BIBLICAL RECORDER

AND SOUTHERN WATCHMAN.

RALEIGH, SATURDAY, DECEMBER 21, 1839.

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names of six subscriand no discontinuance

will be considered as reinsexcept those of agents who act eattention, must be POST PAID.

wees of the Raleigh Association. CULAR LETTER.

fully entertain the belief, that any not forth in discharge of the duty gould to some humble extent, conenefit of those whom I address, it me no little pleasure. But since nothing in the anticipation of recheering to my feelings, I must agage in the task before me, inciencouragement, than that which s of the rectitude of my motive.

which I have chosen to examine worldly conformity in connection s concomitant evils, so observable in the present day. There can be the present state of religious socifirmation of the truth of this asseresternions are at hand, a lew of pose to notice in the present dishist argument we shall offer, is consideration of a too general inigraral precepts, duties, and exhorested by those who claim to be he sience of religion, as taught criptutes, abounds with many exis, duties and admonitions, and they a curattention by the authority of meislawgiver in Israel, and therear strict obedience. Some of these s menleated in our holy religion, on as to observe, are the following. purpose to quote them at length in inguage of the Scriptures.) Read-God, family and closet devotion, as we would they should do ungood for evil, bridling the tongue, deeds of the body, denying ourdiness and worldly lust, living soheously, doing good to all men, other's burdens, forgiving one anone another, coming out from the peaceably with all men, praying ing one another, walking honestand not in strife and envying, exithout dissimilation, using hospid another without grudging, esbetter than themselves, doing nostrife or vainglory, inviting to our the maimed and the blind, loving exercising patience in tribulation, wa, and many others of similar

mask, are these precepts and exred? We answer, they they are om it, were we dependent on the istian professors to know what the on consisted in, we should utterly atany correct knowledge of them. eall this indifference to, and open wine injunctions, seeing it is write me ye will keep my commandle reason is obvious. We have sufto be successfully assauled by the plations of the world, without mateffort to repel their encroachments re acquired an influence over us, ading than the word of God itself. misguided by this worldly influare to disobev the precepts of the live in the open opposition to the God, which says "be not conform-Where this influence predomifails to degrade christian dignity, mus a spirit of rebellion against rerament, and emboldens us to inledom in any departure from chrism, which may happen to be congesinful propensities.

like this, the world insinuates itself and affections of many professed and the result is, we every where antimate and friendly union existmy men looked with grief upon this amalgamation, and lifted their warngainst it, but the scrutinizing eye of world itself, hath beheld it, and no has been expressed, that the profesof Christ should subject themselves haste, by exhibiting in their deportgrict conformity to the world, and lace of plain, expressed prohibitions, the word of God.

mation of our lives to the world, ounts for our neglect of the precepts at argues in us, a much stronger athe world, than to the Great Head

argument to prove the conformity to the world, is the inordinate love

bonors of the world.

on subjects which relate to moral character.

wicked and decidedly for the enjoyment of the mations, which give sanction to this practice, and fluence, your example should be vigorously ex- over self; and watch and pray, lest you enter into highly of spiritual enjoyments than worldly pleas already premised, inconsistant with that devotion tors and overseers. By you the standard of regrace that you are not exactly as your brother is. such men an exhibition of their principles in eve- fore ought to be abandoned. All that is necesry part of their conduct and conversation, -and sary as we conceive to settle this point, is to exif they fail to give such an exhibition, we con- hibit in as clear light as possible the real mocapable of adducing facts from observation who ish the sentiments of vanity and pride? will affirm that all things are going well in Zithousands might read their just condemnation in any man love the world the love of the Father is out any foundation in truth, we will advert to banners?" not in him."

flesh, and the lust of the eye, and the pride of life, I this practice of wearing ornamental and costly apis not of the Father, but is of the world." It is parel that the Apostle Paul to Timothy exhorted, not to be denyed that there are many, who not "In like manner also, that women adorn them- THE USE BELIEVERS SHOULD MAKE unlike the unrenewed in heart, have become so | selves in modest apparel, with shamefacedness devoted to their own interest and self-aggran- and sobriety : not with broidered hair, or gold, or dizement, that were the blessings of the Gospel pearls, or costly array." The Apostle Peter also and the support of the Ministers of the Most remarks, "Whose adorning let it not be that out-High God made exclusively dependent on their | ward adorning of plaiting the hair and of wearing liberality, the world would seen mourn the loss of gold, or of putting on of apparel, &c." But of both. And again upon the other hand, it may possibly some will ask, may not this construction be there are some who preach the Gospel, who, of the passages just quoted be objected too? We if the saving of souls from hell and the exten- answer it may, and so may human sorhistry and them : this is Satan's work, in which he should perfect in holiness before Cod; when we shall sion of the Redeemer's Kingdom through all the ingenuity object to the construction of any pasearth, could only be accomplished by a sacrifice sage of scripture, provided it goes to reprove our their hands and leave this work to take care of ite practice. We would again remark, that it is itself, or turn it over to the hands of another .- | not to be inferred, that as females were the sub-This covetousness, this self-interest, this love of jects of this apostolic admonition, men profesmoney, let it be found to exist in whom it may, sing godliness, are consequently entitled to exsavours too much of the world, its riches, its plea- emption from its obligations; so far from it, they sures, its honors and its fashions; but men profes- too will be held to strict accountability for every sing christian piety should according to the di- violation they commit; for it is written, "be not vine injunction, deny themselves of all that is conformed to the world." forbidden in these things by the word of God .endureth unto everlasting life"

world, and so fatally inamored with its fading almost every remaining vestige of christianity in honors and empty treasures, that they have ei- us. But the progress of its evils stops not here .ther forgotten the duties of religion, or neglect to It shuts the windows of heaven against us, starves put their business in circumstances, that they can all spirituality of heart, contemns church discipattend to them. They seldom visit the Holy line, and often introduces divisions amongst breth-Sanctuary or take any interest in matters ap- ren. Our light which we are commanded to let pertaining to the welfare of the church. Earth shine for the glory of God and the salvation of with the grasp of death, has taken hold upon the the world becomes darkness. Instead of buildaffections of their heart, and in the society of the ing up beacons by the way to light sinners from ungodly they mingle of choice, in defiance of earth to heaven, we blindfold them by our examinspiration which says, "Whosoever therefore ple and lead them down to darkness and death. will be a friend to the world, is an enemy to The church has a great work to perform in the God." These by their conduct evince a great earth, and this can only be effectually done by twant of veneration for the Holy Sabbath of the combination and concert; and where this old lea-Lord, and take infinitely more pleasure in the ven, this devotion of the church to the world, dreams and fictions of a novelist, or the political prevails, it destroys that mutual confidence aslang of some newspaper scribbler, than they do, mong brethren, which is necessary to give life in the sober truths of the Bible. They refuse to and action to all their movements and to conduct submit to those restraints and principles of self- them to a glorious consummation of the work ashas but little taste for the true and tribulations, which seem to be the lot of all, who fence, and with a voice of eloquence recommend badges of christianity. Not only follow Christ through evil, as well as through them to the patronage of mankind generally, ungood report. Well would it be for all of this de- less the advocates of the measures shake off the scription to bear constantly in mind, the solemn trammels of the world, and evince a christian import of this divine declaration, "he that soweth | magnanimity that scorns to compromise the in-

to the flesh, shall of the flesh reap corruption." vert, consists in that downright complyance with the judgment day, truly we may say a dark cloud worldly fashions and practices, which has so hangs over our beloved Zion. This prevailing generally obtained in the church. In discussing love of the world, this conformity to its wicked ligion, and grieve the Church of God. He that this feature of our subject, we maintain that every practices eats up all that is excellent in religion. thing which interferes with the divine precept We may under its influence retain the shadow of the Lord is strength to the upright. Careless-"do all for the glory of God," is inconsistent of religion, but we lose the soul. Whilst such with that devotion which we ought to feel for the evils exist it is important that each one should best interests of religion. That there is a strong inquire, does it not exist in me? Every one of predilection to fashion, as well as to excess in this description is to the church what Achan was ged for one moment, may lay a foundation for the dress department among professors of reli- to the camp of Israel: many a one by his wedge years of trouble, and throw a dark veil over our gion both male and female, which savours much of gold and Babylonish garment has brought death-bed. Thousands of groans have often been of sinful conformity to the world, is a truth much curses on the church of God. They should be produced by one hour's folly, and years of misdaties of religion manifest for the to be lamented. And we do insist that the practice sought out that Israel may not fall before his ery from one act of sin. A brother's folly should to be lamented. And we do insist that the practice sought out that Israel may not fall before his ery from one act of sin. A brother's folly should that no less than 136 to be lamented. And we do insist that the practice sought out that Israel may not fall before his ery from one act of sin. A brother's folly should to be lamented. And we do insist that the practice sought out that Israel may not fall before his ery from one act of sin. A brother's folly should to be lamented. And we do insist that the practice sought out that Israel may not fall before his ery from one act of sin. A brother's folly should that Israel may not fall before his ery from one act of sin. A brother's folly should that Israel may not fall before his ery from one act of sin. A brother's folly should that Israel may not fall before his ery from one act of sin. A brother's folly should that Israel may not fall before his ery from one act of sin. A brother's folly should that Israel may not fall before his ery from one act of sin. A brother's folly should that Israel may not fall before his ery from one act of sin.

racter of men-namely, by their fruits, and this from the example of those illustrious men of God corn and vine will flourish in the inhospitable sowing darkness, doubt, and anguish: it should we conceive a very good criterion, and indeed who lived in former days, neither is it in accor- regions of Greenland or Nova Zembla. Christ- add, Beware, fest, being also led into sin, you the only one to which we can go for information dance with those principles of christian simpli- ian Brethren, a great work of reformation has follow so had an example, and share in so miscity, which are taught in the infallible word of to be accomplished, Zion has to be purged, and erable-a portion. Watch, for Satan is not far We are told what the fruits of piety are and the truth. We contend furthermore, that it cannot this subject addresses itself to every redeeming. from you; he may even now be preparing some principle fre a which they proceed in such plain be shown by any sound argument, that those who spirit in Christendom; but more particularly to other and more soundle temptation for you; and terms, that we cannot mistake something for pie- indulge in this practice do so, with any correct ministers of the ground on which you may be the next who shall be taken in his ty, which, in fact, is its opposite; nor do we ex- view to the glory of God. Then if it be true as they stand is holy ground; and will you, dear net. Cleave to the Lord with full purpose of pect such fruits from those who are avowedly we insist, that there are no direct scriptural inti- Brethren, permit us to say, your voice, your in- heart; abide in Jesus; exercise holy jealousy world. Again when men profess to be convert- that its devotees act from other motive, than that erted to counteract a principle so detrimental to temptation. ed and are frequently heard to say that they de- of glorifying God, we are irresistibly forced to the spiritual interest of those flocks over whom, Furthermore, you may find occasion to bless light in the service of God, that they think more the conclusion, that it is wrong, and as we have in the providence of God, who hath made you to differ; it is all of ures, we are naturally inclined to expect from which we ought to feel for religion, and there- form must be planted-by you the axe must be Pity his state, but in no way sanction his single clude that they are yet ignorant as to the vital live, which induces us to adorn ourselves in all word of affectionate exhortation to you, and we have had to mourn over your follies, as you have part of christianity, -and if they had ever been the style and fashion of the world. And this we shall have done. A field of action here opens over your brother's. Better by far is it to grieve purged from their old sins, they have forgotten it, propose to do by a solemn appeal to conscience, wide and bids you gird on the christian panoply over another's faults, than to be the cause of aand should be exhorted to consider from whence propounding in the mean time the following and soldier like prepare for the contest; boldly nother's grieving. What a mercy, if you have they have fallen. Now if this method of testing questions: Is it not the desire of setting off one's enter your names as non-conformist to the world, been preserved from the sin, suffering, and shame christian character, and conclusions drawn from person to the best advantage, and of exciting the and hasten to fally around the standard which of David; if your garments are preserved white, a process of reasoning in this way, be all true (as love and admiration of others? Is not such your minister may have reared, and see to it and your head lacks no ointment! bless the Lord I doubt not they are) where is the man, who is dress calculated to gratify self love, and to cher- that a well directed effort be made to unfetter Zi- for his mercies, and give him thanks for his un-

And is it not the nature of those sentiments | ed world. on? No one dare make such an affirmation to acquire strength from indulgence? Do such without incurring the censure of great moral ob- motives and sentiments comport with the meek, rein each other up to the ordeal of a strict exam. our knees and answer these questions to God, ination,-try each other by his fruits, and test the searcher of all our hearts; and at once we

the law and the testimony on the subject. We "For all that is in the world, the lust of the will here remark that it was in condemnation of SAR'L. P. Norris, Clk. pecuniary interest, would ingloriously fold pride or to expose the sinfulness of any favour-

There is another topic which we might intro-There are not a few professors of religion, who duce in connection with the preceding (to wit,) are avowedly the friends and advocates of the that studied attention to pomp, decoration and benevolent institutions of the day, were they to vain show which we often see on entering the apply one fifth of the amount, which they spend | dwellings of many professors; but we will forbear, in promoting conformity to the world in them- by simply entering our protest against it, upon selves and their families, to the cause of truth and the ground, that all this is a species of worldly benevolence, much more indeed would be done, | conformity, and proceeds from the same motives to the glory of God and the honor of the church, and sentiments that urge us on in the reckless than ever has yet been accomplished. And so pursuit of gay, fashionable, and costly dress. We long as this inequality in the distribution of our come now in the next place to contemplate for a means is practised, so long we shall be justly moment some of the evils, which grow out of this looked upon as regarding the interest of Christ's unhallowed coalition of the Church and the Kingdom of very little moment, and its claims en- | world. In the first place, it produces in us a spirlitled to no great respect, whenever they happen | itual declension; exposes us to many temptations; to come into competition with those claims set up, strips us of humility, one of the brightest ornay that spirit of worldly conformity, which dwells | ments of the christian; & transforms us into the in us. To all such individuals, the exhortation image of this proud and deceitful world. It leads cern. Here, at your Father's feet, you lament of the Saviour is peculiarly applicable "labor not to an unprofitable waste of our precious time and for the meat which perisheth but for that which treasure which belongs to the Lord, abates the fervor of our zeal to do good, enervates the pow-Others again are so completely led away ers of the inward man, and casts such a deep captive by the soft and bewitching charms of the | shade over the outward character, as to obscure

terests of religion by worldly compliances. In The next consideration to which we shall ad- view of these evils and the swift coming on of

laid to the root of this evil, or the church will be but draw from it matter of admiration that it was And now, my lay-brethren, male and female, a circumstanced, tempted, and left; others may

will be seen arrayed in her beautiful vestment of mourning over their follies; you enjoy his favor liquity of mind. Were we to turn our attention humble, self-denying religion of Jesus Christ? primitive simplicity, and display a grandeur and while they doubt their interest in his love; you to ourselves and to our respective churches, - Let us, dear brethren, get humbly dewn upon majesty, before which the powers of darkness are enabled to hold up your head before the saints, will remble and begin to give way; then and while they hang down theirs with shame and not the then will the question be pertinently ask- confusion. The Lord bath distinguished you our lives by the principles of our profession, have the motive developed in its true character. ed in great wonder and admiration, "Who is she by his preserving goodness; now aim to be sin-But lest some may be disposed to regard that boketh as the morning, fair as the moon, gular for gratitude and praise. He that deeply the language of the Saviour, who declares, "If what has been said as mere assumption, with clear is the sun, and terrible as an army with feels his dependence upon God, realizes his ob-

JASI DENNIS, Mod.

From the (London) Baptist Magazine. OF EACH OTHER'S FAILINGS.

Seeing the Lord's family are compassed about with infirmities, and are daily manifesting those infirmities in their intercourse one with another, what use should real believers make of the failings of their fellow-believers? Surely they should not blazon them abroad, and fill the mouths of the eneimportant uses may be made of the saint's failings; the Father is one with Christ; when there will may God give us grace to turn the very worst things to our advantage!

Do we see a brother sin, here is cause for humi liation; he possesses the same nature as myself. and unless the Lord uphold me by his power, and sanctify me by his grace, I shall imitate his conduct, or do something as bad. My heart is deceit- experimentally, the grorious truths of the everful above all things, and desperately wicked; and lasting gospel. We shall be with Christ, and if I rashly condemn, perhaps the Lord may leave like Christ; and shall forever cheerfully conse me for a moment to show me what is in my heart, crate every power to exalt, honor, and glorify and reprove me for the act. He that rashly condemns a brother may expect to be left to fall into some snare, or to be visited by some affliction; for God says, "Be not high minded, but fear." Walk softly, brother; you are only safe as your Father holds your right hand; you are only on your guard ection: to such I would say, It is Satan sets you as the Holy Spirit keeps alive a spirit of watch- the example; he is your master while thus emfulness in your soul. If your neighbor has fallen ployed, and you must look to him for your wato-day, you may to-morrow; therefore, let your prayer be, Hold thou me up, and I shall be safe, to mourn at the last, when your heart and your and have respect unto all thy testimonies. Your nature is disgraced, your God is dishonored, your Comforter is grieved by your brother's conduct; therefore vaunt not, but lay your mouth in the dust, and cry, "Oh ! to grace how great a debtor !"

with a message to your Father's throne; he is a over the wickedness of your brother's heart, and the failings which appear in your brother's life; you grieve that Satan is gratified, God dishonored, and saints grieved by his conduct. Here you may entreat for him the tokens of forgiving love, and the sanctifying influences of his Holy Spirit; you beseech God to embitter sin, increase your brother's love to holiness, and fill him with all the fruits of righteousness, which are by Jesus Christ to the praise and glory of God. You may drop a tear over poor fallen nature, and pray God to fulfil in you all the good pleasure of his goodness, and the sence of his glory with exceeding joy. Never complain of a want of matter for prayer while you are associated with erring brethren, or surrounded by a world that lieth in the wicked one. The lightness of a brother's disposition, the unevenness of a brother's walk, and the many temptations which are placed in our brother's way-all appeal to our nature dislike it; but, angels will admire it, and

From a brother's failings you may gather fresh reasons for watchfulness, and carefulness in your walk. Watenfulness and prayer are the great means of a Christian's preservation; he that looketh well to his goings, and acknowledges God in all his ways, is generally preserved from danger and disgrace. It is the careless, the self-confident, and the presumptuous, who usually dishonor rewalketh uprightly, walketh surely; for the way ness will breed lightness; lightness will lead to licentiousness; & licentiousness to broken bones. confusion, darkness, and a little hell. Sin indul-

laid low in the dust of humiliation and dishonor. not you. You might have been so constituted. on from every entangling alliance with this wick. merited kindness. You are more deeply indebted, and should be more humble and thank-When you shall have done this, the church ful. You can sing his praise, while others are ligitions for past preservation, and is thankful to the Lord for his guardian care, is most likely to be preserved from all the paths of the destroy But he who condemns rashly, talks boastingly, and looks down upon the fallen contemptuously. is nearer a fall than he has any idea of. Though the Lord be high, yet bath he respect unto the lowly : but the proud he knoweth afer off. Pride goeth before destruction, and a haughty spirit before a fall. Honor shall uphold the humble

Once more: look forward and anticipate that glorious period, when all our follies shall be mies of Gon, or wrong-spirited professors with cured, all our sin purged out, and every saint be never be assisted by the family of God. But very all be one, as Christ is one with the Father, and be no evil tempers, no bad dispositions, nor any more a Canaanite in the house of the Lord. How glorious will be the meeting of the Church There will be no erring brethren then, but all will know clearly, embrace heartily, and enjoy

his dear and adorable name. But perhaps some may read these lines, who are in the habit of exaggerating the faults of believers, and spreading them abroad in every dirges, by and by; very probably you will have flesh is failing. Satan levels all his force at the ministers of Jesus, to distress their minds, injure their character, and hinder their usefulness; and it is to be lamented that there are so many, under Again, a brother's fall or folly furnishes you a profession of religion, ready to assist him in this unholy work. Reader! God will bring member of the Church of Christ, and you are ex- every work into judgment, with every secret pected to be interested, to feel and manifest con- thing; aim, therefore, to improve by all things,

From the London Recorder. CONVERSION OF TWENTY-SEVEN ROMAN CATHOLICS.

To the Editor of the Recorder;

even by a brother's faults.

SIR-Amongst the hills of Auvergne, and in the Department of the Pay de Dome, is situated work of faith with power-to preserve you blame. the town of Theirs. It is celebrated for its picless unto the coming of our Lord Jesus Christ, turesque position, being planted on the steep de and then to present you faultless before the pre- clivities of rocks and mountains, which are adorned with chesnut-trees, walnuts, oaks, and other striking ornaments of the forest. In front, and at no great distance, is the pyramidal Poy de Dome, with the whole chain of mountains of Mount d'Or and the Cantal; beneath them is the beautiful plain of Clermont, with the silver stream sympathies, and crave for them a constant inter- of the Dore winding its way through the midst, est in our prayers. Endeaver thus to uphold those and all around the rugged peaks and deep dark who are falling, and to establish those who are mountain ravines, stand, in striking contrast, ready to slip with their feet. Such conduct will with sloping hills clothed with vines and cornpour confusion on Satin, bring glory to God, honor fields. The population of this town, computed the church and the world in the pre- denial which religion teaches, and spek in vari- signed them. In vain may we form plans of bedenial which religion teaches, and seems in these latter days ous ways, to avoid those trials, warfares and nevolence, write, print, and preach in their dethe hammer clinking on the anvil, and the file rasping on the vice, continually strikes the enr in every street, and no other noise has disturbed from time immemorial, the dull uniformity of Theirs. During the terr.ble convulsions of the Revolution and the empire, this place, indeed, as all others in France, had to deplore its youth sacrified in foreign fields, and the monotony cl human life was then arrested by the news of some falling by the lake of Mantua, others at the walls of Saragossa, & others on the plains of Germany.* But the regrets of such calamities have long since ceased to agitate the hearts of survivors, and pothing seems to occupy attention but to partake of food, to labor for its acquisition, and to die. About two years ago, however, the quiet of the scene was disturbed by a most novel occurrence. The report was circulated, "There are Protestants areived at Theirs; they are selling Bibles; they are praying, reading, conversing at the Boullett."

to be lamented. And we do insist that the practice sought out that is as yain to say in our ears, He will smart, he must mourn, young men, belonging to a single and small que of wearing ornamental, costly and fashionable fice. Where this spirit abounds it is as yain to say in our ears, He will smart, he must mourn, young men, belonging to a single and small que of wearing ornamental, costly and fashionable fice. Where this spirit abounds it is as yain to say in our ears, He will smart, he must mourn, young men, belonging to a single and small que of wearing ornamental, costly and fashionable fice. Where this spirit abounds it is as yain to say in our ears, He will smart, he must mourn, young men, belonging to a single and small que of wearing ornamental, costly and fashionable fice. Where this spirit abounds it is as yain to say in our ears, He will smart, he must mourn, young men, belonging to a single and small que of wearing ornamental, costly and fashionable fice. Where this spirit abounds it is as yain to say in our ears, He will smart, he must mourn, young men, belonging to a single and small que young men, belonging to a single and small quare