

WATCHMAN OF THE SOUTH.

DEVOTED TO THE PROMOTION OF PRACTICAL PIETY, THE DIFFUSION OF RELIGIOUS AND GENERAL INTELLIGENCE, AND THE PROPAGATION OF THE DISTINCTIVE TENETS AND INSTITUTIONS OF THE PRESBYTERIAN CHURCH.

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MEDITATION.

The recluse hermit often more doth know
Of the world's inmost wishes, than worldlings can;
As man is of the world, the heart of man
Is an epitome of God's great book
Of creatures, and man need no further look.—*Donne.*

REMORSE.

Just heaven instructs us with an awful voice,
That conscience rules us, e'en against our choice,
Our inward monitor, to guide or warn,
If listened to; but if repelled with scorn,
At length, as dire Remorse, she re-appears,
Works in our guilty hopes and selfish fears.
Still Bids, Remember! and still cries, Too late!
And while she sears us, goads us to our fate.
Cateridge.

HONEST LABOR.

Praise to the sturdy plough,
And patient spade, and shepherd's simple crook,
And ponderous loom—resounding, while it holds
Body and mind in one captivity;
And let the light mechanic tool be hailed
With honor, which, encasing by the power
Of long companionship, the artist's hand,
Cuts off that hand, with all its world of nerves,
From a too busy commerce with the heart.
Wordsworth.

EPIGRAM.

Live while you live, the epicure would say,
And snatch the pleasures of the passing day;
Live while you live, the sacred preacher cries,
And give to God each moment as it flies;
Lord, in my view, let both united be,
I live in pleasure, when I live to thee.
Doddridge.

WALKING LESSONS.

Even as a nurse, whose child's imperfect pace
Can hardly lead his foot from place to place,
Leaves her fond kissing, sets him down to go,
Nor does uphold him for a step or two,
But when she finds that he begins to fall,
She holds him up, and kisses him withal;
So God from man sometimes withdraws his hand
While to teach his infant faith to stand;
But when he sees his feeble strength begin
To fail, he gently takes him up again.—*Quarles.*

THOUGHT.—Man is but a feeble reed—the feeblest in nature; but then he is a reed that thinks. It is not necessary that the whole universe should be in arms to crush him. A vapor, a drop of water is sufficient to kill him. But if the universe should crush him, man would still be more noble than his destroyer, for he would know that he died; and of its own conquest, the universe would know nothing.—*Pascal.*

HOMAGE TO VIRTUE.—Ead as men are, they dare not appear to be open enemies to virtue; when, therefore, virtue is persecuted, it is represented as counterfeit, or some crime is laid to its charge.—*La Rochefoucault.*

CONSTANT TRUST.—David expresses the same courage in all states. See Ps. lvii. 7, and Ps. cviii. 1: *O God, my heart is fixed, I will sing and give praise.* Faith taught him the same song in the cave and on the throne.

EXTREMES.—The devil has driven the pendulum far beyond its proper point of rest; and when he has carried it to the utmost length that he can, and it begins by its own weight to swing back, he will probably set in, and drive it with the utmost fury the other way.—*President Edwards.*

CONTAGION.—And let no man be deceived, as if the contagions of the soul were less than those of the body. They are yet greater; they convey more direful diseases; they sink deeper, and creep on more unsuspectingly.—*Petrarch.*

THE SOUL A DIAMOND.—What if God should place in your hand a diamond, and tell you to inscribe on it a sentence, which should be read at the last day, and shown there as an idea of your thoughts and feelings? What care, what caution would you exercise in the selection? Now, this is what God has done. He has placed before you immortal minds, more imperishable than the diamond, on which you are about to inscribe, every day, and every hour, by your spirit, or by your example, something which will remain, and be exhibited for, or against you, at the judgment day.
Payson.

PROFIT OF GODLINESS.—The blessings which religion confers in this life, are favors which she scatters on her march to immortality.—*Robert Hall.*

BOLINGBROKE.—When Bolingbroke's works were published by David Mallet, Johnson pronounced this memorable sentence upon the noble author and his editor: "Sir, he was a scoundrel and a coward; a scoundrel for charging a blunderbus against religion and morality; a coward, because he had no resolution to fire off himself, but left half a crown to a beggarly Scotchman, to draw the trigger after his death."—*Bonwell.*

PRAY WITHOUT CEASING.—The bird is not always on the wing, but he is ready to fly in an instant; so the believer is not always on the wing of prayer, but he has such a gracious aptitude for this exercise, that he is prepared in an instant, when in danger or need, to fly for refuge to his God.—*Roland Hill.*

THE PAST AND THE FUTURE.—As to the past, except as the effects of it remain, and the account must be given, it has no existence; like an uneasy night, it is over, and the uneasy with it. As to the future, it may never arrive, and all our cares and contrivances about it are vain.—*T. Scott.*

ARCHBISHOP LEIGHTON.—His works are full of the richest imagery, and breathing a spirit of the most sublime and sanctified devotion. Reading them is a tribute to all human cares and human passions; and I can compare it to nothing but "lying down in green pastures, beside the still waters."—*R. Hall.*

For any to say that a will to believe is not purchased by Jesus Christ, and effectually applied by him, but depends on something to be done by men, is a great derogation to the merit of his sufferings. It is in effect to steal a jewel from our sovereign's crown, and to wreath it on a fool's cap. Ps. cx. 2; Heb. xii. 2.
Elisha Coles.

Extract of a Letter from the Rev. Dr. Leland, dated Columbia, 20th Dec.

DEAR BROTHER GILDERSLEEVE.—I most cordially adhere to the minority at the late meeting of Presbytery, and esteem it as the true Charleston Union Presbytery, and request to be enrolled among its members.

I was exceedingly anxious to be with you at the late meeting, but I could not leave Columbia. My duties in the Seminary demanded my presence—I was so unwell as hardly to be able to leave my room, and the weather was very bad. These three obstacles effectually forbade my going.

I now consider it well that I was absent.

Had I been with you, we should have had a majority, and in consequence the contest would have been renewed next spring. Now the separation is complete.—*Charleston Observer.*

METHOD OF RESTORING LIFE TO THE APPARENTLY DROWNED.

Recommended by the 'Royal Humane Society of England,' instituted in the year 1674.

Avoid all rough usage.
Do not hold up the body by the feet, nor roll it on casks, or rub it with salt, or spirits, or apply tobacco.

Lose not a moment in carrying the body to the nearest house, with the head and shoulders raised.

Place it in a warm room, if the weather is cold.

Preserve silence, and positively admit no more than three intelligent persons.

Let the body be instantly stripped, dried, and wrapped in hot blankets, which are frequently to be renewed.

Keep the mouth, nostrils, and throat free and clean.

Apply warm substances to the back, spine, pit of the stomach, armpit, and soles of the feet.

Rub the body with heated flannel or cotton, or warm hands.

Attempt to restore breathing by gently blowing with the bellows into one nostril, by closing the mouth and other nostril.

Press down the breast carefully with both hands, and then let it rise again, and thus imitate natural breathing.

Keep up the application of heat—continue the rubbing—increase it when life appears, and then give a tea-spoonful of warm water, or very weak brandy and water, or wine and water.

Persevere for six hours.
Send quickly for medical assistance.

MADAGASCAR.

From the Northern Watchman, we extract the following letter, respecting the state of things in this island. Our readers remember the cruel death inflicted on one member of that church, "for the testimony of Jesus." The following additional particulars will awaken lively interest.

PORT ELIZABETH, October 8th., 1838.
Dr. Harcey, Editor of the Northern Watchman:

Dear Sir,—I have before me a letter from Mr. Johns, Missionary of the London Society, who remains at Mauritius, to watch the progress of things at Madagascar. He states some things that I think may interest your readers. He says, "Madagascar is still the same—there is not the least appearance of a favorable change in that unhappy country, unless the heavy and increasing oppression of the people indicates something of the kind. All classes are very much dissatisfied, numbers are continually reduced to slavery, and numbers suffer from the scarcity of rice, &c."

He proceeds to speak of another persecution which broke out on Feb. 7th, last, at the capital. One native Christian was put to death. Two others were seized and put in irons, and there have remained ever since; some others eluded the officers, and escaped to their friends. These friends were then suspected, and all were obliged to run away. The two above mentioned are condemned to death, and the sentence is only postponed, till they can find the four others, for whom search has been made.

Mr. Johns arrived at Jamatave, the eastern port of Madagascar. As soon as his arrival was known in the interior, the Christians sent down two messengers, to bring him letters and requests. One of the messengers was one who was condemned to death by government, in case he could be found. He says, "Imagine my predicament when I saw at my door, our friend Andriana: I had no means of concealing him, for my house was quite exposed. However, I had one friend to whom I could open my heart, and who found him a safe place of concealment till his companions should come down. He and three others were very desirous of leaving their country, though by nature very fond of it, and going to Mauritius. Mr. J. with difficulty had engaged with the captain of a vessel for £80, to take them to Mauritius, and the inhabitants of port Louis, with noble liberality, had subscribed £70 for the object. Many others he mentions had been obliged to leave their homes, and were dwelling in the forest and desert places.

Then follows a letter from some Malajask converts themselves to Mr. J., dated 28th July, 1838. "And may you live and may God bless you and all friends with you; and how are you? for we through the blessing of God, can visit you by a letter, for this letter which we now hold in our hands, will come to your hands, say your friends in Vonizongo. We received the letter you sent us by our mutual friend Kasoamaka, in which you say that your heart desires to see us, and although the road we now travel is indeed difficult, yet it is the road to eternal life. Yes, our dear friend, thank be to God for giving you strength to declare this way to us, and for giving us an open ear. We can now adopt the language of the Samaritans, John. iv. 42.

Read John vi. 67-69, and also Habak. iii. 17, 18. We read in the Pilgrim's Progress that when Christian saw Apollyon coming to meet him, he began to be afraid, and to hesitate whether to return or to stand his ground; but when he considered that he had no armor for his back, he thought that to turn the back to him might give him greater advantage to pierce him with his darts, therefore he resolved to stand his ground, for, said he, had I no more in my eye than the saving of my life, it would be the best way to stand.

When Christian entered the valley of the shadow of death, he said, "Though it be a gloomy valley, yet it is the way to the celestial city." These words of Christian, and the passages above quoted, express in few words our own views and feelings on this point.

And this also we say to you, for you have been the instrument of saving our souls from the second death; therefore we shall tell you our temporal circumstances, for we can say as our Saviour said, who is our father and mother, our sisters and brothers, but those who believe in God our Heavenly Father, we therefore tell you what has befallen us here, that you may, if possible, do something to relieve us; we say, if possible, for our Saviour used the word in

his prayer to his Father, saying, "if it be possible, let this cup pass from me." That you may know our wish, read Mat. x. 23, also, 1 Sam. xxvii. 1, 2, and we leave it with you to decide, for you know best whether you can do any thing for us or not. We shall now tell you our situation since you left us; 17 of us were at one time taken to the government.—One of that number (Rasolama) was put to death. In about 8 months after, were twelve persons accused, and Rafaralahy was put to death. Four who were of the number of the 17 reduced to slavery before, were now again accused. These were immediately sought for, but only two were caught, (those alluded to above), and these have been in close confinement for 5 and a half months. Those of the twelve who were not accused before, were only reduced to perpetual slavery. There are a few coming forward to join us in worshipping God—say your friends in Vonizongo." Here follow seven signatures, and it is added, "and their families in Vonizongo."

The perpetual slavery is slavery without the power of being redeemed; but blessed be God, they chose it to the slavery of sin and death, rather than life with the denial of Christ; not one has been yet heard of who would make any approaches to a recantation.

I shall leave the intelligence to make its own impression, with God's blessing, upon your readers. Your brother in the kingdom and patience of Jesus.
GEO. CHAMPION.

From the New York Observer.

Dr. Humphrey's Thoughts on Education.

FAMILY GOVERNMENT.

The importance of family government will scarcely be questioned by any one, and we of this generation are quite ready to flatter ourselves that we understand it better than our fathers did. Whether we do or not, will, in the lapse of time, be submitted to a more impartial judgment. I am sure, that those who have been gone a hundred years, return to the "places which knew them," they would be at a loss to guess how we expect to substantiate such a claim in the eyes of posterity.

Although the state has no right to interfere with the domestic arrangements of families, except in extreme cases, it is nevertheless true, that in order to become good citizens in after life, children must be accustomed to cheerful subordination in the family, from their earliest recollection. I know that those who grow up without restraint by the fireside, and whose youth is consequently as wild as the winds, can be governed afterwards by absolute power. The bayonet of the Czar and the scimitar of the Sultan can tame them and keep them in subjection. But it may well be doubted, whether any thing like a free constitutional government can ever be maintained over a people who have not been taught the fifth commandment in their childhood. I do not believe it can. Children must be prepared to reverence the majesty of the laws, and to yield a prompt obedience to the civil magistrate, by habitual subjection to their parents. If they are not governed in the family, they will be restive under the wholesome and necessary restraints of after life; and the freer the form of government is, in any state, the more necessary is it that parents should fit their children "to lead quiet and peaceable lives in all godliness and honesty" and under it, by a proper course of domestic training. We cannot in this country, hope to preserve and hand down our free and glorious institutions in any other way. To remain free, the mass of the people must be virtuous and enlightened; and to this end, domestic education, including all suitable restraints and discipline, must engage the earnest attention of heads of families throughout the land. It has been said a thousand times, that the practicability of maintaining a highly republican form of government has been tried and is settled in the United States, however it may have failed every where else. I wish it were so; but I am afraid the question is settled, so far only as we have gone. What the future may disclose who can certainly tell? Is it yet a grand desideratum, whether we have religion and virtue and intelligence enough to sustain our blessed institutions. The danger is, that our liberties will degenerate into licentiousness, and that the growing laxity of family government will hasten on the fearful crisis. There is, if I am not deceived, a reaction in our unparalleled political freedom, upon our domestic relations. It is more difficult than it was, half, or even a quarter of a century ago, for parents to "command their households after them." Our children bear so much about liberty and equality, and are so often told how glorious it is to be "born free and equal," that it is hard to make them understand for what good reason their liberties are abridged in the family, and I have no doubt this accounts, in multitudes of instances, for the reluctance with which they submit to parental authority. The boy wants to be "his own man," long before his wisdom teeth are cut; and the danger lies in conceding the point to him, under the notion, that our fathers were quite too rigid, and that a more indulgent domestic policy, corresponding with the "spirit of the age," is better. This may be the way to make rulers, enough for a hundred republics; but not to make a single good subject. I repeat, therefore, that if it is important to secure a prompt obedience to the wholesome laws of the state, then is family government indispensably necessary, and the father who takes no care to control his own sons, is not himself a patriot, if he is a good citizen.

Moreover, without family government there will be very little self-government in any community. If you do not restrain the waywardness of your child, in its early developments, and thus assist him to get the mastery of it while yet the conquest is comparatively easy, it will be in vain for you to expect him ever to gain that self-control which is so essential to his happiness and safety. Nothing is better settled by the experience of all ages, than that the will grows stubborn—that evil passions become impetuous by indulgence; and that indulged they will be, by the child, if they are not held in check by parental authority. In this view, a greater misfortune can hardly befall a young person, than to be left to himself.

The consequence is, that before reason and conscience can assert their supremacy, bad habits are formed, and his depraved inclinations have time to ripen into such maturity, that to bring them into subjection is infinitely more difficult than if the work had been commenced

in the nursery. One in a hundred, perhaps, may, without aid, learn to "rule his own spirit;" but it will cost him many a hard struggle; while the ninety and nine will never have resolution and perseverance enough to achieve any tolerable degree of self-control. How many slaves to an irascible temper have lamented their dying day that their fathers did so little to check its early growth! But what individual, in after life, was ever sorry for the aid which he received from his parents in mastering his own bad passions?

There is one thought more, which may not perhaps so readily occur, but which is too important to be overlooked in this connection. The judicious and faithful exercise of family government puts children in the way of receiving spiritual blessings. I am not one of those who believe that any human agency or moral suasion can convert the soul to God. Bringing up a child under perfect subjection to parental authority, is a very different thing from bringing him to the foot of the cross. Still, there may be a connection between them; and I cannot entertain a doubt, that the child who is well governed in his father's house, is more likely to be brought to a willing submission to God, than if he had been left to "walk in the way of his own heart, and after the sight of his own eyes." I know the best governed son in the world may hold out in rebellion against his heavenly Father till he dies; but there is a great deal more reason to hope he will "throw down his arms," than in the case of one who has never been taught the first lessons of submission in the family. Let me guard, with all possible care, against being misunderstood. No power on earth can conquer the stubborn will of the sinner, however young. But there is a divine constitution, by which means and ends are sometimes remotely, and sometimes, more immediately connected together, and why may not parental fidelity in the government of a family be made a principle means of bringing them to the "obedience of Christ?"

It is thought by some, that the government of children must be a very easy, if not even a delightful task. I do not recollect, however, that I ever heard this sentiment expressed by a parent who had been placed in circumstances to make the trial, and who had succeeded in any tolerable degree. As a general rule, persons know how to manage families much better before they have them, than afterwards. Those who are most astonished at the failure of their friends in this important matter, and see no difficulty at all in holding the reins, have no children to govern. The bachelor who boards in his brother's family, or goes to spend a few weeks with a married sister, understands the thing perfectly; and can discourse most eloquently upon family government by the hour together. He has it all at his fingers' ends, from A to Z, and knows exactly what to do, from sunrise till bed time. O how he wishes he could have the management of these lawless little urchins for a month. He would stop their crying and romping, or he would quit the premises. How parents can have so little tact, and be so indulgent, is entirely beyond his comprehension. But it is often exceedingly amusing to see how the tables are turned, when he comes to have a family of his own. Poor man! the children spoil his beautiful theories a great deal faster than he ever made them. What the matter is, he cannot tell; but it is infinitely more difficult to govern them than used to be.

Heads of families, in like manner, who have no children of their own, are very apt to think that their friends who have, are very unfortunate or very much to blame, in not keeping them under better subjection. O, if they had the management of them, they should be governed to a charm! it should always be sunshine. Every look should be a law, and it should be obeyed. Or if it should sometimes be necessary to go a little further, every word of reproof should be treasured up and remembered to the end of life. But how does the matter stand, when these same persons come to adopt a child, and bring their theories to the test of experience? In nine instances out of ten, they find the task incomparably more difficult than they expected. It is one thing to build castles in the air, and another to garison them. They are sure the child is uncommonly perverse, or that if it was their own child, they could manage it a great deal better. But the sober truth is, that whatever else may be easy, the bringing up of a family is a great undertaking. To govern one's own house, just as he should, is exceedingly difficult, and the parent who has the talent, and who is enabled to use it as he ought, can never be thankful enough to God for so invaluable a gift.

CHRIST'S ACTIVE OBEDIENCE.

What had Jesus Christ said or done for Paul? The same that he has said or done for all the household of God. He became Paul's surety; obeyed perfectly the law of condemnation; authorized him, in humble faith, to claim and plead that obedience, in the room of his own disobedience. He clothed Paul with righteousness—the righteousness of God—the righteousness of God by faith: directing and enabling him to make it his own, and to present it as such, where it would be properly valued, and sure to be accepted—at the bar of infinite justice. He well knew what place should be assigned to it in the justification of a sinner. He placed it between himself and the righteous God, and gloried in it accordingly, as his perfect protection against the stroke of divine justice; as his only and unfailing title to eternal life; as that pure gold, in which the furnace of ultimate trial should not detect a particle of dross; nor a single flaw. Not a syllable would he hear of any works but the works of Jesus Christ, to justify him before God. That I may be found in him, exclaims he, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

This, indeed, is a vital part in the justification of sinful men. Many seem to think that they have no need of any thing but pardon. How then can they be justified by a sentence according to law, which enjoins perfect obedience? How can they become entitled to eternal life, which was originally promised to such obedience? What has overturned God's constitution? What has broken the connection, established by himself, between the condition and the reward? Nay, that constitution stands; and sinners, if justified at all, must be justified according to its terms—by obedience.

by perfect obedience—but not by such obedience, be it remembered, as you can perform. You are all as an unclean thing, and all your righteousness as filthy rags. This renders the plan of grace so wonderful in our eyes—so infinitely worthy of the wisdom of God. The second Adam, who is the Lord from heaven, has stepped into the first Adam's place, and done what he as our covenant-head ought to have done: he has fulfilled the righteousness of the law. Thence his precious name, **JESHOVAH our righteousness.** Of this Paul was very certain; and it was one reason of his committing his eternal interests into the hands of Jesus Christ, with the perfect assurance that they would be safe there. Do you, my dear brethren, follow so blessed an example! Cast away, in your dealings with your Creator, the moles and the bats, every thing, every thing that can, by any possibility of construction, be reckoned as your own righteousness. The very best of it, trusted in, is no better than a mill-stone about your necks; and when God arises to judgment, will sink you to "bottomless perdition." Lay hold of that one righteousness of Jesus Christ, which is able to cover all who take refuge in it, from martyred Abel down to the last believer who shall cry, *Lord, save me, I perish.*—*Dr. John M. Mason.*

For the Watchman of the South.
THE AFRICAN PREACHER.

N. O. 111.

Through life he has manifested a surprising thirst for knowledge. He never could listen with patience to preaching which consisted mainly in empty declaration. I have often heard him say, "I don't like to hear more sound than sense from the pulpit." On one occasion he attended a protracted meeting, at which the new measures were used, and at which there was a great excitement and no little noise. On his return, he called to give me an account of the meeting, which he did as follows: "There were a great many people—and a great deal of talking and singing and praying. They call it a revival. And if by a revival, they mean a great increase of confusion and noise, they are right. But so it is, I had no enjoyment at the meeting. I heard very little of what I call *real preaching*. And then I was all the time reminded of what I have noticed in the woods; when the wind blows hard—the dry leaves make a great deal more noise than the green ones."

Few things delighted him more than to be made acquainted with the views of standard evangelical writers on doctrinal subjects. He was at all times particularly interested in clear and just expositions of such passages of scripture as are "hard to be understood." A friend says, "After I had read to him at some length the opinions of one of our ablest divines on a disputed point in theology, 'Well,' said he, 'I have been long wishing to have that matter explained, but all I could gather about it was like picking up a few scanty crumbs, and dry pieces of crust, which could not satisfy my hunger; but now you have given me a great loaf, that I may eat and be full at once.'" At another time, on having a very difficult text explained to him, he said, "Whenever I came to that text I was like a little child, two or three years old, trying to go from one room of his father's house to another. After trying again and again to reach and raise the latch, but all in vain, his father comes along and does without the least difficulty, what the child could not possibly do. Just so with me. You have opened the door and now I can go on."

He was a close observer of passing events—an accurate discerner of the signs of the times. He looked at every thing in its bearings upon the cause of Christ. "Real Christians," said he to me on one occasion, "are the salt of the earth; and I do believe that this world would have been destroyed long ago, but for them—don't the word of God say, that for the elect's sake these days shall be shortened." There were two individuals in the circle of his acquaintance, remarkable, not only for their own destitution of religious principle, but also for doing all they could to suppress it in the numerous families of which they were the heads. During their lives, no member of either household made any advance towards forming a connection with the church. Immediately after their deaths, which happened nearly about the same time, the widow and several of the children of each became pious. In remarking upon this fact, he said, "I have often seen a large spreading oak, standing alone in an old field, with nothing at all growing under it; but only cut down this tree and take it away, and a little culture will make the land very productive."

He was admitted to terms of great familiarity with persons of every grade in society; and yet his deportment never savored of arrogance or presumption. There was but one class of persons with whom he ever used a freedom, which the most fastidious could censure.—These were such as scoff at things sacred and divine. Persons of this description would sometimes jeer him about his religion—and endeavor to make Christ and his precious cause subjects of buffoonery and ridicule. The old African was far more jealous of his Master's glory, than of his own ease or reputation. On such occasions his usual diffidence and reserve would give place to a firm but dignified defence of the truth; and most happily could he "answer a fool according to his folly." Nor did one of this fraternity ever encounter him without being seriously worsened. A man addicted to card playing and horse racing, stopped him one day in the road, and addressed him as follows: "Old man, you Christians say a great deal about the way to heaven being very narrow. Now if this be so, a great many, who profess to be travelling it, will not find it half wide enough." "That's very true," said the old man, "of all who merely have a name to live; and of all like you." "Why refer to me," asked the man, "if the road is wide enough for any, it is for me." "By no means," replied the old man, "when you set out, you will want to take along a card table and a race horse or two. Now there's no room along this way for such things, and what would you do even in heaven without them?"

An individual who was accustomed to treat the subject of religion rather sportively; and who at the same time prided himself on his morality, said to him "I think, old man, I am as good as I need be. I can't help thinking so, because God blesses me as much as he does you Christians, and I don't know what

more I want than he gives me." To this the old preacher replied with great seriousness—"Just so with the hogs. I have often looked at them rooting among the leaves in the woods, and finding just as many acorns as they need; and yet I never saw one of them look up to the tree from which the acorns fell."

He was particularly fond of considering piety as progressive in its developments. He opposed, with the utmost firmness, the idea of one's *getting religion*, as the phrase is, and then folding his hands in utter idleness. He was fully aware that this error prevailed to a deplorable extent among those of his own color, and he spared no pains to resist and exterminate it. "I have no notion," he said, "of that religion which is bitter at first than it ever is afterwards." When Christians hear a sermon on the text, "Turn ye, turn ye, for why will ye die?" they are apt to conclude that it don't suit them, because they have turned long ago. Now the truth is, to be a real child of God we must continue to turn as long as we live. For my own part, I often feel as if I had as much turning to do now as I had when I first set out." His views on this subject were usually enlarged and scriptural. They reached into the eternal world. Nothing short of the expectation of an eternal progression in knowledge, holiness and usefulness, satisfied his enlarged desires. A pious and intelligent young man, in conversation with him on growth in grace, said, "We should grow until we die." "Yes," replied the preacher, "and hope to grow after we die. I trust in God I shall grow forever." Standing one day in the midst of a field of tobacco, he said to me, "Some fifty years ago, I expected the time would come when I should be of some account in the Lord's vineyard. But now I am very old, and have given up this hope." Then pointing to the tobacco which grew around us, he said—"This is promising tobacco, but it must be cut and cured before it will be of any service to the owner. And so it is with me. All that now comforts me on this subject, is the hope that God will make some use of me in another world."

And now, in concluding this article, let me ask the reader to remember that this old man was wholly without education, except such as he got in the school of Christ. I never knew him even to express a wish to read or to hear read any thing but the Bible or some kindred book. He was literally taught of God, and thus became wise unto salvation. With the color and all the features of the real African fully developed, such are the beauties of his mind and heart, as to make him an object worthy of the highest respect—the most profane veneration. Often have I delighted to sit at his feet as a learner—and with joy do I anticipate the day when we shall walk side by side, along the banks of the river of life—and partake together of the fruits of that tree, whose leaves are for the healing of the nations.
W. S. W.

Selected for the Watchman of the South,
BRIEF OUTLINES OF A SERMON.
BY THE LATE REV. JOHN BERRIDGE.

"Ye are our Epistles."—This was the language of the great apostle Paul, (who, in his own eyes, was less than the least of all saints) in an address to the Corinthian Church, the members of which had been some of the most abandoned characters; and to whatever place the apostle went, where letters of recommendation were required of the visiting ministers, he pointed to these conspicuous converts, who were *living epistles*, and so eminent as to be known and read of all men. The change was so great as to make it evident to every one: the drunkards were become sober, the dishonest just; the miser liberal; the prodigal frugal; the libertine chaste; the proud humble; to these the apostle appealed for himself and fellow-laborers, as letters of commendation, who were *living epistles* at Corinth, and as lights in the world.

In an epistle there must be paper, or parchment, a pen, ink, and writer, and somewhat written. 1st. The paper or parchment we may consider in these divine epistles, as the human heart, which some people say is as clean as a white sheet of paper, but if it be so on one side, it is as black as sin can make it on the other; it may appear clean like a whitened sepulchre without, but it is full of all uncleanness and defilement within.

2d. The pen may be well compared to the ministers of the gospel, who are used in these living epistles as such, and many of them are willing to acknowledge themselves very bad pens, scarcely fit to write, or be any way employed in so great a work. It seems they have been trying for many years to make good pens at the universities; but after all the ingenuity and pains taken, the pens which are made there are good for nothing, till God has nibbed them: when they are made, it is well known the best of pens want mending.

I find that the poor old one, that has been now for a long time in use, needs to be mended two or three times in a sermon. 3d. The ink used in these divine epistles, I compare to the influences of divine grace on the heart, and this flows freely from the pen, when it has a good supply from the fountain-head, which we constantly stand in need of; but sometimes you perceive the pen is exhausted and almost dry, whenever any of you find it so either at Tabernacle, or at Tottenham Court Chapel, and are ready to say, *O what a poor creature this is, I could preach as well myself!* that may be true; but instead of these sad complaints, lift up your hearts in prayer for the poor pen, and say, *Lord give him a little more ink!* but if a pen is made well, and quite fit for use, it cannot move of itself, there must be an agent to put it in motion. And, 4th. The writer of these glorious and living epistles is the Lord Jesus Christ: some people are very curious and talk much about fine writing, but there is something in the penmanship of these epistles that exceeds all that was ever written in the world, for as the Lord Jesus spake, so he wrote, as never man spake or wrote. One superior excellency in these epistles is, that they are so plain and intelligible, as to be known and read of all men, and the strokes will never be obliterated. As pens cannot move of themselves, so we profess, when we take on us this sacred character, to be moved thereunto by the Holy Spirit; nor can we move to any good purpose without his divine assistance.

5th. In all epistles there must be somewhat written: many things might be said here; but I shall include the divine inscription of these epistles, in repentance, faith, and holiness; repentance is written with a broad nibbed pen, in the old black letter of the law, at the foot of Mount Sinai; faith is written with a crow quill pen, in fine and gentle strokes, at the foot of Mount Calvary; holiness (growth in grace) is gradually and progressively written, and when this character is completely inscribed, the epistle is finished and sent to glory.

WATCHMAN OF THE SOUTH.

RICHMOND, JAN. 10, 1839.

The two Houses of the General Assembly met in the Capitol, on Monday, 7th inst.

In the Senate, Stafford H. Parker was re-appointed Speaker, and Addison Hansford, Clerk.

In the House of Delegates, Geo. W. Munford, Esq., was unanimously re-elected Clerk, and Thomas W. Gilmer, Esq., of Albemarle, was elected Speaker, without formal opposition, a few votes scattering.

AGENTS.

In the list of Agents, which we publish to-day, we have inserted the names of a few persons, who have not formally authorized us to do so. But we have not put down the name of one, of whose friendship and willingness to act we had any serious doubt. So far as we have been able to learn the facts in the case, we have re-appointed all who were Agents for the Southern Christian Herald.

Orders and Subscriptions for the Northern Watchman, published at Hartford, Conn., and edited by Rev. Dr. Harvey, will be received at this office and promptly attended to.

LAW SUIT AGAIN.

From the last Presbyterian we learn that "Chief Justice Gibson has fixed the 4th of March next, as the day for the trial of the cause instituted by the New School against the Presbyterian Church. We have no other comment than that, that the trial must now certainly take place; the orthodox will not excuse themselves, the New School cannot, as a special day has been appointed on their own motion. We give this timely notice to the witnesses for the Assembly, that they may make their arrangements accordingly. They must be in Philadelphia on the day before the trial, and they may come without any anticipation of disappointment, such as they experienced at the last term of the Court. The orthodox are sanguine of success, and they are truly anxious to see the end of this most unchristian prosecution."

Let God's people commit their cause to him in humble prayer.

There has been a remarkable Convention of 19 individuals at Bloomingburg, Ohio. They have voted that there is no General Assembly. They talk about organizing three Synods in Ohio, which shall unite in forming "the General Assembly of the Presbyterian Church in the State of Ohio." Sundry other marvellous things are stated and resolved. But as the topic is small, we dismiss it.

CONCORD PRESBYTERY.—We learn with much pleasure, that the churches in this Presbytery have recently manifested a delightful degree of the missionary spirit. They have already within a few weeks paid about a thousand dollars to the Central Board of Foreign Missions, and are pledged to pay, during this month about \$600 more. So let the good work go on. Till earth's remotest nation Hath learn'd Messiah's name.

On the 17th of November, Mr. Frederick K. Nash was ordained by Morganton Presbytery, and installed pastor of Unity church.

The Catalogue of Princeton Seminary is just received. It shows the number of students to be 94. May that institution long be a blessing to the churches and to the world.

DAVIDSON COLLEGE.

We are much gratified to learn that the friends of this institution have obtained for it, from the Legislature of North Carolina, a charter, in every way desirable; and that their watchword seems to be "onward." We doubt not but it will do immense good in many ways to the people in that vast region of fertile land in which it is located, as well as to our country and the world generally.

We are happy to state that a most commendable spirit of liberality has been manifested by our citizens towards the young lady, whom we noticed in our last as having been a sufferer from the late fire at the Eagle.

THE DIFFICULTY OF SUSTAINING A RELIGIOUS NEWSPAPER may be judged of from the fact that it is announced in that excellent journal, the organ of the Dutch Church, that "THE CHRISTIAN INTELLIGENCER, (we regret to say,) instead of being a source of revenue to the Benevolent Institutions of our Church, as was most reasonably expected, has thus far required constant advances to pay its current expenses.

This is a disappointment to the able, attentive, and vigilant Editorial Committee, whose services are both generously and gratuitously rendered, for the interest of the paper and benefit of THE CHURCH, to which they are attached. Their efforts ought to be more appreciated if not rewarded."

TEMPERANCE.—It is perhaps known to our readers that the Legislatures of Massachusetts and Tennessee have passed laws effectually destroying the system of licensed dram shops and tipping houses. Efforts have been made to set aside these laws as unconstitutional, but the Supreme Court (we believe) of each state has declared them constitutional and binding. The appeal to the polls has been ineffectual. The people sustain the Legislatures, and verily the hydra is likely to lose at least fifty of his hundred heads. This legislation is the more remarkable in Tennessee, as the same Legislature determined that to a prisoner in the Penitentiary a Bible was an unnecessary piece of furniture, but that the poor fellow in his dungeon should not be deprived of tobacco. These things indicate a state of contradiction and antagonism in the minds of the gentlemen composing that Legislature, which we are unable to explain or even comprehend.

THE FIRST VOLUME OF THE WATCHMAN OF THE SOUTH has never been paid for by several of our subscribers. Will not all such immediately forward us \$3 50 for that volume, and \$3 for the second volume? We are assured that in most cases it is mere forgetfulness that has occasioned this delay. AUNT will be enough, we trust, for all such. If any cannot pay our agent or remit the exact sum, let them send us \$5 or \$10 to be placed to their credit, and it shall be done.

GOVERNOR'S MESSAGE.—This is a document of about the usual length, and prepared with much care. Of its political character we say nothing, as we interfere not in politics. After the usual congratulations, the Governor introduces the subject of the return of the banks to specie payment, expresses opposition to the "Sub-Treasury," makes some very judicious remarks on popular education and the use of the Literary fund, discusses somewhat at length the subject of internal improvement, notices in respectful terms the death of Judge Brockbrough, and takes an extended view of

the subject of the public lands and the right method of distributing the proceeds of them when sold. On the subject of education, he makes reference to the instruction of the blind and of deaf mutes in the following manner, which must be approved by every humane and enlightened citizen.

"An opportunity was afforded the members of the last General Assembly to witness the success of the means which have been employed for the education of the blind and of deaf mutes. None who witnessed a spectacle that appeared with such touching interest to the sympathies and generous feelings of our nature, could fail to cherish a cordial desire that all who were thus afflicted should have their calamity ameliorated and relieved by becoming the objects of similar instruction. Worthy to be regarded as one of the noblest triumphs of successful invention, is the art by which the treasures of revealed wisdom, science and all the attractive accomplishments are brought within the grasp of the most destitute and helpless, and for that reason, the most interesting of the human family.

"An act was passed by both branches of the Legislature, making ample provision for a school for this class of unfortunate; but the law remains inoperative, because of the failure to designate a location for the School. I now respectfully invite your attention to the subject, in the hope that you may approve the act of your predecessors and supply the omission.

"It is believed there are now in the State, of proper age to enter such an institution, not less than three hundred, and perhaps more. If the same number of our citizens were in some situation of peril, from which the Commonwealth could extricate them, she could not be prevented from going to their relief, by considering the charges that would attend it. And a decision less generous and just, prevail towards those who depend on their more fortunate fellow men, for whatever can mitigate the severity of their condition, and open to them the sources of intelligence and usefulness?

"Similar institutions elsewhere, have been established in or near to large cities. And when we remember that such a location is favorable to the sale of the articles of manufacture, the product of the workshops attached to the school, to the attendance of discriminating and respectable assemblies upon the repeated exhibitions which it is found advisable to encourage, thereby awakening a feeling of emulation in the school, exerting a salutary influence on the principles, and diffusing a knowledge of the means employed, and their success; and remember also that the persons duly qualified to take charge of the institution must be looked for in the cities, and would probably be unwilling to go into the country without great pecuniary compensation, it would appear advisable to follow the example of other States in this respect, and select a city rather than the country as presenting the most favorable location."

We trust no adverse circumstances will prevent the present Legislature from carrying into full effect the provisions in part made by the last for this portion of our people. Such action is due to the unfortunate themselves, to the reputation of the Commonwealth, and to the claims of common justice, which require a state to meet the reasonable wants of all its population, at least so far as to enable them to learn to be useful and to support themselves.

OBEY YOUR CONSCIENCE AND KEEP YOUR OWN RESOLUTIONS.

"Strike while the iron is hot" hath grown into a proverb. And like all good proverbs it hath various applications. For aught, we can see it is as applicable to the obedience we owe to the decisions of our own minds, as to any other subject. If we were called upon to say what blasts more hopes and destroys more good purposes and ruins more souls than anything else, we should without hesitation say it is the habit of becoming convinced of what duty is, intending to perform it, and then deferring decisive vigorous action. A beautiful poet describes the slothful laborer man as thus ruined.

Not all at once, He yielded to the soothing voice of sleep; But having seen a bough of laurel wave, He effort made to climb; and friends, and even Himself, talked of his greatness, as at hand, And prophesying drew his future life. Vain prophecy! his fancy, taught by sloth, Saw in the very threshold of pursuit, A thousand obstacles; he halted first, And while he halted, saw his burning hopes, Grow dim and dimmer still; ambition's self, The prospect of his loudest tongue, decayed; His purposes, made daily, daily broken; Like plant uprooted off, and set again, More sickly grew, and daily wavered more Till at the last, decision, quit worn out, Decision, fulcrum of the mental powers, Resigned the blasted soul to staggering chance; Sleep gathered fast, and weighed him downward still; His eye fell heavy from the mount of fame, His young resolves to benefit the world, Perished, and were forgotten; he shut his ear Against the painful news of rising worth; And drank with desperate thirst the poppy's juice; A deep and mortal slumber settled down, Upon his weary faculties oppressed; He rolled from side to side, and rolled again; And snored, and groaned, and withered, and expired, And rotted on the spot, leaving no name.

In like manner almost all the indolent of earth are confirmed and carried along in their evil habits.

In matters of the gravest concern, the same principle holds. Conscience may be almost destroyed, by neglect to obey her mandates. We have somewhere met with the following brief but instructive narrative.

A lady who found it difficult to awake so early as she desired in the morning, purchased an alarm-watch. This kind of watch is so contrived as to strike with a very loud whizzing noise at any time the owner pleases. The lady placed the watch at the head of the bed, and, at the appointed time, she found herself effectually roused by the loud rattling sound. She immediately obeyed the summons, and felt the better all day for her early rising. This continued for several weeks. The alarm-watch faithfully performed its office, and was distinctly heard so long as it was promptly obeyed. But after a time, the lady grew tired of early rising, and, when awakened by the noisy monitor, merely turned herself and slept again. In a few days, the watch ceased to arouse her from slumber. It spoke just as loudly as ever, but she did not hear it, because she had acquired the habit of disobeying it. Finding that she might just as well be without an alarm-watch, she formed the wise resolution, that, if ever she heard the sound again, she would jump up instantly, and she would never allow herself to disobey the friendly warning.

Just so it is in all similar cases. Let conscience be heard, and obeyed, and she will give forth her mandates with majestic authority, and she will reward obedience by more than royal commendation. But lie unto her, flatter her, deceive her, command her to be silent even for a moment when she would speak, or even try not to hear her and soon you will not hear her; and perhaps nothing will awake you, until ruin come upon you like an armed man, or as a giant refreshed with wine.

HAVE YOU PAID FOR YOUR PAPER?

If you have, you need read no further. If you have not, we wish to observe that since the commencement of this volume, we have said but little about money matters. We do not wish to annoy our friends with that subject. Yet we must at this time ask their indulgence for a moment. We really must urge each one in arrears to send us our small dues immediately. Let us speak freely on this subject.

1. The sum due from each one is to him a small matter. It is only a drop in the bucket. But our bucket is either empty or dry, or must be filled with these drops. "Sands from the mountains, minutes make the year." Little sums are our only reliance.

2. We try very hard to serve our subscribers. We toil late and early, day and night; and each subscriber as much possesses the fruit of our industry as if he alone took our paper. Laboring thus for him, he ought not to hold back our little dues.

3. We are very anxious to please our patrons. But one, who is tardy in paying, is seldom pleased. The sight of his paper reminds him of debt, and he reads it capriciously. His temper is rather fretted, and he lays the blame on us. Now it is not right thus to put it out of our power to be in good and fair standing with all our patrons.

4. Should payment (from such as have had our pa-

per from No. 53,) be delayed a few weeks longer it will require \$3 50 cents to pay what may now be paid with \$3. Yet we would much prefer the smaller sum in due season to the claim of the larger sum after the end of six months. All publishers will say the same.

5. We really need at this time a large amount of money to meet necessary demands. For some time our income has been entirely insufficient to meet current expenses. We have also just received a large lot of paper, which costs us several hundred dollars, for which we are unable at this time to pay any thing.

We must rely on our friends to be prompt in making remittances. We stand alone and without other means than those furnished by our patrons.

6. The contract between us is mutual. If we are bound to issue our weekly sheet (as we certainly are, and have never once failed to do, and at the very time agreed on) our patrons are surely bound to remember their part of the contract also. It is but common justice to pay PROMPTLY for your paper.

CHRIST, THE ADVOCATE.

The word in the New Testament translated Advocate is only found in the writings of John, once in his first epistle and four times in his gospel. When found in the gospel, it is applied to the Holy Ghost, and is translated Comforter. But besides the precise word here used, there are other words of the same derivation. Indeed, the root of this word is found in the New Testament no less than in 133 instances. As thus found in two cases, it signifies to call or call for. In 30 instances it is translated "exhort, exhortation." In 41 instances it is translated "comfort, consolation," meaning the same as encouragement or to encourage. In 60 instances it is rendered to "pray, beseech, intercede, desire," all used in the sense of petitioning or interceding. Indeed, it is evident that, whenever the sense will admit, the word should be thus translated. Intercession is the prominent idea, even where the word is rendered Comforter; for the Holy Ghost comes into our hearts as an intercessor on behalf of the righteous and rightful government and claims of God, taking the things of Christ and showing them to us, and thus advocating God's rights; and having thus conquered our wills, he takes up his abode in us, and enkindles holy desires in our minds, and induces our petitions, and gives us encouragement and boldness in offering them, and thus he fulfills what the scripture says: "That the Spirit himself maketh intercession for us with groanings, which cannot be uttered."

That Jesus Christ is spoken of as our intercessor or advocate is evident not only from the fact that he is said to be an advocate with the Father; but John positively asserts, that it is "Jesus Christ the righteous." In looking into this matter, we must remember that the character of the Advocate must have regard to God who is to be prayed to, and to sinners who are to be prayed for. Let us spend a little time in considering what is necessary in the character of a good advocate or intercessor.

1. It is necessary that our advocate understand our cause in all its origin and bearings, that there be no argument against our cause, with which he is not acquainted and which he is not able to answer. He must be wise. In this respect Jesus Christ is pre-eminent as an advocate. He understands the whole of our cause.

2. It is required of an advocate that he be found faithful—that he never betray those whose cause he pleads—that he have with them an agreement which cannot be broken. In this respect our advocate is pre-eminent, as the scriptures often declare. We shall quote but one passage. It is Heb. ii. 17: "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

3. An advocate ought also to enter into the feelings and sympathize even with the weaknesses of those whose cause he pleads. That our advocate does this is manifest from many scriptures. The two following are sufficient: See Heb. iv. 15; Heb. ii. 17.

Again, the character of a good advocate must also have relation to Him to whom our cause is presented. There must be no charges against the advocate himself. He must not himself be a criminal and in the like condemnation with those for whom he undertakes. The Apostle spoke truly, when he said, "such an high priest becomes us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, who needs not daily, as those high priests, to offer up sacrifice first for his own sins and then for the people's."

But our advocate must not only be free from the charge of any crime, but it is of great advantage that he be highly in favor with Him, to whom he presents our cause. That Jesus Christ is so is very evident. Hence say the scriptures, we have an advocate, Jesus Christ "the righteous." Jesus is the "Lord our righteousness." "In him the Father is well pleased." If we are approved of God, it must be because he "hath made us accepted in the beloved." Eph. i. 6. If we are ever rescued from the reign of sin and the terrors of guilt it must be by being "translated into the kingdom of God's dear Son." Col. i. 13. But the Son can do nothing for us except as he himself is the delight of God and has brought in an everlasting righteousness. "Having himself been spotlessly holy, he hath entered heaven by his own merit, yes, hath meritoriously procured a seat at the right hand of God. In him is fulfilled that prophecy of Ezekiel, (xlv. 2, 3,) when he says, "This gate [this way of entrance by a personal merit] shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel hath entered in by it, therefore it shall be shut. It is for the Prince." It is always painful to us to hear any thing spoken in disregard of the distinction so often made respecting the active and passive obedience of our Saviour. Christ's sufferings truly save believers from the curse, but his obedience to the law is our hope for an eternal inheritance.

But let us spend a little time in considering the nature of this advocate or intercessor. From what has been said it results that it is not a humble, dejected supplication, which beseeches not that glorious state of advancement, which he is possessed of that sits at the right hand of the Majesty on high." So far from this it is rather "an authoritative presenting himself before the throne of his Father, sprinkled with his own blood, for the making out to his people all spiritual things that are procured by his oblation." He says, "Father, I will that those whom thou hast given me be with me where I am." John xvii. 24 Christ having died for us, "the remainder of his work with God on our behalf, was to be carried on by intercession." Heb. vii. 36, 27. "And Whereas this intercession consists in the virtual representation of his oblation or of himself as a lamb slain in sacrifice, it could not be done without his continual appearing before God." Heb. vi. 24. Paul says, "Christ is not entered into the holy places made with hands, which are figures of the true; but into heaven itself, now to appear in the presence of God for us."

In the New Testament Satan is represented as implending us before God. Thus in Rev. xii. 10, the saints are said to sing thus: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night." Now our advocate is to be to us just the opposite of this. He will not only never accuse us to the Father, but he will intercede in our behalf and plead his blood and righteousness for our redemption and forgiveness. Perhaps we can get some insight into this matter by a reference to the practice of the high priest under the law. This officer, bearing the names of the twelve tribes on his breastplate, "took a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense, beaten small, and brought within the veil and put the incense upon the fire before the Lord, that the cloud of the incense might

cover the mercy-seat, that was upon the testimony, that he might not die. Then he also took the blood of the bullock (which had just been killed) and sprinkled it with his finger upon the mercy-seat seven times." Lev. xvi. 12-14. Then did he plead with God for the forgiveness of sins, for the averting of judgments and the bestowment of blessings on the nation of which he was high priest. Thus as the high priest went into the holy place "not without blood which he offered for himself and for the errors of the people," so "Christ being come an high priest of good things to come, by a greater and more perfect tabernacle not made with hands, neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb. ix. 7-11, 12. Thus is he our high priest, our intercessor, our advocate.

As to the subject matter of Christ's intercession we are not left to conjecture. It is very clearly pointed out in the 17th chapter of John.

That this advocacy is successful, this intercession prevalent, we might expect, even if the scriptures did not declare it, if we would but remember,

1. That the beings for whom the intercession is made have, notwithstanding their sinfulness, long been objects of a most divine and tender compassion and pitious love. Before Jesus became incarnate "God so loved the world that he gave his only begotten Son," and if he "spared not him but freely delivered him up for us all, how shall he not with him [and at his intercession] freely give us all things?" John iii. 16; compare Rom. viii. 32. It was only "for the great love, wherewith he loved us," Eph. ii. 4, that God has ever thought of us and done us good. The death and intercession of Christ were not necessary to make God love and pity. He "had loved us with an everlasting love, and therefore with lovingkindness did he gather us." Is it, then, at all strange that intercession should succeed with one who was already yearning over us and waiting, as it were, for an opportunity to bless us, in consistency with the honor of his holy law, the rights of his holy government and the demands of his eternal and unchangeable justice.

2. How reasonable, then, is it to expect that the advocacy of Jesus will be efficacious, when we remember that he and the Father are one—that there is a covenant between them and that Jesus hath magnified the law and made it honorable.

3. That the intercession of Christ is efficacious and will continue so to be, is certain from many passages of scripture. Thus Jesus himself says, (John xi. 41, 42) "Father, I thank thee that thou hast heard me, and I know that thou hearest me always." So in the 2d Psalm, 8th verse, God, in addressing the Son, says—"Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thine possession." Here is efficacious intercession of the most interesting kind and on the largest scale. Indeed, the scriptures declare there is no limit to the efficacy of Christ's intercession. Paul says, (Heb. vii. 25) "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

REMARKS.

1. One evangelist says that Jesus Christ declared his Father more willing to give good things to them that ask Him, than parents are to grant the requests of their children. Another evangelist tells us what was meant by "good things," by giving this version of the matter, viz. that God is willing to give his Holy Spirit to them that ask him. And Jesus Christ (John xiv. 16-18) prays thus: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you." Are any, therefore, making but poor progress in religion, let them cry and plead for the gift of the Holy Ghost. And let them do it in faith, nothing doubting, and always through Christ.

2. What consolation is here to weak and erring believers, and especially to young believers. If Christ be our intercessor, we cannot fail. Under its influence the feeble shall be as David and David as the angel of God.

3. What an argument we have to firmness and undeviating steadfastness in religion. So the Apostle certainly thought when he said, (Heb. iv. 14) "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." 4. What encouragement we have to work out our salvation with fear and trembling, seeing we have such good hope that God will "finish the work of faith with power." Jesus Christ is not only the author, but he is also "the finisher of faith"—"he will bring forth judgment unto victory." We never should be fit for heaven, were it not that Christ intercedes, saying, "Father sanctify them through thy truth, thy word is truth." John xvii. 17. The influence of Christ's intercession on our sanctification is most important. A good writer says, "His prayer, 'Sanctify them through thy truth, thy word is truth,' is the blessed spring of our holiness. There is not any thing of this grace wrought in us, bestowed on us, communicated into us, preserved in us, but what is in answer unto and compliance with the intercession of Christ. From his prayer for us is holiness begun in us. Thence it is kept alive and preserved in us, and through his intercession we are saved to the uttermost. Nothing belongs to this holiness but what in the actual communication of it is the peculiar fruit of Christ's intercession."

5. If you wish to believe assuredly and defend scripturally the doctrine of the final perseverance of the saints, here in Christ's intercession is the rock on which to build. "And the Lord said, Simon, Simon, behold Satan hath desired to have thee that he may sift thee as wheat; but I have prayed for thee that thy faith fail not." Luke xxi. 31, 32. The same doctrine is taught in Rom. viii. 34, where the Apostle says: "Who is that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

6. How bold we are at liberty to be in prayer, seeing Christ prays with us. This is a most interesting subject and often referred to in scripture. See Heb. iv. 16, x. 13, 14; x. 19, 20; Rev. viii. 1-4; 1 John v. 14, and Rom. viii. 26, 27.

7. We see the reason of the many unsuccessful efforts made in religion. They are caused in neglect of Christ's advocacy.

But what must we do to avail ourselves of the benefit of Christ as our advocate? A most important question this.

- 1. We must feel that we have a cause to be managed, that there is something to be done.
2. That our cause is so difficult that none but heaven succeeded for us.
3. Be willing to confide all to him to do for us according to all his mercy and power and love.
4. Obey his directions in all things.

DOCTRINES OF THE REFORMATION.

NUMBER V.

We proceed with our extracts from the early Confessions of the Reformed Churches. We give to-day extracts from the "Confession of Belgia." "This confession was first published in the French language in the year 1563, in the name of the churches of Belgia; and was confirmed and adopted by the Synod of their churches in 1579, and translated and published in the Dutch language. The confession and catechism of the Belgic churches, and the canons of the Synod of Dort, have been adopted as the confession of faith of the reformed churches of the Netherlands. And these again have been received and adopted by a convention of ministers and elders of the Dutch churches in the provinces of New York and New Jersey, convened in the city of New York, 1771, as the confession of faith of the American 'Reformed Protestant Dutch Church.'"

On the subject of the creation and fall of man, original sin, and man's natural state, this confession says:

"We believe that God of the slime of the earth created man, after his own image, that is to say, good, just, and holy, who had power by his own free will, to frame and conform his will unto the will of God. But when he was advanced to honor he knew not, neither did he well understand his excellent state, but wittingly and willingly did make himself subject to sin, and so consequently unto eternal death and malediction, whilst that giving ear to the words and subtleties of the devil, he did transgress that commandment of life, which he had received of the Lord, and so did withdraw and alienate himself from God, (his true life,) his nature being altogether defiled and corrupted by sin, whereby it came to pass, that he made himself subject both to corporeal and to spiritual death. Wherefore being made wicked and perverse, and also corrupt in all his ways and endeavors, he lost those excellent gifts wherewith the Lord had adorned him, so that there were but a few little sparks and small steps of those graces left in him, the which notwithstanding are sufficient to leave men without excuse because that what light soever we have, is turned into palpable darkness, even as the scripture itself teacheth, saying, John i. 5, 'The light shined in darkness, and the darkness comprehended it not.' Therefore John doth manifestly call men darkness. Therefore whatsoever things are taught, as touching man's free will, we do worthily reject them, seeing man's nature is so defiled and corrupted by sin, whereby it came to pass, that he made himself subject both to corporeal and to spiritual death. 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come him? By the aforesaid melancholy events, a family of children were left orphans, in the world. But such families of God's people are ever found to be the peculiar care of Providence. All these children have been well educated, and have been respectable in the world; and, all, I think, exemplary members of the Church. Two of the sons entered the ministry; one is a physician; and two daughters have been married to Presbyterian ministers.

A. A. P. S.—I ought to add that Mr. Lacy continued to be the pastor of the Cumberland church (which included the college) until the time of his death. During his ministry, he was several times a commissioner from the Presbytery of Hanover to the General Assembly, and once its Moderator, and was highly esteemed by many good people in Philadelphia, both as a christian and an evangelical preacher. A very intimate friendship subsisted between him and the late Robert Ralston, Esq., at whose house he always lodged when in Philadelphia, and where he ended his days. His remains were deposited in the burying-ground of the Second Presbyterian church, between Mulberry and Cherry streets.

For the Watchman of the South. LETTER FROM REV. A. L. HOLLADAY. OROOONIAH, 28th August, 1838.

My Dear Brother,—I recently received the numbers of the Watchman of the South from the first number to January 18th, inclusive. I regret that I am unable to make to my editorial friends who are so kind as to forward me their papers any better return than that of occasional short letters; and that the regularity of the duties which generally occupy me furnishes me with but few materials which would prove interesting to the mass of newspaper readers. The Missionary Herald contains the first notices of important facts respecting the state of the mission; and the elder members of the mission have naturally more facilities for intercourse with the natives, and therefore, a greater amount of intelligence to communicate than we can have. For the present, I must content myself with giving you some particulars of the political state of this country with its bearing upon our missionary prospects. The Shah of Persia is still engaged in the siege of Herat which has occupied him about a year; and it is difficult to conjecture what will be the result of his efforts. If he succeed in procuring large reinforcements, he may finally subdue Herat; but it is exceedingly difficult for him to raise forces, or to sustain the operations of a war on account of the scarcity of money. He has already required the people (of this province at least) to pay taxes for many months in advance; and the poor peasants are compelled to borrow money of the wealthy money-dealers, who exact a most exorbitant usury. Thus, the King obtains the money more cheaply than if he borrowed it himself. The appearance of the English armament at Bushire may perhaps so awe the Shah as to induce him to alter his course; but it is thought that he dare not return to his capital, after such expense of money and life, without having accomplished any thing. It is not yet known here what the English troops will do, or how many will be transported from India to Bushire; but the English Ambassador and all his suite are about to leave the country. It was thought necessary that our mission should be under the protection of the English authorities here, not on account of any unfriendly disposition on the part of the people generally, but because there is a class of abandoned men (thieves and robbers) who, if the protection of a foreign and a powerful government did not render it sure that an outrage upon us or our property would be followed by strict investigation, would "dig through" or climb over mud walls to effect their purposes with but little ceremony. The very friendly feelings of the governor and of the mass of the people readers such an attempt less probable, but in the absence of the English we have thought it best to obtain Russian protection. We expect in a few days to have passports from the Russian authorities at Tabreez, accompanied with letters (voluntarily offered) to the principal Persian officers here, enjoining upon them to take great care of us. On a late occasion, the Governor of this city said, in conversation with a Persian Meerza who receives instruction from us—"Formerly" (that is, before the English talked of leaving the country,) "these Tahabs were my brothers, but now they are my sons." This must not be thought to mean in the mouth of a Persian as much as it would if it had been spoken by an Englishman; but it indicates, at least, a very friendly state of feeling.

About the 19th of July, as soon as I could leave Mrs. H. after the birth of a fine little daughter, I set off in company with Mr. Merrick to go to Tabreez on mission business. The style of travelling on such occasion is for every man to take his own bed with him, as he cannot expect to be supplied with one where he stops. The natives use for beds very thick quilts stuffed with cotton; but we use little woollen mattresses, just wide and long enough for a man to lie on them. This, in the warm season, is spread, with such a quantity of covering as the owner likes, on the flat top of a house, where the dry, cool night breeze makes sleep sweet and refreshing, and protects the sleeper from mosquitoes and gnats. In this style, we travelled to Tabreez, riding more by night than by day. At Tabreez and in the neighborhood, I spent a few days most agreeably with pious English friends, but hastened back to Orooorniah on hearing that there were several cases of sickness in the mission families, and that my wife and child were both unwell, the former with fever and ague, and the latter with ophthalmia. A Persian (about fifty years old or more) balanced my trunk and my bed on the sides of his horse, which was a small one, then mounted above them, and the first day we rode 32 miles, the next 48, and the next about 54 or 56 miles, thus reaching Orooorniah in three days. On my arrival, to my great relief, I found my family nearly well, and no serious illness among the other members of the mission. During my absence, little Justin Perkins and Charles Stocking had been added to the mission families.

We hope that of late one or two of our most promising natives have begun to feel more seriously than formerly. Their religion consists so much in name, in words, and in ceremonies that they will often yield an unqualified assent to truths which they read or hear; but at the same time, the meaning which they attach to them is either entirely incorrect, or defective, and their belief of the truth cannot, of course, while this is the case, produce much effect upon their moral character. We are laboring to acquire the language better, that we may make ourselves better understood; but at the same time we are sensible that the

teaching which is most needed here is that of the Holy Spirit.

I rejoice to hear of revivals in America. May they be more pure, permanent, and prevalent than in years past; and may the Spirit of love and truth rectify all that is wrong in the churches. I have neither heart nor time to allude more directly to the state of things in our Church. You are perhaps aware that my theology is not that of the New School; but I feel great affection and respect for many who are called New School men; and I think I know enough of your disposition and principles to believe that this must be the case with yourself also. I believe that sectional feelings have very much prejudiced the minds of many, and thus have tended to widen the breach made by a difference in church government and theology. I do not, however, think that the spiritual unity of the Church of Christ entirely depends upon, or is to be identified with, a union in ecclesiastical organization and church government. Why may not those who differ in these points, and who separate themselves from each other, like Abraham and Lot, continue, like these old patriarchs, to love each other, and even be as ready to defend each other's character as Abraham was to save Lot's life, family, and property? But I have already written more than I had expected to write. Present me affectionately to Mrs. P.—my Christian salutation to Christian friends, as you have opportunity; and believe me, my dear brother, with much affection,

Yours, A. L. HOLLADAY. For the Watchman of the South. CHURCH OF COOK'S CREEK AND HARRISONBURG.

Rev. and Dear Brother,—I have just returned from a pro re nata meeting of the Presbytery of Lexington, convened at Harrisonburg for the purposes mentioned in the Moderator's Circular. Near twenty members were in attendance—a large number, when you consider the inclemency of the weather. Mr. Phillips and his party had the key of the Presbyterian Church, and would not suffer Presbytery to hold its sessions there. The Court House being at our service, Presbytery met in it: was duly opened and organized; and transacted business in that place during the afternoon. The Methodists politely offered us the use of their Church;—and the offer having been thankfully accepted, we convened there next morning. A committee was appointed to inquire into the peculiarly painful occurrences which had brought us together, and report to Presbytery. Soon after the Committee met, a letter was put into its hands, from the Rev. J. W. Phillips to the Presbytery of Lexington. The purport of this singular document is as follows: He (Mr. P.) always considered the General Assembly of '37 as a Secession from the true Presbyterian Church; and the Synod of Virginia and Presbytery of Lexington having sanctioned the action of that Assembly, were identified with the Assembly, and of course, a part of said Secession; and he was always resolved never to be united in any way with this Secession; and, on this ground, he renounces the jurisdiction of Presbytery, Synod and General Assembly. And yet, strange to tell, he united himself with the Presbytery of Lexington, received a call through it to become the pastor of the Church of Cook's Creek and Harrisonburg, and was solemnly installed after the action of the General Assembly of '38!! This letter will be carefully preserved among the archives of Presbytery as an ecclesiastical curiosity, for the inspection of the curious in all coming time.

The pastoral relation between Mr. P. and his late charge was dissolved, his name stricken from our roll of ministers, the Church declared vacant, and Mr. P. censured on our minutes for contumacy and duplicity. The facts, in relation to each, were so marked and palpable that we felt ourselves bound to record our solemn censure for the admonition of others who may, at any time, feel themselves tempted to do likewise. About ten resolutions were passed, relating either to the conduct of Mr. P. or to the distracted state of the Church of which he was recently pastor; and in no instance, was there a single dissentient voice. There were several ministers present who voted with the minority in Synod, on the action of the General Assemblies of '37 and '38; but no one offered any thing either in defence or extenuation of the course pursued by Mr. P. The pacification of the Church, so far as this Presbytery is concerned, has been happily effected; entire unanimity and great cordiality pervaded all our doings. No new eruption is now apprehended any where in our borders; and in the lapse of a few months, 'tis hoped that the little mountain in Rockingham whence issued a fiery stream of ecclesiastical lava, will be numbered amongst the extinguished volcanoes.

Mr. P. told the honest and unsuspecting people of Cook's Creek and Harrisonburg, that the Old School were opposed to prayer meetings, to revivals, to the A. Tract Society, to the Sunday School Union; that the Presbytery of Lexington was no part of the true Presbyterian Church; and that Presbytery would cut them off, if they did not go off; and yet, all the while, he had in his pocket a letter from the Presbytery, to that people, teaching the direct contrary—a letter of mild paternal counsel and affectionate remonstrance, written by Dr. Ruffner and eminently adapted to sooth and allay excited feelings; and to prevail on the candid and pious among them, "to keep the unity of the spirit in the bond of peace." This letter, however, he withheld from the people till all was ripe, as he imagined, for the consummation of his wishes; but he was sadly disappointed, for instead of an overwhelming majority—or nearly all—as he anticipated, he succeeded, with all his artifices, in leading captive only about 117 members: the whole number reported in the Assembly's minutes, for '38, is 220. The harvest was not ripe—he struck too soon. Nor were matters mature for the organization of a new Presbytery at Woodstock, as he fondly dreamed in his mental fever that was "an untimely birth."

'Tis said, on good authority, that he studiously withheld the light from his people: he was repeatedly requested to appoint a day, that the agitating questions might be discussed, and repeatedly refused. The doings of the Assemblies of '37 and '38 were discussed, in Presbytery, somewhat at large, and, 'tis believed, with happy effect. Mr. P. himself was not present and very few of his party attended our sittings. Means will be used to let the people know the whole truth in the case; and if reaction begins—and begin it must, ere long—it will probably be general: and the church, now rent in twain, be re-united in one harmonious brotherhood. Those adherents of Mr. Phillips who were present seemed to be no less astounded at certain disclosures; as also at the entire unanimity of Presbytery in every vote.

Mr. P. on last Sabbath, read publicly certain extracts from a letter, which he said was from Dr. Hill, in which he is encouraged to hold on and hold out, with the assurance that, in the spring, he will find auxiliaries. So James W. Phillips is to stand prominently out, on the page of ecclesiastical history, as the LEADER OF THE SECESSION in Virginia, few I guess will regret at his distinction. A MEMBER OF PRESBYTERY. Dec. 29 1838.

For the Watchman of the South. A VOICE FROM NEW ENGLAND. NUMBER XIII.

"The wisdom that is from above is first pure, then peaceable."—James.

Rev. and Dear Sir,—At this day much is said and published in favor of peace in the Churches, and various expedients are resorted to, and coalitions formed, ostensibly, to maintain peace and harmony. It must be conceded that peace is a very desirable good, still we are not to forget that it may be secured, in some connections, at a great ultimate loss. If truth and duty are to be sacrificed for the sake of peace—if purity in doctrine—in discipline and spirit, are to be lost sight of in the Church of God—and if attempts to restore these are to be opposed and resisted on the ground, and under the pretence that such attempts will disturb the peace of the Church and result in division, it is questionable whether such a state of peace will be approved by the Great Head of the Church. A Presbyterian minister said, not long ago, that if he contended for any thing, it should be for peace; but if he had said he would first strive for the purity of the Church, the peace which Christ gives would follow without contention for it. Now this contention for peace without purity, if it should result in peace, will be a peace fatal to the interests of true religion.

"The wisdom that is from above is first pure—then peaceable." The peace which Christ gives follows purity. His religion, which is the only true religion in the world, is first pure, both as it is found in individuals and in churches. By pure I do not mean that individuals are at once perfect—not that churches are free from all sinful admixtures, but that this religion is holy and secures the existence of holy love and holy principles of action in individuals and in churches. But the spirit in individuals and in churches, that opposes inquiry as to their soundness in the faith, and uprightness of heart before God, and purity of motive, or that is indifferent to these things, savors more of the world than of the Gospel of Christ, and it will be found employing worldly policy and worldly devices to maintain the peace and harmony of churches under doctrinal errors and corrupt practices.

Said Jesus Christ to his disciples—"Peace I leave with you—my peace I give unto you, not as the world giveth give I unto you." Thus in view of his departure from the world, Christ bequeathed to his disciples peace, and through them to his Church, as a legacy, under circumstances marking the distinction between them and the world, and the difference between the peace secured by him, to be enjoyed by them, and the peace secured in the world and enjoyed by worldly and carnal men. This peace was to be enjoyed in him—and it was not promised to them in the world. On the other hand, they were taught to expect tribulation in the world. This peace follows purity—it is based on principles of duty, and denotes the love of God in the soul, and supreme regard to God and to his claims as the controlling principle of action, as it is enjoyed by individuals—it is peace with conscience, enlightened by the Holy Ghost with purity and honesty of intention in the use of their accountable agency to be governed by the known will of God. It is a holy peace—not a peace in sin, under perverted views of divine truth, and of the way of salvation, and the blinding influence of a deceitful heart, but a peace which accompanies right views of revealed truth and right feelings in the soul, and a corresponding course of outward obedience in the life. It is then evident that purity is essential to this peace, that it is first in order, first to be attended to in churches, and that it is a vain attempt to throw out of the account doctrinal soundness and Gospel purity, and yet maintain in them the peace of the Gospel.

I am astonished to witness a growing indifference to doctrinal purity in churches, whose doctrinal standards are sound, yet woefully departed from! I am surprised at the excitement raised against honest attempts to restore doctrinal purity in churches. I am pained to see coalitions of those in high stations and of extended influence entered into, to suppress discussion, and pass over in silence doctrinal corruptions and dangerous philosophical speculations. I am grieved in view of the worldly policy, which prevails in the Church, to extend its power and limits, and maintain its peace on selfish and worldly principles! And I see equal cause for grief in the spirit which pervades these measures for peace—it is a bitter, ambitious and persecuting spirit—it seems to accord with the "wisdom which descendeth not from above, but is earthly, sensual, devilish." It fails in purity, and hence it fails in all the other characteristics of heavenly wisdom. The "wisdom which is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." Our modern Theologians, who are advocates for peace, in their hostility to doctrinal purity, are not remarkable for their gentleness, nor are they remarkable in that they are to be easily entreated, nor do they appear to be very full of mercy and good fruits, nor without some little partiality, nor do they appear to be entirely destitute of hypocrisy. Compare them in their spirit and measures with the world, you will see a wonderful similarity. You will find worldly men adopting precisely such measures to secure some favorite object, and yet these men are in high stations in many cases in the Church, who feel that it is almost criminal to suspect them of unsoundness in faith or practice.

But why such indifference to the doctrinal purity of the churches? Why such readiness to countenance departures from known and established doctrinal standards? Why rise up with a war spirit in case errors are exposed? Why denounce honest men as heresy hunters and disturbers of the peace of the Church, because they will tell the truth and lift up their voice in its defence? If errors have crept into our churches, if departures from our doctrinal standards are tolerated, can there be harm to the cause of religion to have the facts in the case known? It is to me matter of astonishment that honest men should be afraid of the light, or that they should wish to appear to be what they are not. The Gospel does not shrink from examination, it invites to discussion and to discussion without wrath. And now if the peace of churches can stand before honest candid discussion in regard to truth, as yet

forth in the doctrinal standards of the Church, what is such a peace worth? If exposures of doctrinal error or corrupt practices interrupt the peace of churches, the responsibility must fall where it belongs, on those who have brought in the evils complained of, and a war spirit which we are cautioned against provoking, will be found in this class of men, and that is the spirit which will produce the bitter contentions. The peace which they advocate is bottomed on their pretended soundness in the faith, and this must not be doubted, say what they may, publish what they will. Their novelties of speculation—their modes of subscribing to articles of faith—their influence—their measures must be endorsed by the orthodox as pure and sound in silence, or else there will be division, and confusion and every evil work! This is indeed a novelty in the Church, and a strange sort of peace for the Church of Jesus Christ!

To secure such a peace in the Congregational Churches of Connecticut the coalition was entered into when the pledge for peace was sent out in 1835, and when the attempt was made to gain the signature of every Congregational pastor to it. In that pledge they employ this language—"We declare ourselves to be the friends of peace and harmony in the Congregational Churches—we do solemnly believe there is no ground for alienation and distrust—we do solemnly believe that the controversies that have existed among us cannot be continued without endangering the dearest interests of the Redeemer's kingdom." They go on to specify the disastrous results in case discussion is not silenced. "Our associations will become centers of contentions and intrigues and not of confidence and co-operation. Ministers will be dismissed on account of these differences of opinion. Congregations and Churches will be rent asunder and parties will be contending in our courts of law for the possession of those houses of worship and parochial funds which were raised by our fathers for our united enjoyment of the privileges of the Gospel." That mutual confidence has already been greatly weakened, I am free to admit, and it is said that associations of pastors are different from what they once were, and that a different state of feeling develops itself in the General Association of Connecticut. But who are responsible for these results? The very men are responsible, who have brought in the errors and speculations which have occasioned such results, and who in dread of such results, are now asking their brethren to endorse all their views as sound, and never again call in question their orthodoxy.

Be it known and read of all men, that the responsibility rests not on the advocates of truth, but upon those who have corrupted it from the simplicity of the Gospel. The adherents of those corruptions and their apologists have endeavored to excite prejudice against the sound part of Churches, for not receiving their views without hesitation. But this is wrong! The sound part of New England has been for peace, and has exercised great forbearance, and has no desire to interrupt the peace of the Churches that is based on the truths and spirit of the Gospel, and the orthodox have been slow to enter on any exposure of these errors which have come into these once united and flourishing Churches; and they have treated their brethren with great forbearance on whom rests the responsibility of introducing novelties in their speculations, and of originating departures from the former faith of these Churches.

Dr. Woods, in his letters to Dr. Taylor, gives this view of the orthodox. The following extract will show the circumstances as he viewed them. "We have been slow, perhaps too slow to make a public declaration of our dissent. So far have we been from acting the part of assailants, that we have been very reluctant to come even to the work of self-defence. In the meantime, you and your associates have been intent upon your object, and by preaching and conversation and pamphlets, especially by a popular periodical, have been zealously laboring to propagate your tenets. At length, in conformity to the wishes of many, far and near, I have been induced to unite with these respected ministers, who have preceded me, not, be it remembered, in making an attack on you, as has been very incautiously said, but in repelling your attack upon us and our brethren, and in defending our common and long established faith against what we conceive to be, innovation and error." I most heartily regret, the introduction of a controversy which may turn off the minds of many from the great interests of religion, fill our Churches with strife, and hinder the spread of the Gospel. But for the evils of such a controversy, who is responsible?"

The responsibility in view of the evil results must fall on the men that have introduced the errors and occasioned the departures from sound doctrine. Such men ought not to contend with wrath in view of honest exposures of their errors, but candidly recant, if they are convinced of their mistake—and if not convinced, they ought honestly to avow their adherence to them, and not falsely pretend there is no difference, and advocate peace and harmony under this pretence, whereby many are deceived and beguiled from the simplicity of the Gospel. I do not much value that peace which is maintained at the expense of the purity of the Churches, and with the loss of mutual confidence and holy love; as manifested in the graces of the Christian character? I regret division—and I regret that errors should be advanced, and forced into Churches to occasion division—and I regret that a reckless spirit should be manifested in regard to these errors, both as it respects their tendency and the measures resorted to secure their ascendancy. Still I am by no means disposed to yield the truth, nor to adopt the ground that there is no difference between truth and error!

The orthodox are not to be charged with a persecuting spirit. The persecution is all on the other side in New England—the war spirit is on the side of error, and of the measures determined on to give it currency. It is matter of astonishment how reckless in certain connections individuals are, who are in minorities in Churches in their measures. The leaven of Pelagianism has been secretly and widely diffused; there is a little of it in almost every Church. And a few individuals in a small Church of these peaceable members will prevent the settlement of an orthodox pastor, or occasion his dismissal, as circumstances shall in their view require. I have seen in an orthodox Church the settlement of an orthodox pastor prevented by two such peaceable members. They are not distinguished for modesty, especially in getting into office, and by nominating each other to office they frequently get appointed on supplying committees in vacant churches and parishes. And as committees, they feel more disposed to consult their wishes than the wishes of the Church or parish. An example of this kind is of recent occurrence. The orthodox pastor of an orthodox Church and parish deceased not

a long time since. The vacant Church and parish applied to an orthodox candidate to supply them, in prospect of being united in him, they were small in numbers, and not wealthy, and needed all their united strength to give an adequate salary. The candidate was acceptable to the people generally. There were perhaps four or five new divinity and new measure individuals in the place, and at the parish meeting two of these, by being self-nominated, were appointed on a committee of supply, consisting of five. Of course they were in a situation to exercise some official power. The term of the candidate's first engagement expired—and he was engaged for an additional term, with the intention of inviting him to become their pastor as soon as they could make arrangements for offering him an adequate salary. The additional term being about to expire, and the people knowing that two of this committee might feel some hesitance what to do, got out a paper and had it signed very extensively in the Church and parish, requesting the committee to employ the candidate longer. This paper was put into the hands of the chairman of the committee on the Thursday preceding the last Sabbath for which the candidate was engaged! Nothing was heard of the doings of the committee till on the Sabbath! The candidate was then requested to give notice that the pulpit would be supplied on the following Sabbath by a Mr. L. who was a differing preacher. The people were confounded at this notice, but it effected the object of the two who dictated it, to get rid of the orthodox candidate. And it subsequently appeared that the two unsound and new measure individuals took it upon themselves to do this without consulting the other three members of the committee. Here then a minority of a committee took upon themselves the responsibility of acting in opposition to the known will of a majority of the committee, and in opposition to the known wishes of a majority of the church and congregation. And in my view, they violated their duty as members of the committee, and as public officers, bound to consult the wishes of the people, and such conduct is unworthy the character and standing of members of the church of Christ, yet one was a deacon in the Church. The next Sabbath came, and the pulpit was destitute, and what state this church and parish will be thrown into by this conduct of those two new divinity men, it is impossible to tell. But I hold them responsible before God for all the evil that shall arise to that Church from their irregular and reckless course of procedure!

Such is the spirit which Churches have to meet in men who claim to be for peace. It is bad in its influence on the peace of Churches, and especially in small churches where union is exceedingly important to their having pastors, and giving them an adequate support. Small minorities of this character will prevent the action of large majorities, and cause immense evils in orthodox churches! And majorities, it is said, must be forbearing for the sake of peace; but what forbearance is due to such men who will have no peace but with error and to their own ascendancy? The sooner Churches discharge such from acting as committees, and frown upon such management, the better will it be for the peace and welfare of religion. The spirit of error that is now pleading for peace at the expense of truth and righteousness, is of the very worst kind—it is deceitful, mean and reckless of consequences. Wherever it appears Christian confidence shrinks from it, and with whatever kisses of charity it may fawn around you, beware that it does not hurt you. It flatters but to deceive—it asks for peace that it may fatten upon the credulity of Churches, and if opposed in its designs, it frowns and rages and spreads before you the horrors of war! Such is the spirit of error, whose desolations are mournful to contemplate, and whose progress is onward in the Churches under the banner of peace—peace—peace! May the Lord in mercy preserve his own heritage from such a spirit, and avert the ruin of such a people!

Yours, respectfully, A SON OF NEW ENGLAND. December 27, 1838. MARRIED. Nov. 27th by Rev. J. S. McCutchen, Mr. EDMUND P. WILLIAMS, of Habersham co. Georgia, to Miss JANE ELIZABETH PERKINS, of Burke co. N. C. Dec. 6th by the same Mr. JOHN M. W. McELRATH, to Miss MARY AMANDA KEELER, both of Burke co. N. C. FEMALE SEMINARY. AT CHARLOTTESVILLE. ARRANGMENTS are now in progress for the permanent establishment and liberal endowment of an institution in the town of Charlottesville, for the instruction of young ladies in all that is deemed essential to a thorough education. Special attention will be paid to the minds, the manners, and the morals of the pupils. The institution is to be conducted, in all respects, on strictly christian principles. The claims of the Bible and of the God of the Bible, are to be distinctly recognized and acknowledged. Terms, per session of five months, payable in advance: Board, lodging, lights, fuel, &c. \$60 Tuition in English, 15 Do. in French, 10 Music, 15 Use of Piano, 5 Miss A. E. Poore, a young lady favorably known as an instructress in Richmond, her native city, has been engaged to devote herself particularly to the departments of French and Music. Rev. A. H. Wright will also deliver, during the session now in progress, a course of lectures on Christianity and Natural Philosophy, while the attention of the subscriber will be particularly given to the classes in Arithmetic, Moral and Mental Philosophy. Ample provision will also be made for instruction in the more elementary branches of education. Scholars will be admitted at any period of the session, and payment demanded only from the time of entrance. Vacations will occur in April and October. Perhaps no place in Virginia combines more advantages, intellectual, social and moral, than the village of Charlottesville; and the intelligence, public spirit and wealth of the gentlemen who are particularly interested as the patrons of this Seminary, furnish the most ample reason to suppose that it will be sustained with a promptitude, liberality and zeal which must secure its success. WM. S. WHITE. Jan 10-4

DR. JAMES BOLTON, former pupil and assistant of Dr. Valentine Mott, of New York, has settled in Richmond, with the intention of practising Medicine and Surgery. Having also had several years experience at the New York Infirmary for diseases of the Eye and Ear, he is prepared to attend particularly to those branches of his profession. He may be consulted for the present at the residence of Philip Harrison, Esq. Jan 3-4

READY MADE CLOTHING, for sale at the Depository of Work for Indigent Females. Also, Comfortables, Wadded Wrappers for gentlemen, all as low as can be met with any where, as profit is not the object of the Society. ts dec 27

PRIVATE BOARDING BY MRS. ALVEY. On the street leading from Lewis Webb & Co.'s store, a few doors from F street. THE situation is private, although the distance from the Main street is not more than 50 yards. The house is new, with a fine chamber near the parlor. One or two families and five or six day boarders can be accommodated, by early application. may 31

GLASS.—All sizes of Window Glass, at manufacturer prices, kept constantly on hand, by G. A. STRECKER. aug 7

NEW BOOKS.—Just published and for sale by JOHN S. TAYLOR, Brick-church chapel, N. York. The following beautiful notice is extracted from the Commercial Advertiser, of Nov. 10: "Fragments, by Dr. Spring, 1 vol. 12mo. New York: John S. Taylor." The first picture, entitled "The Church in the Wilderness," is one of the most beautiful sketches in our language. It is, in every respect, a finished production—a picture complete in all its parts, that for the time captures the affections, enchains the powers of the mind, and fills the soul with the most exalted conceptions. The church is represented, under the various circumstances of her earthly allotment, leaning on the arm of her beloved, and deriving all her strength from this unflinching source. The clustered but glowing fancy, elegance of diction, and purity of thought, conspire to give beauty to the image, and make us dwell on it with delight. The other pieces in the collection are scarcely of inferior merit. "The Inquiring Meeting" portrays with great vividness some of the phases which the human heart exhibits, when under the influence of religious excitement. "The Letter to a young Clergyman" abounds in instructions of inestimable value. It may perhaps be doubted whether the author attaches sufficient importance to pastoral visitation. "The Panorama" is an affecting delineation of the employment of men as they usually appear on the stage of active life. "The useful Christian" contains sound practical suggestions for informing the mind, regulating the heart, and inspiring energy of action. For sale by SMITH & PALMER, and by G. W. CHANCY, Richmond. Jan 3

APPOINTMENTS. For the Watchman of the South. MOCKSVILLE, Dec. 9th, 1838. The Synod of North Carolina, having, at its last meeting, appointed the months of January and February, as the time for presenting the cause of Foreign Missions to the churches in Fayetteville Presbytery, by the Secretary of the Central Board, or other authorized agent. The following list of appointments has been made out by a member of the Presbytery. It does not include all the churches, as the time of the Secretary could not admit of a greater number. Sabbath, January 27th, Fayetteville. Tuesday, " 29th, Sads. Thursday, " 31st, China Grove. Friday, February 1st, Mount Pisgah. Sabbath, " 3rd, Bluff. Tuesday, " 5th, Galatia. Wednesday, " 6th, Long Street. Friday, " 8th, Cypress. Sabbath, " 10th, Bethesda. Tuesday, " 12th, Union. Wednesday, " 13th, Buffalo. Thursday, " 14th, Ephraim or Dexter. Sabbath, " 17th, Mount Harmony. Monday, " 18th, Mount Carmel. Tuesday, " 19th, Bea Salea. Wednesday, " 20th, Mineral Spring. Saturday, " 23d, Beth Car. Sabbath, " 24th, Elizabethtown. Monday, " 25th, Brown Marsh. Wednesday, " 27th, South River. Thursday, " 28th, Fayetteville.

The pastors and elders will please circulate the notices, and make proper preparations for public services, at such hours of the day as may be most fitting for the congregation and the object. The missionary cause calls loudly for help from all the churches. WM. HENRY FOOTE, Secretary of C. B. F. M.

ACKNOWLEDGMENTS. VIRGINIA TRACT SOCIETY. Receipts for December. Per Rev. J. Morrison, Brownsburg, Augusta co., David Strait, 100; John Griffin, 50 c; Wm. Ravens, 50 c; Mary Mc Nutt, 50 c; John Stewart, 50 c; J. H. Walker, 50 c. \$3 50 Dr. C. M. Ashley, Culpeper C. H., per Lewis Turner, for books sold, 30 00 From Falling Spring congregation, per Rev. W. S. Plumer, 10 00 From congregation at Big Lick, per do. 13 00 \$56 50 GEORGE STEEL, Treasurer. Richmond, Jan. 7, 1839. With a view of more easily meeting the expenses attendant upon the publication of this paper, there is connected with it A JOB OFFICE, Which is prepared to execute Books, Pamphlets and Job work generally, WITH NEATNESS AND ACCURACY. The patronage of the members of the Presbyterian Church, and of the public generally, is respectfully solicited for this department. Respecting Job Printing address either the Editor, or B. R. WREN, PRINTER, Rear of RANDOLPH & Co.'s Bookstore, Main Street.

The Office of the WATCHMAN OF THE SOUTH is on Main street, opposite the new store-houses occupied by Messrs. Charles Ellis & Sons, and F. & J. S. James & Co. TERMS. The WATCHMAN OF THE SOUTH is published weekly on Thursday, at \$3 00 per annum, payable in advance, or \$3 50 if payment is delayed six months. All bank notes, current in any of the States where subscribers reside, will be received in payment for the paper. Virginia or United States bank notes will be a convenience to the Editor. All Ministers and Editors friendly to the paper are authorized to act as agents. Promptness is confidently expected in all agents. All letters and communications should be sent to Wm. S. PLUMER, Editor, Charlottesville, Va., post paid. An adherence to this rule will impose a trifling tax upon individuals, while a neglect of it will make the aggregate amount very onerous to the editor, and beyond what the receipts of the paper will justify his encountering, except on orders for the paper or remittances of money. ADVERTISEMENTS not inconsistent with the character of the paper will be admitted at 75 cents per square for the first, and 50 cents per square for each subsequent insertion. No subscription will be received for less than twelve months. Notices to discontinue the paper must be given one month previous to the termination of the year for which the individual has subscribed. It is important that this rule should be attended to. Where arrearages are not paid, the right to discontinue the paper is reserved. PAYMENTS TO THE WATCHMAN OF THE SOUTH. Made during the week ending January 5th, 1839. All payments are to No. 104, unless otherwise notified. Nashville, Tenn.—Gen. Andrew Jackson, 12. Wilmington, N. C.—Miss Sarah Ann Lilling, 12. Kirkland, N. C.—Peter R. McEachern, 70. Smithfield, N. C.—Ransom Sanders, 122. Chesterfield C. H., Va.—Doctor Peter H. Anderson, 122. Other Bridges, Va.—John Hudnall, 70. Morgantown, N. C.—A. L. Erwin, A. Perkins. Danville, Va.—Thos. H. Tatum, 90. Orville, N. C.—Rev. Angus Johnston. Ramshorn, N. C.—Rev. G. W. Ferrill, 87, Robert Whorton, 87. Reidsville, N. C.—George Irvine, 113. Tryonville, N. C.—C. Robert Barr. Oxford, N. C.—Dr. Jas. J. Wortham, John Webb, Robert Longmire. Bullhead, N. C.—Mrs. Susan A. Davis. Tullyha, N. C.—Robert Mebane. Montpelier, Va.—Dr. S. P. Burgrave. Richmond, Va.—John M. Sheppard, 114. Charlottesville, Va.—Rev. Wm. S. White. Honesville, N. C.—Col. Francis Young. Tabor Church, N. C.—L. Gaitner. Bethany Church, N. C.—Hugh Andrews, Thomas Allison, Geo. Allison, Richard Hall. Spring Grove, N. C.—David Millar, Amos McNeely. New York—Charles P. Leverick, 122. Conans Well, Va.—Mrs. Mary Rains. Littleton, Va.—John Goodum. Parkers Store, Va.—Dr. Geo. Field, Mrs. Parham. Abbeville, S. C.—Robert Pettigru, 83. Fayetteville, N. C.—Duncan McNeill, Miss Mary McLean, 118. Pendleton, S. C.—Rev. A. W. Ross, 130. Baltimore, Md.—Rev. G. L. Erwin, 87. Cincinnati, O.—Miss A. B. Peake, 113. Frederick City, Md.—Geo. C. Miller, 111, Nathan Baker, James McInyre, Rev. J. L. Wilson, D. D., J. Mahard, senr, Hon. Geo. P. Torrance.