

THE BIBLICAL RECORDER

AND SOUTHERN WATCHMAN.

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

Miss J. C. Jones

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TERMS.
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HUMAN RESPONSIBILITY.

EXECUTION ON ACCOUNT OF RELIGIOUS OPINIONS.

(Continued.)

...then seems to be, that our duties to God, and to our fellow-men, are matters of the exclusive jurisdiction of God himself. He is the author of the law, and he is the only one who can give it effect. He is the only one who can punish for its violation. He is the only one who can reward for its obedience. He is the only one who can give us the right to the inheritance of the kingdom of heaven. He is the only one who can give us the right to the inheritance of the kingdom of heaven. He is the only one who can give us the right to the inheritance of the kingdom of heaven.

...may, while it may be commendable, to support what we believe, by as strong arguments as we please, it is wrong to say or do any thing which would give the least unnecessary pain to the feelings of an opponent. It is equally wrong to mistake the opinions of another, or to draw inferences from his opinions which he has not drawn, for the sake of fixing upon him the odium of the public. What excuse can be framed for him, who, not satisfied with establishing what he believes to be right, shall strive to bind together the sect to 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 it seems to me, vastly contemptible. When men differ in any matter of belief, let them meet each other manfully. Neither has any right to take offence at opinions plainly and honestly, say, I will say strongly, expressed. Let each allow this privilege to the other; and then put the whole question to the issue of argument. No man ought to wince from this. No man has a right to complain because, while I allow him the same privilege, I frankly and decidedly express my opinions. He has no right to ask that, out of respect to his feelings, I shall not, on proper occasions, say, what I believe to be, important truth. He has no right to cherish such feelings, much less to make them the limit to my liberty of speech. Cherishing a candid though fervent love to truth, we may thus differ without altercation, and disagree without bitterness. Entertaining these sentiments, we may espouse very different views on the less essential points of christian doctrine and practice, and yet we shall be one in spirit, in temper, in action.

church in public worship, I need say but little to you. They are rational, significant, and scriptural. In prayer, *Churchmen* kneel after the example of Moses, and Solomon, Daniel, Paul, and Christ. It is said by some, that the posture is of no consequence, provided the heart be right. But this in my opinion is incorrect and absurd, and if carried to its full extent, would destroy every appearance of religion. The same assertion in regard to one external may be applied to all the rest, and with equal propriety can it be said, that if the heart be right, it is no matter whether a person attend public worship, receive the sacrament, or perform all or any other outward duty, although prescribed by the law of Christ. In this, as in all other things, Scripture is to be the test of propriety as well as of truth, and I do not believe we shall find in the Bible a single instance of a prayer being offered to God in any other posture than that of kneeling. It is true we read of some who stood and prayed. Solomon was one of these. "He stood before the altar of the Lord in the presence of all the congregation of Israel," and prayed. "And it was so, that when Solomon made an end of praying—he arose from before the altar of the Lord, from kneeling on his knees with hands spread up to heaven." This then was his standing—not upon his feet, but upon his knees, and as the word expresses simply a general disposition of the body, and not the precise posture, we may from analogy suppose, while the universal custom in the east confirms the hypothesis, that in every instance where standing is mentioned, kneeling was practised. The heathen kneel before their deities of wood and stone, and shall Christians, when they address the God of heaven, shew less respect than pagans who worship at the statues of dumb and senseless idols!

Standing in praise is a posture preserved in the Church. Prayer humbles us and brings us upon our knees in view of our own unworthiness; praise exalts us in contemplation of the perfections of that God whom we adore. In the one, a sense of guilt and the need of pardon are expressed; in the other, we give vent to the grateful emotions of the soul, and rejoice before the Lord our King.

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 words.

and habits in which they shall be trained up. Is it possible to estimate the importance of their being from the earliest dawn of reason, imbued with those sentiments of heavenly wisdom which alone can prepare them to act their part with acceptance to God, and with real benefit to their fellow men?

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 take root, and ultimately to bring forth fruit, than when communicated at a later period. In tracing the pious individuals, it will be found that by far the greater number became so in early life. This has been, in all ages, so eminently the case, that an old divine of great wisdom, fidelity, and experience, was accustomed to say from the pulpit, "Those who have enjoyed the 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 a fearful weight in this remark.—Those who harden themselves against the gospel-offer in early life, when the mind is comparatively tender, and when the cares of the world have 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 little advancement in life, and subjection to its disappointments and hardships, have parental instruction and parental tears risen up, as it were, like an armed man before the guilty wanderer, and been made, by the blessing of God, to conquer his reluctant heart. Examples of this kind plainly show what parental duty is; to pursue with unwearied perseverance, even in the most unpromising cases, a system of humble, affectionate, prayerful effort to bring the youthful mind into subjection to the obedience of Christ.

Surely if pastors laid to heart as they ought to do, the important bearing of fidelity to children and youth, both on their own ministerial influence, and their personal comfort, it would engage far more of their attention than it commonly does. The more diligently and effectually 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 unobscured 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, reproof, 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 religion. 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 the Saviour. One day, after addressing the children directly, and very solemnly, in the presence of their parents, he added in a very earnest and tender 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 the hearts of both the parents. Their instantaneous reflection was, "Alas! we have never prayed for ourselves, much less for our beloved children." A 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 Saviour 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, when they 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 the sacred desk, but when it was addressed to their children, in their presence, in the stillness and tenderness of a parlor interview, it was made happily effectual.

Had I a voice then capable of reaching the remotest bounds of Christendom, I would lift it up in exhortation to parents and ministers and say—Set your hearts on the promotion of EARLY PIETY in the children and youth committed to your care. Let it engage with PECULIAR INTEREST, your daily studies, and your daily prayers. Parents! if you love your children, be intent, and let them see that you are EARNESTLY INTENT on their eternal welfare. Begin as early as possible, and never intermit your diligence. Ministers! if you 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 work. Satan begins early to enlist youth into his service. Set yourselves with your whole strength to rescue them from his power, and train up to God. Keep a catalogue, of their names, residences, &c. Review it often with attention and special prayer. Notice them pointedly, and affectionately in your daily walks and visits.—Catechise them diligently. Make them familiar with our excellent and authorized form of sound words. Explain with parental simplicity

ty and condescension that you attempt to teach them. Guard against every thing austere or repulsive in your mode of instruction. And follow all your efforts for their benefit with earnest and 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—"Behold Lord here am I, and the children whom 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 bonds,
SAMUEL MILLER.

From the Boston Recorder.

WE ARE THE LIGHT OF THE WORLD.

Look at the full orb'd moon, and behold in her a beautiful emblem of the Christian who was in the light of God's countenance. Receiving 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 radiant with peace and joy. Could he spend weeks in uninterrupted converse with the eternal as did Moses, his countenance would exhibit brighter indications of being changed into the divine image, from glory to glory. Still there is enough about him to show most convincingly that he is of the light. His birthright is heavenly, his vocation is a high vocation, his inheritance, his eyes rests upon an unfading crown; and he would not for worlds degrade himself and dishonor him who has called him, by checking his aspirations, and giving his affections to earthly things. He has to do with objects which perish with their using, but his heart is not on 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 melody. 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 worldling, 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 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 gazing 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 forth. These lessons are not all lost, for some beholding the good works of the Christian are induced to become 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 acknowledges 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 reflected by those who are the lights of the world.

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 his 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 righteousness.

Bangor, Dec. 9.

GOODNESS OF HEART.

The goodness of heart nourishes itself upon the good which it does others. The good love those to whom they have done good, as the bad hate those whom they have injured.

...persecution. It is giving pain for the sake of religious opinions, when I have no right to give pain. If this be so, while it is allowable,