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## TERMS.

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From the Hartford Watchman.

## THE OFFENCE OF THE CROSS.

Amidst all our desires and endeavors for peace and union in the religious world, we are not to forget that there is such a thing as the offence of the cross, which will cease only by a corruption of the gospel, or a radical change of human nature. The cross, from being the instrument of our Saviour's offering, is taken as the emblem of the system of truth in atonement of which he suffered. This system of truth is, in many points, at variance to the feelings of human nature. Hence arises the offence of the cross, viz. the offence which unacquainted nature takes at the doctrine testified by the cross of Christ. Of this offence Paul speaks when he says to the Corinthians, "We preach Christ crucified, to the Jews a stumbling block, (Gr. scandalon, an offence,) and to the Greeks foolishness;" and when he says to the Galatians, "And I brethren, if I yet preach circumcision, why do I yet suffer persecution?—then is the offence [Gr. scandalon] of the cross ceased." It is to be remembered that the cause of this offence is the pride and enmity of the carnal mind. The occasion of it is found in those doctrines of the cross, and their clear exhibition, which thwart the views of the carnal mind. Particularly the doctrine of entire depravity by nature is one which is so humiliating to the pride of man, one which makes his dependence and criminality both so undeniable and conspicuous, that it occasions great offence. But it is a doctrine of the cross, a doctrine without which there never would have been any cross, as there would evidently have been no need of it. Likewise the doctrine of Divine Sovereignty, the doctrine of election, and the doctrine of the special efficacious influence of the Holy Spirit in regeneration, are doctrines that give great offence to the carnal mind, because they show man in his lost and dependent condition, as without moral strength, and yet without excuse. For it is the darling purpose of proud man to avoid all occasion of feeling or acknowledging dependence, and to maintain his own ability, the self-sufficiency and sufficiency of his own will. And yet, these are all doctrines of the cross, as they necessarily follow from the supposition that God has undertaken the work of salvation.

The question then arises, is it desirable that the offence of the cross shall cease? To obtain a right answer, it is important to know that this offence can cease but in one of two ways, viz. by the subjection and reconciliation of the carnal mind, or by corrupting and withholding the doctrines of the cross. Concerning the first of these methods, there can be no question. Christ, and all his ambassadors in his stead, beseech men to become reconciled to God. The only question then, is in respect to the second method. Is it desirable that the offence of the cross cease by corrupting the gospel, or withholding those truths which occasion the offence? In every honest mind, there will be as little question about this method as about the former. What must be the consequence of the cessation of the offence of the cross, but the universal ruin of all sinners among men? We see, then, that those who attempt to reconcile the doctrines of the cross to unacquainted human nature, undertake a ruinous work. They take away the difficulties of religion by taking away religion itself. They remove the offence of the cross by removing the cross from the sight of men. And what is gained by the operation? Nothing more than what the sick man gains, who to be relieved of some local disease or pain, is deprived of life. Give us all the peace and union which will result from a cordial reconciliation of the soul to the doctrines of the cross; this we desire; for this we labor and pray; and this we rejoice to see in some measure effected. But as for that false and fatal peace which requires the offence of the cross to cease, which cannot abide the distinguishing humbling doctrines of the gospel, we deprecate its existence and prevalence, and earnestly desire that whatever there is of it in the world may be speedily and universally destroyed—and what friend of Christ or of men does not unite with us in this desire?

From the Southern Churchman.

## HUME'S DEATH.

I enclose a passage relative to the death-bed of Hume, the historian, which appeared many years ago in an Edinburgh newspaper, and which I am not aware was ever contradicted. Adam Smith's well known narrative of Hume's last hours has been often cited, to prove how calmly a philosophical infidel can die; but, if the enclosed account be correct, very different was the picture. I copy it as I find it, thinking it possible that some of your numerous readers may be able to cast some light upon the subject. If the facts alleged in the following statements are not authentic, they ought to be disproved before tradition is too remote; if authentic, they are of considerable importance on account of the irreligious use which has been made of the popular narrative, just as was the case in regard to the death-bed of Voltaire, which to this hour, in spite

of well proved facts, infidel writers maintain was calm and philosophical. The following is the story:

"About the end of 1776, a few months after the historian's death, a respectable looking man dressed in black came into the Haddington stage coach while passing through Edinburgh.

"The conversation among the passengers, which had been interrupted for a few minutes, was speedily resumed, which the lady soon found to be regarding the state of mind persons were in at the prospect of death. One gentleman argued that a real Christian was more likely to view the approach of death with composure, than he who had looked upon religion as unworthy his notice. Another (an English gentleman) insisted that an infidel could look forward to his end with as much complacency and peace of mind as the best Christian in the land. This being denied by his opponent, he bade him consider the death of his countryman David Hume, who was an acknowledged infidel, and yet died not only happy and tranquil, but even spoke of his dissolution with a degree of gaiety and humor. The lady who lately joined them, turned round to the last speaker and said, "Sir this is all you know about it; I could tell you another tale." "Madam," replied the gentleman, "I presume I have as good information as you can have on this subject, and I believe that what I have asserted regarding Mr. Hume has never before been called in question." The lady continued, "Sir, I was Mr. Hume's housekeeper for many years, and was with him in his last moments; and the mourning I now wear was a present from his relatives for my attention to him on his death bed; and happy would I have been if I could have borne my testimony to the mistaken opinion that has gone abroad of his peaceful and composed end. I have, Sir, never till this hour opened my mouth on this subject; but I think it a pity the world should be kept in the dark on so interesting a topic. It is true, Sir, that when Mr. Hume's friends were with him, he was cheerful, and seemed quite unconcerned about his approaching fate; nay, frequently spoke of it to them in a jocular and playful way; but when he was alone the scene was quite different; he was any thing but composed; his mental agitation was so great at times as to occasion his bed to shake. He would not allow the candles to be put out during the night, nor would he be left alone for a minute. I had always to ring the bell for one of the servants to be in the room, before he would allow me to leave it. He struggled hard to appear composed, even before me, but to one who attended his bedside for so many days and nights, and witnessed sleeps, and still more disturbed sleeps, and still more disturbed wakings; who frequently heard his involuntary breathings of remorse and frightful startings; it was no difficult matter to determine that all was not right within. This continued and increased until he became insensible.—I hope in God I shall never witness a similar scene."

I leave your readers to weigh the probability of this narrative: for myself, I see nothing unlikely in it; for a man who had exerted all his talents to deprive mankind of their dearest hopes and only consolation in the day of trial and the hour of death, might well be expected to suffer remorse in his dying hour; and the alleged narrator of the circumstance, who states herself to have been his housekeeper, is affirmed to have made the declaration on the spur of the occasion, from regard to truth, and by no means from any pique or dislike towards Mr. Hume or his family. Some of your northern readers may perhaps be able to inform me who was Mr. Hume's housekeeper at the time of his death, and whether there is any proof in writing, memory or tradition, to the effect of her alleged statement.

O. B.

## THE ETERNITY OF OUR LORD'S REIGN OVER THE CHURCH TRIUMPHANT.

We have already attempted to explain what is meant by our Lord's delivering up the kingdom to the Father; and we have also admitted, that there shall, at the last day, be a change as to the mode of his administration in the church; and we now propose to show, that the change of the mode of administration does not imply the termination of his reign over the church, but that it shall continue forever.

1. This appears from the nature of the grant made of the church by the Father to Christ. It was a grant made to him in the specific character of mediator, and of which he was to be put in possession, as the reward of his suffering unto death for her redemption. "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied." Isaiah liii. 10, 11. But till his second coming he shall not enter fully upon the possession of this reward, since till then the whole of his ransomed people will not be converted and saved; and can we suppose for a moment, that this reward will be wrested from him at the very period when he comes to the full possession of it, by his ceasing to be a mediatory king, and their ceasing in that character to be his subjects? Besides, we are to take into the account the confirmation of the grant by the oath of God. We noticed, when speaking of the perpetuity of his priesthood, that God confirms no grant of privilege by his oath that shall be recalled. The very end of his swearing is to show the immutability of his counsel in regard to that about which he swears. Heb. vi. 17. But as the son was consecrated a priest forever by God's oath, so by the same oath he is consecrated an eternal king. Ps. lxxxix. 35, 36.

2. Instead of his laying aside his royal honors at the end of time, it is only then that he is represented as coming to the full possession of

them. At present he is described as acquiring for himself, by spiritual conquest, a kingdom.—For this end he went to heaven to send the Holy Spirit to convince the world of sin, of righteousness, and of judgment. For the same purpose the Lord sends the rod of his strength out of Zion, by which he makes a willing people; and it is only at his second coming that he shall take possession of his kingdom, thus acquired. This is evidently the import of the parable—"A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him to whom he had given the money, that he might know how much every man had gained by trading." Luke xix. 12—15. But can we suppose that Christ as mediator will, at the day of judgment, at once receive his kingdom, and lay aside his royal honors? In addition to this, he is represented in Scripture as arriving, at the day of judgment, at the full glory of his mediatory reign. "I charge thee, therefore," says Paul to Timothy, "before God and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing, and his kingdom." But can we suppose that the great king of the church shall descend from that mediatory throne which he had acquired, not only by conquest, but by blood, just when arrived at the summit of his glory? The idea cannot be entertained for a moment.

3. This appears also from the high honors to which his people shall be exalted in heaven as the fruit of his mediatory reign. They are to inherit a kingdom; they are to reign as kings; they are to sit with Christ on his throne. But all these high attainments of the members suppose the continued reign of their head. Can it possibly be supposed, that when they come to the possession of their kingdom, he shall yield up the possession of his; that when they begin to reign, he shall cease to reign; and that when they ascend the throne, he shall descend from it? It is not sufficient to say, that though he cease to reign as mediator, he shall continue to reign as God; for the saints are described as about to enjoy all these high honors, not immediately from their communion with him as God, but as Mediator.

4. This appears farther from the tenure by which the saints in heaven shall enjoy all their exalted privileges. They shall hold them by a mediatory tenure. They shall enter heaven on his right. "In my Father's house there are many mansions; if it were not so I would have told you: I go to prepare a place for you." They shall retain it by the same tenure: "They shall reign in life by one Jesus Christ." Their life considered as hid for security, is hid in Christ, and in God through Christ; and the perpetuity of their life depends upon the perpetuity of his life as Mediator. "Because I live ye shall live also." This being the case, were Christ to lay aside his mediatory office, the saints would lose their grand security for the eternal possession of heavenly mansions and heavenly joys.

5. The perpetuity of our Lord's mediatorial character further appears, from the perpetuity of his subordination to the Father. When the Father, in his resurrection and ascension to heaven in our nature, put all things under him; by a divine grant, for the good of the church his body, whether they be thrones or dominions, principalities or powers, the Father himself was excepted. Though vested with this extensive authority, still the head of Christ as Mediator was God; "For he hath put all things under his feet. But when he saith, All things are put under him, it is manifested that he is excepted who did put all things under him." 1 Cor. xv. 27. But we are told that when all things are subdued unto him at the end of time, and when on that account, in the sense already explained, he shall have delivered up the kingdom of God even the Father, the same subordination shall continue which plainly implies the continuation of his mediatory office, according to which alone he is subordinate. "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Verse 28. We admit that, with an Arian and a Socinian, this argument will have no weight, since both deny our Lord's essential deity or equality with the Father; but to a Trinitarian, we apprehend the argument is stated, in support of the perpetuity of our Lord's mediatorial character, in a most conclusive manner. As the Son, viewed as God, is the Father's equal, so in the sense in which they are equal there can be no subordination of the one to the other; and viewed simply as man, there could be no use for bringing forward his subordination in the present argument, since in this view he is essentially and subordinate to the Godhead; the subordination mentioned in the passage under consideration can, therefore, refer to him in no other character than that of Mediator.

In fine, this doctrine is fraught with comfort to the believer, to whom every office which our Lord holds as Mediator is precious, so precious that the opposite doctrine is calculated to throw a gloom over his mind, in his meditations and anticipations with respect to the heavenly state. It is true that in our view this is no decisive proof that Christ's official character shall continue forever; but to another, it affords a strong presumption in its favor. We can scarcely suppose that the Holy Spirit would have inculcated so strongly, and so frequently, in the word, the sentiments of esteem for Christ, trust and delight in him, in the specific character of Mediator, and fostered and cherished the same feelings and sentiments in the hearts of them who believe, in preparing them for heaven, they were

to find our Lord divested of his official character, which they now hold so precious, and through which alone, they expect acceptance with God in the present life, and to be admitted to dwell forever in this beatific presence, in the life to come. But in this particular, their hopes shall not be disappointed; for "he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end."

Stenson's Offices of Christ.

## From the Hartford Watchman. THE UNITY OF THE SPIRIT.

When the Apostle exhorts his brethren to endeavor to keep the unity of the Spirit in the bond of peace, he speaks of something really existing, and shows how it should be treated. The something of which he speaks is the unity of the Spirit. It is a oneness, or agreement, and then it is not every kind of oneness or agreement, but a particular kind, viz. the unity of the Spirit.—Not the unity of selfish interests, like that of Herod and Pilate, nor the unity of outward ceremonies and professions, like that of the scribes and Pharisees, nor the unity of insensibility and indifference, like that of the valley of dry bones; but a real unity of Spirit, or that unity which is produced by the Holy Spirit in the work of regeneration. This is something which the Apostle supposes already exists, else he would not exhort to keep it. For now can that be kept which is not possessed. And to show more fully that he had in view a particular sort of unity, he proceeds to describe its foundation. Omitting the words supplied by the translators in italics, it is as follows: "One body, and one Spirit, even as ye are called, in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." That is to say, the unity of which the Apostle speaks, is a unity of profession and of spirit or disposition, and of the hope of their calling; even as they have one Lord, one faith, one baptism, and one God. We cannot at present go into an examination of all these particulars which constitute the ground of the unity of the Spirit, and in which it essentially consists. Two of them, however, are worthy of particular notice, viz. 1. "One hope of your calling." That is to say, the unity of the Spirit depends on a similarity of experience.—How can two walk together in the unity of the spirit, except they be agreed in their experience, or in the grounds, nature, and objects of their hope. They may exercise the unity of forbearance, and courtesy, and benevolence, but the unity of the spirit they cannot have till they have all drunk at the same fountain, and speak the language of Canaan. What unity of spirit for example can there be between those, a part of whom found their hope on their own desperate efforts, or on the moral coercion of their fellow men, and a part ascribed their hope to unmerited and sovereign grace? A part feel the burden only of that depravity which is the consequence of their own act, and a part feel the burden of a heart deceitful above all things, and desperately wicked, and the weight of the truth that they are born in sin, and shapen in iniquity; and consequently are by nature the children of wrath? 2. Another particular of this foundation of the unity of the spirit, is "one faith." Faith in an evangelical sense, certainly implies a belief of the essential doctrines of the gospel. God's supremacy, man's depravity, Christ's mediation, and the imputation of his righteousness for justification, and the efficacious agency of the Holy Spirit in regeneration, are essential doctrines, if any are such. How then can two walk together in spiritual unity, except they be agreed in these sentiments? They may have the unity of social intercourse and civil relations on other grounds, but the unity of the spirit must be founded on "one faith."

Such being the unity of the spirit, in some of its prominent features, the next question is, how is this to be treated? We are exhorted to endeavor to preserve it. But how preserve it? Is it to be done by bringing into juxtaposition dissimilar experience, and sentiments? Will this produce unity, or only make the want of it more manifest? Is it to be done by removing all the marks of faith and hope, and throwing open the vineyard to a oneness with the wilderness? Would the apostle recommend as a foundation of the unity of the spirit, no hope of our calling, no Lord, no faith, no baptism? Unity in nothing is no unity. How then is the unity of the spirit to be kept, but by keeping to the truth, both in our hope, and in our faith? And who endeavor to keep it, except them who endeavor to maintain evangelical doctrines, and to discriminate between evangelical hope and its counterfeit.

From Jebb's Sermons.

THE MANNER IN WHICH A CLERGYMAN SHOULD PREACH.

His address should be simple, affectionate and grave, his matter solid, his method clear, his expressions chaste and select, neither soaring to a false sublimity, nor sinking to a mean familiarity. He should speak so plainly that the most ignorant may understand; so seriously that the most careless may feel; so rationally that the most fastidious may have no room to cavil, and yet so spiritually that the most pious may be provided with the bread of life. It is not enough that his flock be taught to know what is true, and exhorted to practice what is right. The heart must be addressed, and the affections must be awakened, or no effectual progress will be made. For all knowledge will be sterile, and all performances unprofitable, unless affection interpose to give vitality to the one and sterling value to the other. To preach thus, it may be imagined, requires a rare assemblage of qualifications. And, indeed, it would

be so, were anything but Christianity the subject. But the word of God gives it a toted student a power which no natural talent, no secular study, no familiarity with the masters of human eloquence ever did or ever could confer. He that with a well prepared heart and rightly harmonized affections, drinks in the divine wisdom of our Lord's discourses, will almost infallibly attain a ready unlabored fluency of religious sentiments which can hardly fail to awaken to conviction, to animate, to influence his hearers. And if he wish to enliven his discourse with irreproachable beauties, both of thought and diction, he can't list, in the service of evangelical truth, the sublimity of Isaiah, the pathetic tenderness of Jeremiah, the deep-toned energy of Job and the varied excellencies of the sweet psalmist of Israel. Nor, be it deemed enthusiastic to say, that fervent prayer will make a more impressive preacher than all the rules of rhetoric, and that he who speaks what he doth know, and testifies what he doth feel, as in the presence of his gracious God, will win more souls to heaven than if he wielded at will the eloquence of men and angels.

## HE THAT RULETH HIS SPIRIT, IS

BETTER THAN HE THAT TAKETH A CITY.

"I have a quantity of sewing that must be done this spring. I wish you were well and could assist me, my daughter," said Mrs. Weld to a pale, delicate little girl who was reading at her side. Amy sighed mournfully, "I sincerely wish I could, in other,—how useless I am!" She sat gazing at her mother who was examining a pile of unfinished work, the neglected book she had been reading fell to the floor, her mother looked up and saw tears falling quick and fast from Amy's eyes.

"O, mother," she said amid her sobs, "I am of no use to any one in the world—I have no bodily strength—I have no brilliant talents, Dr. tells me I must not sit and sew; what can I do, dear mother, to benefit one single being!" She did not hear the merry shout of little George, who entered the room from school, his sash slung over his shoulder, the happiest of the happy. He stopped and gazed a moment most sadly at Amy, then crept to her side and threw his arm around her neck. "Sister, I'm up to the head, and all best use you heard my lesson this morning." The little fellow tried every endearment to show his interest and love.

"My dear daughter," said Mrs. Weld, "here is an instance of the good you are the means of doing to those around you: you call forth, and promote kind and good affections. Our father in Heaven looks into the heart. He knows that though "the flesh is weak," yet, "the heart is willing," and He gives you many opportunities of calling out the highest feelings of your brothers and sisters. Do you think the children, and your schoolmates would love you so tenderly, if they did not see you always patient, forbearing, & seeking constantly to have a good influence over them? Ah! my daughter, the amiable, self-denying temper with which God has blessed you, does more to benefit us all than the strength of Hercules without it.

George's eyes glistened as the tears of Amy ceased to fall. "Mother," he exclaimed, "God puts love into sister's heart, and so she loves every-body, and every-body loves her." His sister pressed him to her lips saying, "Yes, George, God is very good, and I am ungrateful."

Evening came; the younger children thought no one, not even "dear mother," placed them in bed so kindly and patiently as sister Amy; and they loved to say their evening prayers with her, and tell her all their little joys and sorrows, and when she had given and received the good night kiss, she heard the voice of her brother Albert calling, "Come Amy, and give us some music." Her head throbed with pain, and most little girls would immediately have refused; but she did not; seating herself at the piano, she sang her brother's favorite airs. The kind desire of her heart gave sweetness to her voice.

"I believe mother," said Albert, "it is a fact that music makes one grow better, I mean such natural music as Amy's! I know that when I have left the rough boys at school, I feel as if I should be almost a savage if it were not for our happy evenings at home." "Amy sees as to have the power of making every one amiable that approaches her," interrupted the father.—"I can truly say, my daughter, that when I return from the toils of business, at night, if I did not enjoy your kind and delicate attentions I should retire wearied in every limb; music refreshes the mind as sleep does the body; it elevates and purifies our feelings."

When Mrs. Weld bade Amy good night, she whispered, "this is the first time I have ever heard my daughter murmur against the ways of an Allwise Providence. O, let it be the last time; if you continue earnestly endeavoring to conquer every wrong feeling, or selfish wish, be sure your heavenly Father will show you how you can be useful. Remember, His word says,—'He that ruleth his spirit, is better than he that taketh a city.'—Youth's Companion.

## THE BIBLE AT ROME.

The Rev. J. A. Clark, of St. Andrews Episcopal Church, Philadelphia, in a letter to his congregation dated, Rome, March 24, 1838, says:

"I wish to draw one argument from facts connected with the living world around me, to urge upon you the proper appreciation of the privilege you enjoy. You, every one of you, have the word of God in your house, and can read in your own mother tongue his wonderful works—those lessons of sacred truth that will make you wise unto salvation. The Bible in Rome is a strange and rare book. The only edition of it authorized to be sold here is in fifteen large