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

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TERMS.
The Watchman is published every Saturday morning, if paid within six months, at the rate of \$1.00 per annum, in advance, and the name of the subscriber to be inserted on the usual terms. For those who forward the names of six subscribers, a seventh copy gratis. The paper will be received for less than one year in advance, and no discontinuance until arrangements are paid. If the paper is discontinued, it will be expected to be resumed prior to the commencement of the next volume, otherwise it will be considered as discontinued for the ensuing twelve months. Contributions except those of agents who act on their own account, must be post paid. All communications to our address by mail, must be accompanied by the objects of the paper, and be inserted on the usual terms.

TO A YOUNG MINISTER.
The following remarks are extracted from a sermon on the subject of the "Call of God," by Dr. Leitch, and which attracted the special attention of those to whom they were addressed. It is true they were originally for young ministers in Great Britain, but are equally applicable to all in the land who desire to excel as preachers.

PIETY.

Without piety, it must be manifestly real. The fire that burns on the altar must be of no questionable origin; fervency and constancy, attest its heavenly origin. Without piety, a man would be called from the ministry by a moral imperative, which no human authority could adequately sanction or make valid. He would lead the blind, they shall both fall into the ditch; the one for his presumption, the other for his negligence, in choosing such a leader. An unconverted minister cannot ground to conclude that he will be able to employ to effect any good, but otherwise. He will employ his strength in vain, and spend his strength in vain. He will have no share in the honor of heaven, if he does succeed in some measure, what success he has, but an empty glory at the last day? "What do you do to declare my judgments, and to make my voice to be heard?" will be the interrogative of the Judge. While sinking amidst the shrieks and groans of those who have perished by their ungodly ministry, how can he be reproached for his inconsistency, who has been strangely contented, and whose happy condition will most mortify contrast to his own daily on your guard against the besetting sin of your own piety of the constancy of your official exercises. Of regular and frequent recurrence of a listlessness in its performance, by familiarity and the force of habit, its engagements without taking any interest in them, or seeking to associate the proper emotions. A professional piety, indeed, is cultivated to save itself, but woe to you, if you are deceived and contented with it. Your chief reliance from this state lies in the fervency of devotion. Yours must be a piety that secret intercourse with the skies. It must derive those resources that will impart strength, its fainting spirit must come forth from your closet, descending from the mount, or like the chamber of the east, to pursue its course with undiminished vigor and life in the closet—be content with what lives only in public, but in private dull—and your ministry will soon be proportionably spiritless and inefficacious.

KNOWLEDGE.

The sound knowledge you should possess, so as to fulfil the ministry received, is that to which I proceed to direct your attention. He who is professedly a minister ought unquestionably to be a man of knowledge. Who can impart wisdom that he does not possess? The master of oratory observed, that "no man can be eloquent of which he is ignorant." However, however, is not the gift of nature; it is bestowed only with the faculties for its acquisition. It is the result of the mind's exertions in acquiring the ideas of increasing and maturing its own powers. A moderately gifted mind, that is continually augmenting its stores, and is constantly to effect, is, in my view, to be preferred to one of larger acquisitions and more stationary. An old minister to a young man was addressing, "of growing your work. Take pains while you live.—After a while you may relax, and the things that you search them. Consider how can you expect God's blessing upon your people's observance, if you are careless to obtain that which costs pains that you may find out afterwards. Let all your performances smell of the oil of wisdom. Feed the flock of God which is ignorant with knowledge, and with admonition, the wandering with the mourning with comfort."

CHARACTER.

Without intending the most distant reflection on any particular persons, I cannot forbear to express my conviction, that the general style of preaching in this country is characterized by a formal and tame correctness. Its greatest fault is, that it aims to avoid faults, rather than to aspire to the highest degrees of excellence. It points at too low a mark. Its blamelessness is its weakness. It were better to commit a thousand blunders in attempting something loftier and upon a wider scale. There is all the regularity and rigidity of art, but little of the freedom and spontaneity of nature. Natural sensibility, indeed, is repressed and subdued by an anxious solicitude to obtain the reputation of being chaste and correct speakers. Hence our most impassioned efforts are frequently but artificial bursts, previously elaborated, and of course producing but little effect. "If thou wishest me to weep," says the orator, "thou must weep thyself. But never think of moving me by the state and common tricks of an artificial oratory. I can no more be affected by superficial emotion than I can be warmed by painted fire." If, trammelled by a solicitude for the approbation of the critical and judicious, we are never able, at any time, to throw our whole soul into our subject—to let it take hold of us, and

carry us away with it,—we shall never powerfully seize upon others. Our auditors will be at leisure, because perfectly cool, to make observations on our manner, and to be amused or surprised at our seeming extravagance. The reason is obvious; we cannot carry them along with us by sympathy. Instead of hanging on our lips, with breathless expectation to the close, they give no intelligible signs of an agreeable sensation, on observing the approach of our labors to a termination. When that takes place, scarcely any change is visible in their countenances or attitudes, resulting from a cessation of what had interested and absorbed their minds. They have been suffered to remain in one settled and unbroken state of frigid tranquillity.

What shall be thought of such a method of stating Divine truth when compared with the following expressive pen of an inspired apostle, "We were willing to have imparted to you, even our own souls?" Ah, what is the exhaustion we complain of after preaching? What is it but that chiefly of the bodily strength or animal fervor?—When is it that of the sublime energy of our intellectual and immortal nature? But this was not what the apostles meant, when they spoke of "spending and being spent for God," and "of travelling," as it were, "in birth till Christ" was formed in the hearts of their hearers. There have been men in this country who have carried the art of preaching to its proper height, and shown us the power it is capable of exercising over the human mind when so exercised. And such we hope there will soon be again. Instances like these are sufficient to make us ashamed at having been intrusted with an instrument of such potent efficacy, and having by our unskilfulness and weakness, some of us for many years, wielded it to so little purpose. Would God that the whole power of the pulpit were again in force through all the land!

PREACHING.

Your principal attention must be directed to that which is the main duty of the ministry, and to which its efficacy must be chiefly owing,—the preaching of the word. Upon the style and character of your preaching, every thing will depend. Aim, above all things, to excel as a preacher. For this purpose, see that you are possessed of all the proper requisites; knowledge, utterance, liberty of speech, fervor of affection, self-possession, boldness. There is an indescribable something in a good preacher that takes hold of the attention of mankind, in the absence of which no efforts can raise us to the proper standard. But it is incredible what improvement may be made in the gift of preaching, by taking pains to excel, and being resolutely bent, in humble dependence upon God, on achieving it. You are aware of the feebleness of utterance, and impediment of speech under which he labored at first, who afterwards became the most impassioned orator of Greece.

One great rule for attaining excellence is to be constantly shunning and avoiding defects. Some of these relate to matter, some to manner. Of the former may be enumerated, poverty of thought, little variation of ideas, superfluity of words: of the latter, the chief relate to utterance. The rapidity of some prevents anything from resting on the mind to impress it, or remaining in the memory for subsequent reflection; the slow drawing tone of others is equally unfavorable to impression. Nothing, however, is more carefully to be guarded against than a monotony of cadences, a perpetual recurrence of similar tones throughout a discourse, whatever be the change of topics or variation of theme. This is the bane of oratory, and would render the addresses of an angel powerless. Observe the methods of different preachers. Look around you, and see what is most successful, and what is useless: shun the one, cultivate the other.

From manner, however, I proceed to offer a little friendly advice on the character of your previous preparation for the pulpit. Neither let the memory be overloaded with what is previously prepared, nor yet so little furnished as to overtask the powers of invention and combination at the time.

The style of composition for the pulpit should be equally free from pomposity of diction and colloquialisms, or vulgar forms of speech. Yet it should be plain and familiar. It should neither be crowded with ornaments, nor encumbered with pedantry. What is preaching, but an ordained instrumentality for a specific end? That end is the conversion of sinners to God by the truth, and the edification, by the same truth, of those already converted. What has a preacher to do with culling flowers of rhetoric to please the fancy, or amassing stores of learning to gratify the curious and ingenious? Sufficient provision is made elsewhere for the entertainment of the imagination, and for communicating the stores of literary information. Let the pulpit be sacred to its grand object, the winning of souls to Christ, and the improvement of the character of those who are won.

Without intending the most distant reflection on any particular persons, I cannot forbear to express my conviction, that the general style of preaching in this country is characterized by a formal and tame correctness. Its greatest fault is, that it aims to avoid faults, rather than to aspire to the highest degrees of excellence. It points at too low a mark. Its blamelessness is its weakness. It were better to commit a thousand blunders in attempting something loftier and upon a wider scale. There is all the regularity and rigidity of art, but little of the freedom and spontaneity of nature. Natural sensibility, indeed, is repressed and subdued by an anxious solicitude to obtain the reputation of being chaste and correct speakers. Hence our most impassioned efforts are frequently but artificial bursts, previously elaborated, and of course producing but little effect. "If thou wishest me to weep," says the orator, "thou must weep thyself. But never think of moving me by the state and common tricks of an artificial oratory. I can no more be affected by superficial emotion than I can be warmed by painted fire." If, trammelled by a solicitude for the approbation of the critical and judicious, we are never able, at any time, to throw our whole soul into our subject—to let it take hold of us, and

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CAUSES FOR THANKSGIVING.

The following document is the Proclamation of the Governor of Massachusetts, recently issued.

Whereas, through the mercy of our Heavenly Father, we again behold the fulfilment of the promise, that while the earth remaineth, seed-time and harvest shall not cease—I do, with the advice and consent of the Council, and agreeably to established usage, appoint Thursday, the twenty-eighth day of November next, to be observed throughout the State, as a day of public thanksgiving and praise to the Gracious Being, who has preserved our lives for another year, and crowned them with so many blessings.

Let our deepest gratitude be awakened, while we behold, in every direction, the fruits of the earth, mature at their appointed season, laid up in ample store, as the food of man. Let us reflect that the annual harvest is the result of the harmonious working of the great system of the material creation.—When we consider that all the power and properties of the natural elements, of the earth and the air, of the winds and the clouds, and the latent principles which govern their motions, of revolving planets, and of the warming and enlightening sun must combine, in order to the ripening of a single grain of corn, let our thoughts arise from these second causes to the Great First Cause on whom they depend, and who from the opening heavens, sends down the daily food of the whole family of man, as in a great sheet knit at the four corners of the universe and let down to the earth.

In surveying the mercies of the past year, while we sympathize with our fellow citizens in distant parts of the Union visited with pestilential disease, let us be thankful for the great measure of health, which has prevailed within our own borders.

Let us, on the day of the public annual Thanksgiving, express our gratitude to the Author of Good for all our public and private blessings; more especially.

For the continuance of peace with foreign nations, and tranquility at home.

For the constitution of free Government under which we live; and laws and institutions favourable to the improvement and happiness of the citizens.

For the increasing care of education in the community; and for the rapid progress of the useful sciences and arts; and of good learning; and.

For the measure of prosperity, which prevails in the Commonwealth, and the share of the comforts of life which has been allotted to the people of this State, in as great a degree, as to any portion of the human family.

Above all, let us not fail to render our devout acknowledgements to the God and Father of our Lord Jesus Christ, that he has been pleased to add to all his other mercies the gift of his Son our Saviour and the hope of pardon and immortal life in his Gospel.

The people of the Commonwealth are invited to set apart the above named day from the ordinary business of life, to assemble in their usual places of religious worship, and unite in those devotional exercises which become the occasion. They are requested to abstain from all amusements inconsistent with the character of the day. As winter approaches, let those whom it finds comfortably housed, clothed, and fed, remember that there are some, both in town and country, who suffer for the want of the necessaries of life; and let the hand which is raised in thanksgiving be opened in charity.

Form the Telegraph and Observer.

THEORY RESPECTING ORIGINAL SIN.

The ruin and recovery of man are subjects of the deepest interest. We need to know our true state by nature, and what provision divine mercy has made for our deliverance. Errors on these subjects must be errors of great practical importance, and deeply injurious if not fatal in their tendency. If the sinner can view his condition

as calamitous, but not guilty; if he can regard himself as an object of pity, but not of blame, he is hereby shielded against conviction and his conversion to God is prevented. If the professor can believe that personal holiness is unnecessary, and that his acceptance with God is built wholly on the righteousness of another, such a belief will be very likely to nourish a groundless hope, and make him feel secure while living in sin. Such is the tendency of a prevalent theory respecting the native depravity of man, and of the way of salvation through Christ, a theory which is widely spread, and zealously taught, and for not embracing which men have recently in this country been charged with heresy and cast out of the church. To unfold this theory and exhibit it to the view of the reader, as far as may be in the words of its defenders, and to show that it is unscriptural and absurd, and thus do something to guard the minds of men against being injured by it, is the design of this tract.

This theory has respect to the doctrine of original sin, the ability of man to comply with the terms of the gospel, the nature and extent of the atonement, and the way of justification through Christ. Its fundamental error seems to be a wrong view of the doctrine of imputation. It lays hold of the scripture phraseology of imputing righteousness, affixes to it an arbitrary meaning of its own, different from what it has in the bible, and then explains the other doctrines in question accordingly.

The bible teaches that every man is responsible for his own voluntary acts, and for those only. It says, "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." It teaches, indeed, that God establishes a connection between the first man and his posterity; and that this connection is such, that they all become sinners in consequence of his eating the forbidden fruit. It says, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The assertion is, that all die, because all have sinned, in consequence of the connection which God established between his character and theirs. Two points are essential in the doctrine of original sin; that all mankind are sinners as soon as they are born, and that they all become sinners in consequence of the first sin of Adam. In relation to the first the Bible says, "They go astray as soon as they are born"—"Who can bring a clean thing out of an unclean? Not one." In relation to the second, beside the passage above cited, the scriptures say, "Through the offence of one many are dead. Judgment was by one to condemnation. By one man's offence death reigned by one." We believe that infants are truly and properly sinners, because their hearts are wrong, and that this appears very early in their external actions. Many, indeed, are slow to believe it, because they cannot see how the heart of an infant can be sinful. And because they cannot see, they deny that it is possible. They adopt the Pelagian notion that the infant's mind is free from any unholy affections, and in itself perfectly clean and spotless. But because they see infants suffer and die, they teach that they are sinners by imputation. They think that one who has no sin of his own can be made a sinner by imputation, and then be justly punished for that sin which he never committed. One says, "Adam's sin is imputed, that is, charged in law, to his posterity. The sin of Adam is not reckoned or imputed to his posterity as truly and properly theirs, but is theirs simply by imputation; a sin is reckoned to them, or charged upon them, which they never committed, and they are subjected to punishment for that sin, without being personally or really to blame." In a late prosecution for heresy, one charge against the defendant was, "He denies the transfer of legal relations; so that Adam's sin passes over upon his children to their condemnation, and just liability to endure punishment on its account." He denies that mankind are guilty, that is, liable to punishment, on account of the sin of Adam." Another says, "It is necessary that the sin of Adam in virtue of the covenant of works, be so laid to the charge of his posterity, that on account of the demerit of his sin, they are obnoxious to every kind of death, as much as if they themselves, in their own persons, had done what Adam did." And he quotes another remarking upon the death of infants, and saying, "Consequently these are also guilty of some actual sin, as appears from their death; but that not being their own proper, personal sin, must be the sin of Adam imputed to them by the just judgment of God." Another says, "Original sin is a want of conformity to, and actual sin a transgression of, the law of God. Infants are under original sin only." He teaches that infants die as a punishment for Adam's sin, and that they are guilty and condemned "irrespective of personal sin, not yet commenced." This is sufficient to show what the theory is. It teaches that infants have no sin of their own, but are held accountable and punished for the sin of another to which they never consented. And if this is our condition, who can help regarding it as a calamity rather than a fault? Who can be convicted of a sin which is not his own, and who can repent of a sin which he has never committed?—The scriptures reject this theory, as we have seen, and declare that "the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." This theory is built upon a wrong view of the doctrine of imputation. The scriptures, indeed, speak of the imputation of sin, but never in the sense which this theory supposes. Sin is imputed to a person when he is punished for it according to his deserts. But it is always his own sin which is thus imputed; and not the sin of another. Sin is not imputed, when the sinner is not punished, but is forgiven; and then righteousness is said to be imputed, that is, he is treat-

ed in respect to punishment as if he were righteous or had not sinned. It is pretended that the theory is the doctrine of the reformation. But it is easy to find very numerous declarations of the reformers to the contrary. Edwards says, "By original sin, as the phrase has been most commonly used by divines, is meant the innate sinful depravity of the heart." The Belgic confession, (1563,) says, "Original sin is the corruption of the whole nature, and hereditary vice, by which even infants themselves are polluted." Calvin says, "Original sin seems to be the hereditary depravity and corruption of our nature, diffused into all parts of the soul.—This liability to punishment arise not from the delinquency of another; for when it is said that the sin of Adam renders us obnoxious to the divine judgment, it is not to be understood, as if we, though innocent, were undeservedly loaded with the guilt of his sin. Infants themselves are rendered obnoxious to punishment by their own sinfulness, not by the sinfulness of another."—Burgess, a member of the Westminster Assembly, says, "Who are truly and inherently made sinners of Adam. Though an infant knoweth not why it doeth, nor is capable of acts of reason, why he is born, yet he is properly and formally a sinner."—The deputies of Holland say, "Thou it was indeed believed, and taught by them that God condemneth no one, unless justly for his own proper sin." So we believe, and say the scriptures teach,—"Every man shall die for his own sin." This is according to the eternal principles of rectitude.

The theory in question also charges it as a heresy, to believe that all sin is voluntary. It has been made a charge against one that he teaches, "That all sin consists in voluntary action;" and against another, that he teaches, "That the depravity of man is voluntary." The scriptures say, "Sin is the transgression of the law." And if we look at the law, we find it saying, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." "Love is the fulfilling of the law.—But love is something voluntary. That is not obedience which is not voluntary. It must involve the consent of the mind, in order to be a compliance with the divine command. It is the exercise of right affection. So also of disobedience. It must be something voluntary; it must be the exercise of wrong affection. And therefore we accord with Burgess, in saying, "Original sin, with the immediate effects that flow thereon, hath as much voluntariness as is required to make them sins;" with Augustine in saying, "Sin is so far a voluntary evil, that if it be not voluntary, it is no sin at all;" and with Calvin in saying, "For we sin voluntarily, for it would not be sin, unless it was voluntary."

*Mr. Barnes.

THE WORKING CHRISTIAN.

In an honest and virtuous farming community it is esteemed an honorable distinction if it can be truly said of one in the decline of life, or one who has just finished his earthly course, "he has been a hard working man." This distinction it is true, is not so much sought as it should be, in order to maintain a conscience void of offence before God and man; but still, where the moral feelings are not perverted by the false maxims of corrupt society, it is allowed to be a worthy and enviable distinction. The man who boasts that he has nothing to do, and who actually does nothing for his own livelihood or the benefit of society, deserves, and generally receives the admiration of knaves and fools only.

The Christian should consider no distinction so desirable as that of being a hard working Christian. No matter whether his name appear on all the lists of donors, or of officers, of benevolent societies, or of platform speakers, if he is really and heartily a working Christian, if he is purposing and laboring early and late, with heart and tongue, to build up the kingdom of Christ, he is the servant who is pleasing to his Master. Religion was never designed to make men inefficient, but its effects are to arouse men to the highest degree of activity. "Diligent in business, fervent in spirit, serving the Lord."

That Christian who possesses the spirit of active benevolence, will never be at a loss for something to do. His heart will be ever set on faithful effort in the cause of human salvation; and if work does not fall in his way, he will seek for it.

What, nothing to do in such a world as this! A work of instant and unspeakable importance is needed in the heart which could conceive such a thought. It is, to ascertain why it is so unlike the heart of the Savior, why it is so unfeeling towards the woes around it? True, Christian-like benevolence, does not wait to be invited; it goes forth a suitor, willing not only to do good uninvited, but to have its offers rejected and scorned. Ingratitude and opposition do not discourage it. The alms on which it feeds is not derived from earth; it comes invisible, impalpable, mysterious, yet real, enduring, soul-sustaining from heaven.

It should be the Christian's consolation that he will be rewarded according to what he has done, not according to appearances or reputation. He may be silently, yet steadily, even rapidly increasing his Lord's money by safe investments, while his neighbor, engaged in the wild speculations and noisy reforms of the day, may become bankrupt. Let him not be deceived by appearances. Let him be in the true sense of the word a working Christian, not in appearance merely, but in deed and in truth, and he shall not fail of his reward.—Ch. Watch.

RELIGIOUS INTOLERANCE IN TUSCANY.

We find the following notice of the deportation of the Jews, given by the Leghorn correspondent of the Berlin church newspaper, (July 6th.)—N. Y. Obs.

The members of the Deputation from the Scottish church, who are on their way to Jerusalem, to inquire into the state of the Jews, were here lately, and distributed some religious tracts concerning the melancholy moral and religious

4 Aded on edges