From the Watchman of the South

RELIGIOUS EXPERIENCE.

It is an interesting question, whether, now there are any persons sanctified from the womb? If the communication of grace ever took place at so early a period of human existence, there is no reason why it should not now sometimes occur. God says to Jeremiah, "Before I formed thee in the belly, I knew thee, and before thou camest out of the womb, I sanctified thee." And of John the Baptist, Gabriel said to Zacharias, his father, "And he shall be filled with the Holy Ghost, even from his mother's womb." The prophet Samuel also, seems to have feared the Lord from his earliest childhood. And in later times, cases have often occured, in which eminently pious persons could not remember the time when they did not love the Saviour and experience godly sorrow for their sins. And as we believe that infants may be the subjects of regeneration, and cannot be saved without it, why may it not be the fact that some who are regenerated live to mature age? I know, indeed, that many conceive, that infants are naturally free from moral pollution, and of course need no regeneration; but this opinion is diametrically opposite to the doctrine of Scripture, and inconsistent with the acknowledged fact, that as soon as they are capable of moral action all do go astray, and sin against God. If children were not depraved, they would be naturally inclined to love God, and delight in his holy law; but the reverse is true.—Perhaps one reason why so few are regenerated at this early age is lest some should adopt the opinion, that grace came by nature, or that man was not corrupt from his birth. Some have opposed the idea that any are sanctified from their birth, for fear that moralists and those religiously educated, should indulge the hope that they were born of God, although they have experienced no particular change, in any part of their lives, as far back as memory reaches. But allowing that some may properly make this use of the doctrine, it only proves that a sound doctrine may be abused. All the doctrines of grace have been thus abused, and will be, as long as "the heart is deceitful above all things." There is, however, no ground for those who are still impenitent to comfort themselves with the notion that they are regenerated in early infancy; for piety in a child will be manifest as in an adult, as soon as such a child come to the exercise of reason; and in some respects, more so, because there are so few young children who are pious; and because they have more simplicity of character, and are much less liable to play the hypocrite than persons of mature age. More decency of external behaviour, with a freedom from gross sins, is no evidence of regeneration; for these things may be found in many whose spirit is proud and self-righteous, and entirely opposite to the religion of Christ: and we know, that outward regularity and sobriety may be produced by the restraints of a religious education, and good example, where there are found none of the internal characteristics of genuine piety. Suppose then, that, in a certain case, grace has been communicated at so early a period, that its first exercises cannot be remembered, what will be the evidence which we should expect to find of its existence? Surely, we ought not to look for the wisdom, judgment, and stability of adult years, even in a *pious* child. We should expect—if I may say so—a childish piety—a simple, devout, and tender state of heart. As soon as such a child should obtain the first ideas of God, as its creator, Preserver, and Benefactor, and of Christ as its Saviour, who shed his blood and laid down his life for us, on the cross, it would be piously affected with these truths, and would give manifest proof, that it possessed a susceptibility of emotions and affections of heart, corresponding with the conceptions of truth which it was capable taking in. Such a child would be liable to sin, as all Christians are, but when made sensible of its faults, it would manifest tenderness of conscience and genuine sorrow; and would be fearful of sinning afterwards. When taught that prayer was both a duty and privilege, it would take pleasure in drawing nigh to God, and would be conscientious in the discharge of secret duties. A truly pious child would be an affectionate and obedient child, to its parents, and teachers; and kind to brothers, and sisters; and indeed to all other persons; and would take a lively interest in hearing of the conversion of sinners, and the advancement of Christ's kingdom in the world. We ought not to expect from a regenerated child, uniform attention to serious subjects, or a freedom from that gaiety and volatility which is characteristic of that tender age; but we should expect to find the propensity moderated, and the temper softened and seasoned, by the commingling of pious thoughts and affections with those which naturally flow from the infant mind. When such children are called, in Providence, to leave the world, then commonly, their piety breaks out into a flame, and these young saints, under the influence of divine grace are enabled so to speak of their love to Christ and confidence in him, as astonishes, while it puts to shame aged Christians. Many examples of this kind we have on record, where the evidence of genuine piety was as strong, as it well could be. There is a peculiar sweetness, as well as tenderness, in these early buddings of grace. In short, the exercises of grace are the same in a child as in an adult, only modified by the peculiarities in the character and knowledge of a child. Indeed, many adults in years, who are made the subjects of grace, are children in knowledge and understanding, and require the same indulgence, in our judgments of them, as children in years.

To those who cannot fix any commencement of their pious exercises, but who possess every other evidence of a change of heart, I would say, be not discouraged on this account, but rather be thankful that you have been placed under the tender care of the great Shepherd, and have thus been restrained from committing many sins, to which your nature, as well as that of others was inclined. The habitual evidences of piety are the same, at whatever period the work commenced. If you possess these, you are safe; and early piety is probably more steady and consistent, when matured by age, than than that of later origin, though the change of course cannot be so evident to yourselves or others.

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The education of children should proceed on the principle that they are in an unregenerate state, until evidences of piety clearly appear, in which case, they should be sedulously cherished and nurtured.—These are Christ's lambs—"little ones, who believe in him" whom none should offend or mislead upon the peril of a terrible punishment. But though the religious education of children should proceed on the ground that they are destitute of grace, it ought ever to be used as a means of grace. Every lesson, therefore, should be accompanied with the lifting up of the heart of the instructor, to God for a blessing on the means.—"Sanctify them through thy truth; thy word is truth."

A. A.

QUARRELS.

One of the most easy, the most common, most perfectly foolish things in the world is to quarrel, no matter with whom, man woman or child; or upon what pretence, provocation, or occasion whatever. There is no kind of necessity in it, no manner of use in it, and no species or degree of benefit to be gained by it; and yet, strange as the fact may be, theologians quarrel, and politicians lawyers, doctors, and princes quarrel, the Church quarrels, and the State quarrels; nations and tribes, and corporations, men, women, and children, dogs and cats, birds and beasts, quarrel about all manner of things, and on all manner of occasions. If there is any thing in the world that will make a man feel bad, except pinching his fingers in the crack of the door, it is unquestionably a quarrel. No man ever fails to think less of himself after than he did before one; it degrades him in his own eyes and the eyes of others; and, what is worst, blunts his sensibility to disgrace on the one hand, and increases the power of passionate irritability on the other. The truth is, the more quietly and peaceably we all get on, the better; the better for ourselves, the better for our neighbors. In nine cases out of ten, the wisest course is, if a man cheats you, to quit dealing with him; if he is abusive, quit his company; if he slanders you, take care to live so that nobody will believe him. No matter who he is, or how he misuses you, the wisest way is generally just to let him alone; for there is nothing better than this cool, calm, quiet way of dealing with the wrongs we meet with.—[*Selected.*]

SOCIALISM IN ENGLAND.

An open infidelity has made a rapid progress under the name of Socialism, among the middle and lower classes in our country. Many are little aware of the rapidity of the rise and spread of this evil spirit in our own land. Associations are formed at thirty-one of the principal towns in different parts of the country by it, and salaried missionaries are sent to all parts of the land. They have periodical publications and a great number of abominable tracts. They profess to bring about the regeneration of the word, by principles directly contrary to the Word of God, and deny altogether man's responsibility. Gross ribaldry and a full sway given to the lusts of the heart mark these publications. It is the spirit of Infidelity, breathing out malignity under pretence of love, and blaspheming the God of truth and all goodness.

It is awful to compare the professed ignorance, of there being any God, or what kind of God, avowed by these infidels, with the plain testimony of Scripture. They avow that the facts are yet unknown which define what the all-pervading cause of existence, motion, and change in the universe is; and, with absurd presumption, assert that no one shall be responsible for the feelings and convictions within him. They avow that if this original power had desired to make the nature of its existence known to man, it would have enabled him to comprehend it without mistery or doubt, but as this knowledge has not yet been given or acquired by man, it is not essential to his well-being or happiness. So speak the Socialists, thus avowing they know not God; and what says the plain word of God—"The Lord Jesus shall be revealed from heaven, with his mighty angels in flaming fire, taking vengeance on them *that know not God*, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Oh that they were wise, and understood this, and would consider their end! Oh that many may yet be plucked as brands from the burning!

Rev. E. Bickersteth.

REDNESS OF EYES.

Dr. Orphey of Dublin declares that intemperance on wine is worse than intemperance on any other article. Blindness, partial or total, is found to a most alarming extent, in wine growing countries. Medical men attribute it to the use of wine. France and Italy furnish illustrations of this remark. This will readily be credited by those, who have been accustomed to the *redness of eyes* among the cider topers of New England.

South Carolina.

Marlborough District.

William McDaniel, John C. McDaniel *Applicants,* vs.

Mary Wilkeson, Obediah Earls, Wiley Earls, Elizabeth Earls, John Earls, William Earls, George Earls, Andrew Earls, and Nancy Mc Daniel guardian of Frances McDaniel, Mary Ann McDaniel,, Ira McDaniel and William McDaniel minors. *Defendants.*

It appearing to my satisfaction that Obediah Earls, Elizabeth Earls, William Earls, George Earls and Andrew Earls five of the defendants, reside without this State;—it is therefore ordered that they do appear and object to the division or sale of the real estate of George McDaniel on or before the thirteenth day of December next or their consent to the same will be entered of record.

L. E. STUBBS.

Ordinary of Marlboro District.

October 14, 1839. 49 8t

In Equity.

Cheraw District—South Carolina.

Frances Hunter vs. Frances Cooper et alios. } Bill for partition &c.

IT appearing to my satisfaction that William Cooper a Defendant in this case is absent from and resides without the limits of the State of South Carolina, on motion of J. A. Dargan, it is ordered that the said William Cooper do appear and plead answer or demur to the said Bill of the Complainant, on or by the first day of January next, and that in default thereof the said Bill as to him be taken pro confesso. It is also ordered that notice of this order be published in the Cheraw Gazette twice a month for the space of three months.

G. W. DARGAN.

Comm. in Equity.

Sept. 26, 1839. 47 2a m f 3 m

South Carolina.

John K. McIver. Admr. E. R. McIver. vs. Richard Ingraham. } Decralation in Foreign Attachment.

WHEREAS the Plaintiff in the above stated case has filed his Decralation in my office against the Defendant who is absent from and without the limits o the state having neither wife nor attorney known within the same.

It is ordered that the Defendant do place or make his defence to the said Decralation within a year and a day from the date h reof otherwise final and absolute judgmet will be given and awarded against him.

Office of Common Pleas for Darington District. }

S. W. DUBOSE, C. C. P.

December 12, 1838. ev3mly

In Equity—Cheraw District—S. Carolina

Mary Reynolds, et. al. vs. James Reynolds, et. al. } Bill for Partition

IT appearing to my satisfaction that James Reynolds, John Reynolds and Sarah Reynolds, defendants in this case are absent from, and reside without the limits of the State of South Carolina, on motion of complainant's Solicitor it is ordered that the said James Reynolds, John Reynolds & Sarah Reynolds do appear and plead, answer or demur to the bill of the complainants on or by the first day of December next, and that in default thereof, the said bill of complainants as to them be taken *pro confesso.*

It is also ordered that notice of this order be published in the Cheraw Gazette twice a month for the space of three months.

GEORGE W. DARGON,

Commissioner in Equity.

August 2, 1839. 38 2am3m

In Equity.

Marion District—So. Ca.

Malcom Stafford and Margaret Campbell Admr's and Admr'x of D. Campbell dec'd. vs. Moore S. Walter and wife et alios. } Bill for partition &c.

IT appearing to my satisfaction that More S. Walter and Mary his wife heirs and distributees of Duncan Campbell deceased, and Defendants in the above stated case, are out of, and beyond the limits of this state It is, on motion of Harllee and Elliott Complainants, Solicitors, Ordered that they do plead, answer or demur to the Bill of Complaint in the said Case within three months from the date hereof, or the said Bill will be taken pro confesso against them.

EDWARD B. WHEELER,

Commissioner in Equity.

Commissioners Office, Marion C. H. Oct. 1 1839

48 8m