive juis, so far as civil government is concernretty generally, in theory at least, admithat it is as generally, however, admitted ice, could not with equal truth be assertedistinction, in civil right, which even ss, in most countries in Europe between ho worship God in one way, and those ship him in another, shows that the truth abject has not yet wholly eradicated the ingusages of a darker age. Nor is our mry yet entirely free from the reproach tence in matters of this kind, although shows itself in a modified and disguised pleads, in excuse, an entirely different Thus, in some of our States, clergymen ed the right of suffrage, and are not al-

be candidates for any civil office. That efera clergyman to mingle, in any man-olitical strife, I by no means assert; nay, stenuously assert the contrary. This, is a very different question from that ght to do so, if he choose. His calling ecent one, and, being innocent, it should disqualification, any more than that of man. Something of the same kind be seen, where the ordinary privileges, of right, are always granted to associamen for other purposes, are denied to sociating for religious purposes. All erference is a violation of the right of reiberty, against which it becomes the citiidiastly and strenuously to protest. In secution of every innocent object, a man shfully claim the protection of society;

athe matter of its being religious, neither nor any individual of society, has any of concern.

escare evils of small amount and of very extent. They are rapidly passing away clear knowledge of the principles of hu-There are, however, other evils, of d character, more closely allied to the theage, and which, we fear, will not be ly eradicated. I allude to the animosithexist between the different sects of proconstians. These spring from the same as those forms of persecution to which I

uded. The principle is in both cases the Is I have a right to interfere with the ess of my fellow men, on account of differ-religious opinions in one way, I have the ight to interfere in another way. If I o fight at all, then, interfence with his to, for this cause, in any way, is a crime, pose my christian brother to be in error. Rethat he also propagates error. For this, countable to God and not to me. I have beendeavor to convince him, if he be wil hear me; and he enjoys the corresponles, and here, our whole relation, so far as ller is concerned, terminates. He has the light to propagate his error that I have to

ate my truth. The only weapons which authorized to use, are, considerations add to his understanding and conscience. any other is persecution. A frank and attachment to our opinions, combined with agness to look upon our own sentiments, use, or else a selfish disposition to invade this of our neighbor.

us bear in mind the principle which I have ored to illustrate, and see whether it will ad greatly to allay these unchristian ania If I have no right to contend with ers religious opinion, except by an appeal to his in fairness and in love, all my responsi-for the progress of that error ceases, then every other mode of effort to oppose it of religious opinions, when I have no right e pain. If this be so, while it is allowable,

nay, while it may be commendable, to support church in public worship, I need say but little to and habits in which they shall be trained up? ty and condescention what you attempt to tend what we believe, by as strong arguments as we you. They are rational, significant, and scripplease, it is wrong to say or do any thing which tural. In prayer, Churchmen kneel after the would give the least unnecessary pain to the feelings of an opponent. It is equally wrong to misstate the opinions of another, or to draw inferen- is of no consequence, provided the heart be right. ceptance to God, and with real benefit to their ces from his opinions which he has not drawn, But th's in my opinion is incorrect and absurd, fellow men? for the sake of fixing upon him the odium of the and if carried to its full extent, would destroy public. What excuse can be framed for him, who, not satisfied with establishing what he believes to tion in regard to one external may be applied to be right, shall strive to bind together the sect to all the rest, and with equal propriety can it be which he belongs, by cherishing jealousy against other christian sects, and teaching his own adherents to believe that every other sect in Christendom is leagued together for their destruction. All these petty modes of guerilla warfare, are, as Christ. In this, as in all other things, Scripture life. This has been, in all ages, so eminently it seems to me, rastly contemptible. When mer, is to be the test of propriety as well as of truth, the case, that an old divine of great wisdom, fidiffer in any matter of belief, let them meet each and I do not believe we shall find in the Bible other manfully. Neither has any right to take a single instance of a prayer being offered to from the pulpit, "Those who have enjoyed the offence at opinions plainly and honestly, nay, I God in any other posture than that of kneeling. will say strongly, expressed. Let each allow It is true we read of some who stood and prayed. this privilege to the other; and then put the Solomon was one of these. "He stood before whole question to the issue of argument. No the altar of the Lord in the presence of all the man ought to wince from this. No man has a congregation of Israel," and prayed. "And it right to complain because, while I allow him the was so, that when Solomon made an end of praysame privilege, I frankly and decidedly express | ing-he arose from before the altar of the Lord, out of respect to his teelings, I shall not, on prop- up to heaven." This then was his standinger occasions, say, what I believe to be, important not upon his feet, but upon his knees, and as the truth. He has no right to cherish such feelings, word expresses simply a general disposition of much less to make them the limit to my liberty the body, and not the precise posture, we may of speech. Cherishing a candid though fervent from analogy suppose, while the universal cuslove to truth, we may thus differ without alter- tom in the east confirms the hypothesis, that in little advancement in life, and subjection to its cation, and disagree without bitterness. Enter- every instance where standing is mentioned, disappointments and hardships, have parental intaining these sentiments, we may espouse very kneeling was practised. The heathen kneel. different views on the less essential points of before their detties of wood and stone, and shall like an armed man before the guilty wanderer, christian doctrine and practice, and yet we shall Christians, when they address the God of hea- and been made, by the blessing of God, to conbe one in spirit, in temper, in action.

ry man's hand against his brother. It cultivates the Church. Prayer humbles us and brings us the sentiment, in every sect, that every other sect | upon our knees in view of our own unworthiis its natural enemy, opposed to its progress, and ness; praise exalts us in contemplation of the hestile to its success. Thus, the christian host is perfections of that God whom we adore. In the broken up into distinct detachments, which, in- one, a sense of guilt and the need of pardon are stead of drawing closer and closer to each other, expressed; in the other, we give vent to the are tending every moment to a wider and wider grateful emotions of the soul, and rejoice before separation. Every avenue is thus opened for the the Lord our King. indulgence of ambition on the part of sectarian leaders. Each one is clamorous in setting forth the dangers to which his sect is exposed; because, the greater the danger, the greater must be the glory of the champion. As in the state, so it is in the church, military glory leads too frequently to the destruction of independence. The fancied danger elevates the commander to the dictatorship; -and thus churches, as well as states, are ruled by the voice of a demagogue.

Nor is this all. When men have been made to believe that other men are preparing to oppress them, it is natural to prevent the evil, by seizing upon the means of oppression for themselves. Hence arises the strife which is sometimes exhibited among sects, for secular influence. Of this bias the politician is ready to avail himself, and hence it is uncommon to behold a demagogue, coquetting with several sects, and tampering with their various leaders; and, if it shall so happen, that the same man is at once a political and a sectarian demagogue, his influence becomes incalculable.

But the subject is too painful to dwell upon .gladly dismiss it. In the midst of all this strife how can the spirit of God dwell? While we love our own sect better than our common master, how can we ever expect his blessing? He will assuredly turn our counsels into foolishness. We grasp the shadow but we loose the substance, Let us eschew these base artifices of an intriguing world. The weapons of our warfare are not carnal. Let us rely simply upon truth and righteousness. It is a dishonor to deceive, but it is no dishonor to be deceived. Let the faults of our brethren teach us to do better, but let us never imitate them. And finally, if our opinions cannot be supported by truth and righteousness, by kindness and meekness, by forbearance and the rendering of good for evil, let us abundon them; for, if they cannot be sustained by such means, they surely can be sustained by no oth-

I have already extended these remarks beyond the limits which I had assigned to this part of the subject, and therefore have but a paragraph to devote to another form of persecution. I allude to that on account of political opinions. The observations which I have just made, in reference to religious sects, apply with almost equal force to political parties. The object of the partisan leader is not to sustain his own opinions, (if perchance he have any.) by argument, but to render the opinions of the opposite party odious .-Hence, each party claims to itself an exclusive love of country, and stigmatizes the other as the natural enemies of the State. Hence, in so extreme a case, it is not remarkable that extreme means are resorted to. Men feel at liberty to promote their own views, by means the most exceptionable. The hope of office, and the fear of displacement, are brought to bear upon every question. Universal political proscription is beginning to be looked for, as the natural result of an election. The most important social and constitutional principles are forgotten, and the august spectacle of a nation choosing its rulers, under the guidance of moral principle, is exchanged for the contemptible exhibition of a universal scramble for the loaves and fishes of office.— Surely all this is sufficiently deplorable. A man has a right to defend his political opinions and to propagate them by the fear of punishment or the hope of reward. Political power was never placed in his hands for such purposes. To use it thus is persecution. Nor is it the less odious for being so universally practised .- Wayland.

every appearance of religion. The same assersaid, that if the heart be right, it is no matter take root, and ultimately to bring forth fruit than whether a person attend public worship, receive when communicated at a later period. In tra the sacrament, or perform all or any other out- eing the pious individuals, it will be found that ward duty, although prescribed by the law of by far the greater number became so in early ding ourselves to every man's conscilithese means fail, the duty of our fellead, are easily seen. Its tendency is to set eveStanding in praise is a posture preserved in

The Church.

From the Watchman of the South DR. MILLER ON EARLY PIETY.

To the Rev. Wm. S. Plumer.

Reverend and Dear Brother:-In looking back on that portion of my life which I spent as a pastor, there are few departments of official duty which I contemplate with a deeper sense of deficiency than that which relates to children and youth. The truth is, unless parents and pastors set out with just impressions on this subject, which was not my case, they will not be likely to gain them but by long and regretful experience; and it will only be when they are to retire from the field of labor, that they will be really prepared to discharge their duty with adequate intelligence and zeal. I can truly say, that my impression of the importance of this subject has been growing deeper ever since I withdrew from the pastoral office; and that I deem it my duty to hold it up to the view of every successive class of candidates for the ministry in our Theological Seminaries, as a matter more closely connected with the welfare of Society, and the advancement of the cause of Christ, than can easily be stated in

The excellent Mr. Baxter, if I mistake not has somewhere said, that "if parents really and truly did their duty towards their children the public preaching of the gospel would not be the ordinary means of conversion. I will not be positive that he is right; but I am strongly in clined to concur with him in the opinion. The cases are so few in which even pious parents make any successful approaches to the full per formance of their duty in this respect, that we cannot wonder at the melancholy history of many families which bear the Chrisiian name .-And when to this, we add the comparative neg lect of pastors and Church Sessions of the bapti zed children committed to their care, we can surely be at no loss to account for the failure of so many of them to recognize and ratify their baptismai dedication, when they come to age.

A large portion of all who are born die it infancy. With regard to all such, I will cher ish until the word of God forbids me, the delight ful hope that they are saved, - not because I consider them as free from the taint of human de pravity, but from the pleasing persuasion that they are washed and justified and sanctified in the name of the Lord Jesus, and by the Spirit of our God." But how many children die after they have survived the age of infancy, and when we can cherish no scriptural hope for them un- motest bounds of Christendom, I would lift it up in less they give evidence of piety! With what an exhortation to parents and ministers and say-Set overwhelming weight does this fact present the your hearts on the promotion of EARLY PIETY in importance of early piety? Has this subject, af- the children and youth committed to your care. ter all that has been said and written upon it, en- Let it engage, with PECULIAR INTEREST, your gaged any thing like as much of the serious and daily studies, and your daily prayers. Parents! practical attention of parents and ministers of the if you love your children, be intent, and let them gospel as it ought to have done? I am firmly persuaded that it has not, that we are all utterly in fault with regard to this thing; and that when never intermit your diligence. Ministers ! if you it shall be attended to with the deep solemnity. diligence and prayer, which its importance demands, an era of greatly increased light, and glory will commence in the church.

repeated, than that children are the hope both of his service. Set yourselves with your whole the Church and of the State. Those who are strength to rescue them from his power, and train eousness. now dandled on their mother's lap, are a few up to God. Keep a catalogue, of their names, years hence, to be the leaders and guides of socie- residences, &c. Review it often with attention ty; to modify and regulate our social habits; to and special prayer. Notice them pointedly, and form our laws; to fill our pulpits; and to give affectionately in your daily walks and visits.—
under God, a character to the community. Is it Catechise them diligently. Make them familiar haracter they shall bear, and of the principles sound words." Explain with perental simplici-

It is also acknowledged, by all who have experience on the subject, and religious instruction imparted, and serious impressions made, in childhood and youth, are more apt to means of grace, administered in an enlightened and faithful manner, from their youth, and have passed the age of forty without piety, have much reason to fear that they never will obtain it."-There is is a fearful weight in this remark .-Those who harden themselves against the gosmy opinions. He has no right to ask that, out from kneeling on his knees with hands spread ativel; tender, and when the cares of the world pel-offer in early life, when the mind is comparhave not yet taken a full possession of the heart, will probably go on and die in a state of worldly impenitence. And even when the principles of a pious education have failed of making their due impressions in youth, in how many cases after a struction and parental tears risen up, as it were, ven, shew less respect than pagans who worship quer his rejuctant heart. Examples of this kind brighter indications of being changed into the diplainly show what parental duty is; to pursue vine image, from glory to glory. Still there is with unwearied perseverance, even in the most unpromising cases, a system of humble, affect that he is of the light. His birthright is heaventionate, prayerful effort to bring the youthful mind into subjection to the obedience of Christ.

> and youth, both on their own ministerial influgage far more of their attention than it comately they attend to the young in their respective congregations, the more likely will they be to win their hearts to the Saviour, and to build up the church with the most solid and durable materials. The more faithfully they instruct the rising generation around them in divine things, the more effectually will they prepare them to understand, and profit by their own ministrations from the pulpit. Again; there is no avenue to the hearts of parents more direct and unfailing than affectionate and well directed efforts to promote their children's welfare; and perhaps it may be added there is no medium of approach to parents themselves, whether saints or sinners, for the purpose of extending either instruction, proof, or exhortation to them, more likely to be successful, than through their children. I have known examples of this of the most impressive character. I once knew a large and amiable family, in which, however, there was no relig-The pastor of the congregation to which they belonged, had repeatedly spoken directly to the parents themselves on the great subject of religion, without the smallest apparent effect.-But he was particularly attentive to their children, and had set his heart on winning them to to the Saviour. One day, after addressing the children directly, and very solemnly, in the prestender manner, "O how much do these dear children need the prayers of their parents!"-That simple sentence was the arrow which, by the grace of God, was made to reach tile hearts of both the parents. Their instantaneous reilection was, "Alas! we have never prayed for ourselves, much less for our beloved children." few days afterwards their habitation became a house of hope and of prayer. On another and similar occasion, the word which was made to operate as a "two-edged sword," was the following in substance-" Dear children listen to the voice of the Savior now, while your spirits are warm, and your hearts tender, and while the cares and labors of the world have not yet made your feelings callous. See how many, wheat hey reach middle and old age, appears scarcely to have a feeling left for those great realities which once occupied many of their serious thoughts!" The parents in this latter case, had repeatedly had the thought addressed directly to themselves, from

and tenderness of a parlor interview, it was made Had I a voice then capable of reaching the resee that you are EARNESTLY INTENT on their eternal welfare. Begin as early as possible, and have immortal souls ; if you love the church of God ; if you desire to build up the cause of Christ, in the most effectual manner, let there be no delay or intermission in this most interesting No idea is more familiar, or more frequently work. Satan begins early to enlist youth into ossible, then, to measure the importance of the with our excellent and authorized "form of

the sacred desk, but when it was addressed to

their children, in their presence, in the stillness

Is it possible to estimate the importance of their them. Guard against every thing austere or rebeing from the earliest dawn of reason, imbued pulsive in your mode of instruction. And follow example of Moses, and Solomon, Daniel, Paul, with those sentiments of heavenly wisdomen bich all your efforts for their benefit with extrest and and Christ. It is said by some, that the posture alone can prepare them to act their part with ac- constant cries to God for success. Then may you hope that a blessing will follow; and that in the great day you will be permitted to present a multitude before the throne, and to say-" Be hold Lord here am I, and the children thou hast given me!" May the Lord my dear brother, bless you! Such is the wish and will be the prayer of

Yours affectionately, in the best of Londs. SAMUEL MILLER.

From the Boston Recorder.

YE ARE THE LIGHT OF THE WORLD.

Look at the full orbed moon, and behold in her a beautiful emblem of the Christian who was in the light of God's countenance. Recei ving her light from the sun, she pours forth a flood of softened radiance upon those who would be shrouded in darkness; and while she illumines, reminds the world of the great unseen Source of light. Thus shines with a bright and brightening lustre the Christian, upon whom the Sun of Righteousness sheds his cheering rays. In all his words and actions there is reflected forth a light, which renders him peculiar-a light which shines from eternity. On his very countenance the beholder sees evidences of communion with heaven's King. His face may not be lit up with that divine splendor which made the children of Israel afraid to look at Moses, but it is radient with peace and joy. Could he spend weeks in uninterrupted converse with the eternal as did Moses, his countenance would exhibit enough about him to show most convincing ly, his vocation is a high vocation, his inheritance, his eye rests upon an unfading crown; and he would not for worlds degrade himself and dis-Surely if pastors laid to heart as they olight to do, the important bearing of fidelity to children honor him who has called him, by checking his aspirings, and giving his affections to earthly ence, and their personal comfort, it would en- things. He has to do with objects which perish with their using, but his heart is not on monly does. The more diligently and effection. them. He mingles in society, and reciprocates every impression of kindly feeling; still there is that about him which renders him peculiar; it is a meek loftiness, a something which points him out as belonging to the general assembly above. He is familiar with many subjects, but there are some on which he expatiates with peculiar pleasure. At their very mention his eye kindles, and his countenance beams with eloquence. Speaking on these subjects is nothing but the outgushing of a full heart. Is redemption the theme? Rapt by its contemplation, he forgets that he is the body, and his vision seems to pierce the veil and rest on uncreated glory. The hosannas of seraphim are wafted to his ear, and his heart is full of responding melo-

dy. The strain, Unto him that loved us, and washed us from our sins in his own blood; in his view has a glory and sweetness worthy the harp of eternity, and he desires the language of eternity, that he may give utterance to mingled emotions of wonder and gratitude and joy. The Christian of little faith gains new courage by hearing him converse; and even the worlding, whose heart beats not with the same high hopes and sweet anticipations, regards himself with less complacency and places a juster estimate upon an earthly treasure. This does the devoted Christian let his light shine to illumine of their parents, he added in a very earnest and the paths of those around him and to disclose their danger. Whenever they look at him, they read something of heaven; they feel that they are ga-

zing upon one whose home is in heaven; and in this way are they impressed with a sense of their own foolishness in neglecting the only true good. By his actions and words are they reminded of God, and their obligations to him. Though they do not like to retain him in their thoughts, they cannot help thinking of the Eternal One when they see him thus brightly mirrored orth. These lessons are not all lost, for some beholding the

good works of the Christian are induced to be-

come like him, and thus they glorify their Father in heaven.

It is the duty of every Christian to let his light shine : for Christ enjoins it. Of every true Christian it is expected; for Christ a:knowledges only those as his friends, who do whatever he commands them. The glory of God requires that every Christian let his light shine; for if they do not, the brightest light that comes from eternity is not seen, and sinful mortals pass on to perdition, in ignorance of their danger. There is nothing so well calculated to arrest their attention and turn it to eternal things as his life, who most nearly resembles the Saviour. If they are ever to see the light of the Sun of Righteousness, it will probably be by first gazing upon it, as

See how motives throng upon us for obeying the injunction of our Saviour; and as we meditate upon them, each expands so as not to be estimated by our finite powers. They are vast, because they have to do with God and this glory; with undying souls and their everlasting destiny. If we feel not their influence, we should be alarmed, for this insensibility is a strong evidence of not being able to reflect the bright beams of the Sun of Righteousness, and consequently, of not being the light of the world. Those who do not shine in this life cannot expect to shine in the life to come The stars of the sky are those, who by their bright shining in this world, have turned many to right-

Bangor, Dec. 9.

GOODNESS OF HEART. The goodness of heart nourishes itself unon he good which it does others, The good love hose to whom they have done good, as the bad hate those whom they have injured.