

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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SWEARING.
A King was riding along in disguise, and seeing a soldier at a public house door, stopped and asked the soldier to drink with him, and while they were drinking, the king swore. The soldier said, sir, I am sorry to hear you gentlemen swear. His Majesty took no notice, but soon swore again. The soldier said, sir, I'll pay part of the pot, if you please, and go for I so hate swearing, that if you were the king himself, I should tell you of it. Should you indeed? said the king. I should said the soldier. A while after, the king having invited some of his lords to dine with him, the soldier was sent for; and while they were at dinner, he was ordered into the room and to wait awhile—Presently the king uttered an oath; the soldier immediately (but with great modesty) said, "Should not my lord and king fear an oath?" The king looking first at the lords, then at the soldier, said, "There, my lords, is an honest man; he can respectfully remind me of the great sin of swearing, but you can sit and let me send my soul to hell by swearing, and not so much as tell me of it."

GOD'S PROVIDENCE.
The acts of providence are two, the preserving and the governing of the creatures and their actions.

1. God, by his providence, preserves all the creatures. This preservation of the creatures is an act of providence, whereby they are preserved in their being and power of acting. Heb. i. 3. *Upholding all things by the word of his power.* In this God sometimes makes use of means, and sometimes acts without means. We have both described, Hos. ii. 21, 22. *I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel.* He preserves the heavens immediately, the earth, the corn, the wine, and the oil, &c. mediately. And thus, by his providence, he provides all things necessary for the preservation of all things. Ps. cxlv. 15, 16. *The eyes of all wait upon thee, and thou givest them their meat in the season. Thou openest thine hand, and satisfiest the desire of every living thing.* This act of providence is so necessary, that nothing could subsist one moment without it. For there is no necessary connection betwixt the being of the creatures this moment and their being the next and as they could not give themselves a being, so they cannot continue it, but must be upheld by God as a ball in the air, Heb. i. 3. There is a continual efflux of providence necessary for preserving and upholding the creatures in their being, otherwise they would be independent, and could preserve themselves, which is grossly absurd.

2. God does not only preserve the creatures, but governs and manages them, which is the second act of providence; whereby he disposes of all things, persons, and actions, according to his will. Prov. xxi. 1. *The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will.* Prov. xvi. 33. *The lot is cast into the lap, but the whole disposing thereof is of the Lord.* Chap. xvi. 9. *A man's heart deviseth his way: but the Lord directeth his steps.* And this act of providence is also necessary: for as the creature cannot be or exist without God, so neither can it act without him, Acts xvii. 28. *For in him we live, and move, and have our being.* God does not make man as the carpenter does the ship, which afterwards sails without him; but he rules and guides him, sitting at the helm, to direct and order all his motions; so that whatever men do, they do nothing without him; not only in their good actions, where he gives grace, and excites it, working in them both to will and to do of his good pleasure; but also in their evil actions, wherein they are under the hand of providence, but in a very different manner.

For understanding this point, how the providence of God reacheth to and is concerned in sinful actions, we are to consider, that God neither puts evil into the hearts of men, nor stirs them up to it; for, says the apostle, James i. 13. *God cannot be tempted with evil, neither tempteth he any man.* And therefore he is not the author of sin. But, 1. God permits sin, when he does not hinder it, which he is not obliged to do. Not that it falls out so as he cannot hinder it, for he is omnipotent, and can do all things; nor yet as he cared not what fell out in the world; but he does wisely for his holy ends, efficaciously will not to hinder it. Hence we read, Acts xiv. 16. *that God in times past suffered all nations to walk in their own ways.* He does not permit sin, for that he will not violent or force the creature's free will; for God's providence offers no violence to the will of the creature; and if so, he should never hinder sin at all, for the same reason. But certainly he has holy ends in the permission of sin: for thereby his justice, mercy, wisdom, and love in sending his Son to save sinners do conspicuously appear, which otherwise would have been under an eternal cloud, hid from the view of men and angels.

For the further illustration of this doctrine relating to the concern of providence in sinful actions, we are to consider them in a twofold respect, as simple actions, or natural actions of the creature, abstract from an obliquity or deformity cleaving to them; and as actions having irregularity and pravity in them. Considered as natural actions of the creature, they are all effected by the providence of God, which co-operates with and enables the creature to produce them, in such a manner that without the efflux of providence the creature could not move a hand or foot, or perform any action whatever. *For in him we move;* and no action of the creature's is considered, or as a natural action, can be sinful, but has a goodness of being in it, and is effected by the influence of providence. As to the pravity or sin that is in actions, as God decreed the futurity of sin, or permitted it to take place, and did not hinder it; so all the sin or viciousity that is in actions proceeds entirely from the creature, and the evil lusts and passions that are in his heart. Thus a man's taking up a stone and throwing it, is a natural action, which the providence of God enables him to perform, but his throwing it at another man with an intention to kill him, is permitted by God, otherwise it could not take place; for if a hair cannot fall from our head without the providence of God, much less can a man be murdered without it; and the killing of the man by the throwing of the stone, proceeds entirely from the malice and wickedness that was in the heart of the murderer, the operation of which God did not hinder, which he is nowise obliged to do.

2. God leaves the sinner so far as he sees meet to the swing of his own lusts, and denies him restraining grace. Thus it is said of Hezekiah, a golly king, that, *in the business of the ambassadors of the princes of Babylon, who sent for him to inquire of the wonder that was done in the land, God left him to try him, that he might know all that was in his heart.* 2 Chron. xxxi. 31. And when the restraint is taken off the sinner, he runs furiously to evil.

3. God bounds sin, and restrains men in their sins, as he does the raging sea, allowing it to go so far, but no further. He has such a power and command over wicked men, that they are not masters of their own affections and dispositions, but many times act quite contrary to what they had firmly resolved and purposed; as in the case of Laban, he pursued Jacob, when he left Padan-aram, in order to return into his own country, with a wicked intention to do him hurt, by robbing him of his wives, children, and cattle; but the Lord restrained him, and influenced him to enter into a covenant of friendship with the good patriarch, Gen. xxxii. Thus Esau had resolved on Jacob's death, and went out to meet him with a purpose to destroy him; but when providence brought them together, it is said, *Esau embraced Jacob, and fell on his neck, and kissed him.* Thus Balaam came with an express intention to curse Israel, and yet he fell a blessing them. Thus he bent the hearts of the Egyptians to favor the Israelites, so that they sent them away with great riches, by lending them jewels of silver and jewels of gold, and costly garments. Thus, by a secret instinct, he turned Jehoshaphat's enemies away from him, when they came with a purpose to destroy him, 2 Chron. xviii. 31. and at another time he turned his enemies against themselves, so that they sheathed their swords in one another's bowels, 2 Chron. xx. Thus also he restrained the soldiers that broke the legs of the two thieves that were crucified with Christ, from touching him, in order to accomplish his word, that a bone of the paschal lamb, which was a type of Christ the Lamb of God, should not be broken. So true is that saying of the psalmist, Psal. lxxvi. 10. *Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.* God has a bridle in the mouths of wicked men, when they are under the most impetuous fury of their lusts, to turn them as he will, restraining and curbing in respect of some, and giving swing to others.

4. Lastly, God over-rules all to a good end. God has one end in wicked actions, and the sinner another. The sinner minds and intends evil, but God means and designs good by them all. So Joseph's brethren, in their cruelly selling him for a slave, meant evil to the poor youth; but God, in that dispensation, meant it for good, and brought much good out of it to Joseph, and his father and brethren. Thus the Jews crucified Christ out of malice against him; but God by that crucifixion intended satisfaction to his justice for the sins of men, and the redemption and salvation of an elect world. Thus God brings good, the greatest good, out of the worst of evils. What greater evil or more atrocious wickedness can be imagined than the violent death of the innocent Son of God, who went about doing good, and was holy, harmless, undefiled, separate from sinners; and yet what a rich and astonishing good resulted therefrom, even glory to God, and peace and good will towards men?—*Boston.*

For the Watchman of the South.

FAMILY WORSHIP.

If the dream of the world were true—that this life is to be used in the way most agreeable to ourselves, and that after death, we enter upon a state of happiness, unalloyed and unchangeable, and derived from sources similar to those from which our enjoyments now flow; then might the glorying in riches, in wisdom, or in might be proper, or at least not very wrong. But being the creatures of God, made and preserved that we may do his will, and be prepared for perfect holiness and blessedness, we are bound to have a higher aim than merely our own enjoyment. Man is capable of the highest delight—the enjoyment of God. He is capable of the noblest work—the preparing of immortal souls for that enjoyment. To the exercise of all his powers to effect such desirable objects, he is called in the most solemn manner—he is bound to his wife and children by ties most tender, they are committed to him by God that he may do them good—that they may be brought to God, and he rejoice with them in heaven.

This is the true ground of the duty of family religion. God hath inseparably united the earthly interests of man and wife, parent and child, so that if one suffers, all suffer. He hath made the father the head of the body, to care for each member, and to seek the welfare of all; and as without the blessing of God, nothing can be done successfully, it becomes

his manifest and indispensable duty to pray for his household and with them. This is true in relation to earthly things—how much more of heavenly things? by just so much more as the life is more than meat, and the body than raiment—by just so much more as the blessing of God exceeds every thing that can be desired. If you are bound to clothe, shelter, and feed your children—to educate them, that they may support themselves, and be useful to society, how much greater must be your obligation to labor and pray for them that they may have that meat that endureth to everlasting life, and that they may escape the wrath to come. And if the eyes of all creatures wait upon God, that he may supply their wants, how much more should men wait upon the Lord, until he rain down righteousness upon them and their offspring?

FAMILY WORSHIP IS PECULIARLY BECOMING RATIONAL AND IMMORTAL BEINGS. What more affecting record is there in Scripture? what more honorable to the man, and illustrative of the genuineness of his religion, than that of Job's gathering his children and sanctifying them, and offering sacrifices and praying for them—for he said, peradventure they have sinned and cursed God in their hearts. He was watchful to teach and warn, but lest their hearts should depart from the Lord, and secretly find pleasure in iniquity, he gathers them around his altar, and by his earnestness to God in their behalf, he strives to imbue them with holy fear, that they may make haste and delay not to keep his commandments. What can be more suitable and beautiful than the family drawn together morning and evening, to explore the continuance of the divine goodness, to give thanks unto the Lord for his mercies, and to intreat for the pardon of our sins. How becoming is this presenting of our household before God, when we consider ourselves as his creatures, deeply indebted, yet solely undeserving, needy and exposed to sad and sudden changes; when we consider how soon we may be parted by death, and how desirable it is that we should dwell together as the heirs of the grace of life, when we remember the sufferings of Jesus in our stead, and his intercession for us.

Can you picture any action more becoming to the aged father, than his daily supplications with his family, or to the youthful husband, than his hallowing each day by prayer with the sharer of his affections and his home? How worthy of David was it, after bringing back the ark of the Lord, to return and bless his household!

FAMILY WORSHIP IS PECULIARLY ENDEARING. It exhibits the whole family, not only as united to each other, but united to God—as all the children of one Father, who is in heaven. It accustoms each to regard the other as immortal, as hastening to the judgment, as needing the mercy of Jesus Christ, and as addressed by the Lord in all the promises of the gospel. The bond of mutual love is strengthened by the daily recurrence of the sense of their common weakness, and their total dependence. The tenderest affections are quickened into lively exercise by the daily seeking for each, the benefits and the blessings of God. Deep respect for the father, is engendered in the child, and the father, while setting his affection on his children, accustoms himself to rise up with earnest desire for the things that are above.

But who has not felt, how endearing family prayer is in the time of sickness!—during the suspense with which the progress of disease is watched, and during the reviving of hope, as the symptoms assume a promising aspect? But when death has come, and one of the flock has been buried out of sight, then especially, is family devotion endearing and comforting—it soothes the bleeding heart as no other thing can.

FAMILY WORSHIP IS A GREAT MEANS OF GOOD. It exerts a salutary influence on personal holiness—it is a putting on of the new man, day by day, and thus preparing ourselves for our duties, and strengthening us against temptations. It is a pausing of the current of life—a standing still of the green flood of profanity, and one of the flock has been buried out of sight, then especially, is family devotion endearing and comforting—it soothes the bleeding heart as no other thing can.

It is a great blessing to children to be subjected to the influence of family devotion; for thus they are daily reminded of God—of their immortality—of their duty and their final account, and thus Christ is daily set before them as our all in all. Family prayer is a great means of christian instruction—the truth conveyed to the mind by this means, is reverently received, and often produces deep and lasting impressions. But beyond this, family worship is a great help in discipline, soothing irritated feeling, opening the mind to conviction, and making punishment seem just. Where family worship faithfully maintained, has secured to the parent the child's confidence in his piety and love, we may be certain that correction will accomplish its object.

The advantages of family worship might be shown by instances which crowd and adorn the history of God's believing people. But the word of the Lord concerning Abraham, is sufficient to give us the highest sense of the advantages of it. It is said (Gen. xviii. 19) "I know him that he will command his children and his household after him"—and from this follows as a certainty, "and they shall keep the way of the Lord to do judgment and justice, and the result shall be that the Lord will bring upon Abraham that which he hath spoken of him." Men shall acknowledge of the families brought up under the sanctifying influence of daily united prayer, that they are the seed which the Lord hath blessed.

There are many excuses for neglecting this duty, but are they sufficient excuses? One says, I CANNOT, OWING TO THE PRESSURE OF MY BUSINESS. And shall not business give way to the worship of God? It must give way to death. That which concerns your own salvation, and the salvation of your family, is too important to be crowded out of notice by that which can only profit the body; it ought on no account to be overlooked until you have made an effort to have time. Redeem the time. Ransom some portion of it from slavery to the world—its liberty is worth purchasing at a high price.

Another says, I AM UNQUALIFIED. But in order to be qualified, you must meditate, pray in secret, and try to perform the duty. Remember it is the presenting of acceptable worship to God, not the pleasing of human fancies. Use helps, only as helps however, not satisfy-

ing yourself with saying or reading a prayer. Meditate on the mercies you have received, and which you need—on the temptations to which you are exposed—on the nearness of death—daily remember God and the great redemption, and the precious promises—out of the abundance of the heart the mouth speaks, and if you feed on the word of God, you will be thoroughly furnished upon prayer.

A third says, I HAVE NO HOPE. So much the greater reason for seeking by secret and family prayer, for a good hope in Jesus Christ. "I wish I had hope toward God." Are you honest in this wish? Then begin the duty. Performance of your duties is the best test of character, and the best means of putting you in possession of a hope that maketh not ashamed.

MEETING OF THE NORFOLK BIBLE SOCIETY.
Reported for the Watchman of the South.
Mr. Editor,—At the request of the Norfolk Bible Society, you are furnished with the following sketch of the proceedings which took place on Wednesday the 3rd inst., at a special meeting of that Society. The meeting was held at the Methodist Episcopal Church of Norfolk, Dr. George Wilson, the President of the Society, in the chair. After prayer by the Rev. Mr. Miller, rector of St. Paul's, Norfolk, the following gentlemen addressed the meeting. The meeting was closed with prayer by Rev. George W. Nolley, Presiding Elder in the Methodist Episcopal Church, and dismissed with the benediction by the Rev. Mr. Crowder, pastor of the Church. The meeting was large and highly respectable. It is right to add, Mr. Editor, that the following speeches were but sketches of what the speakers said.

Rev. James McElroy, General Agent of the Virginia Bible Society, in explaining the object of the meeting, spoke as follows—
The object, Mr. President, for which this large and respectable audience has assembled is, that their interest in the great cause of the Bible Society may be extended and deepened, and that a more ardent spirit of prayer may be excited in behalf of a dying world and of every effort that is being made to give a wider circulation to the Holy Scriptures without note or comment. This, sir, is a truly important object, for the dew of the heavenly grace fall only in answer to prayer, and without these the barren wastes of our world will remain unchanged and still dreary and desolate—the regions and shadow of spiritual and eternal death. The object, sir, is somewhat different from that for which in their respective churches our friends met a week or two ago. At those services they were appealed to in behalf of our State Bible Society, and that appeal, I am happy to state, was cordially and liberally met. But although different it is not less important, for it is only by prayer that the hearts of your Board, sir, can be kept alive to the interests of your great work, and that the word which you may be instrumental in circulating, can be made the wisdom of God and power of God, to the salvation of those by whom it may be read. I shall not say sir, that our present object is more worthy or more important than our late services, by which we were induced to part with a portion of our substance that the destitute might be furnished with the word of life. There is no object more noble or more worthy of the best talents of the Christian Ministry and of the most considerate and prayerful attention of the people of God than the great subject of self-denial and benevolence, that those may be supplied with the Holy Scriptures who are sitting in the region and shadow of death, and sinking into everlasting woe, because they have not the word of God to instruct, enlighten and quicken them to arise from the dead and receive the life which Jesus only can give. Of giving our substance to relieve the temporal or spiritual wants of the poor, God has said what he has not said of any other Christian duty and virtue. He has proclaimed that he who giveth to the poor lendeth to the Lord. To induce man to practice this virtue he announces himself the debtor of all who commiserate the wants of the destitute and who part with their substance to relieve those wants. Wonderful Mr. President, that He in whom we live and move and have our being—that Jehovah, upon whom we are dependent for the very air we breathe, should condescend to make himself the debtor of his poor, dependent creature man! Notwithstanding, sir, all that is said of the wisdom of this world—of that forethought, that reach of intellect which accumulates wealth, he only is truly wise that makes his Creator his debtor, and lays up treasures in heaven. But to return to the more immediate object of our meeting—That a deeper interest may be felt in our great work, and a more ardent spirit of prayer excited, we shall first read out before the meeting what the Church of God, acting through the Bible Society, has already accomplished in the work of furnishing the world with the Bible. And we first turn to our father land, venerable for her age and for her noble institutions—the land where the Bible Society had first its being, and we find that the issues of Bibles and Testaments by the British and Foreign Bible Society by the last year were, at home, 538,459, from foreign depots 237,901, making a total of 776,360 copies, and an aggregate, since the formation of the Society, of 12,322,471 copies.—

Thence we turn to France, and find that the Paris Protestant Bible Society issued, the last year, 6,000 copies, and the French and Foreign Bible Society more than 100,000 copies of the Scriptures. Through various channels it would appear, to quote from the last report of our own National Bible Society, that nearly 200,000 copies of the word of God were circulated last year among the different departments of France, and most of them by the hands of humble, devoted men, who would urge the value of the truths which that word unfolds. From Paris we pass to Germany, and find the following statements in the last report of the Rev. Dr. Pinkerton, the venerable, learned and devoted Agent of the British and Foreign Bible Society in Germany: During the past year, the German Bible Societies have issued 55,442 copies of the Holy Scriptures, and the Prussian Bible Society, during the 25 years of its existence, 933,040 copies, not including the distributions of the auxiliaries during the last year. In addition to these copies, upwards of 150,000 New Testaments have been distributed, in nine years, in the Prussian army, of which half the cost price was defrayed by the British and Foreign Bible Society. From Germany we pass to the Netherlands Bible Society, during the year before last, were 10,750 Bibles and Testaments, making a grand total of 207,900.—

Thence we pass to Russia, and learn that from St. Petersburg were issued, during the past year, 9,498 copies of the Scriptures, and mostly at the expense of friends in England and America. From Sweden we learn that the Swedish Bible Society issued, during the year, 20,127 copies, making a total of 592,487. In Spain, we find that not far from 14,000 copies have been put in circulation during the last five years. From the Rev. Mr. Leves, the Agent of the British and Foreign Bible Society for the Levant, we are informed that there were circulated in Greece, during the last year, 19,068 copies—of Greek Scriptures alone, 16,742—7,195 of these were put in circulation by the Rev. Mr. Calhoun, the Agent for the Levant of our National Bible Society. From the Levant we pass over to India, and find, from the last report of our National Bible Society, that at Bombay the Scriptures are circulated in several of the numerous tongues spoken at that place; that the Madras Bible Society put in circulation, the last year, 40,000 copies of the Scriptures; and that the Bible Society of Jaffna, in the Island of Ceylon, has printed more than 70,000 portions of the Scriptures since 1836. The distribution of the Word of God is also being carried forward at New South Wales, Van Dieman's Land, at New Zealand, at Tunis, at Sierra Leone, Graham's Town and Cape Town in Africa, and at many of the islands of the Pacific—not to speak of what is being done in Asia Minor and among several of the tribes of our own aborigines. And now, sir, to return to our own country. We have a good report to make of our own National Bible Society and State Bible Society. The National Society issued, during the last year, 150,202 copies of the Holy Scriptures, making an aggregate, since the formation of the Society, of 2,795,098.—

The State Bible Society issued, the last year, 4,560 copies, making an aggregate of 103,488 since the formation of the Society, and, in addition to this, donated to the American Bible Society \$21,824 96 for general purposes.—

The total number of copies of the Holy Scriptures put in circulation by the various Bible Societies of the world is 20,000,000. Twenty millions in 36 years! But what were they among the hundreds of millions of our race that have lived and died during this period? Still, sir, it is a good beginning, and it should excite our gratitude that so much has been done, and our prayer that the divine blessing may go with these twenty millions of His word. But if so much has been accomplished by the comparatively few who have been engaged in this heavenly enterprise, what might not have been accomplished if the whole Protestant world had been united in the work!—

Sir, Christians have yet to learn the genius of our holy religion, and the object for which the Church of the living God has been founded in our world. The cultivation of love should be our object—love towards those for whom Jesus died, as well as towards the fountain of love and source of all our blessings and our interest should be great and abiding in the Bible Society, for it is the offspring of love, and love is the source of its power and success. Here, under the influence of love, the Christian of every name assembles, and unites his efforts, without sacrifice of principle, for the salvation of a perishing world. I love this platform, sir. I love to see that Presbyterian, Methodist and Episcopal standard floating in the breeze, not in hostile array, but around the common standard of Calvary, and united in this noble cause—the cause of our country—the cause of our world—the cause of our God—and our warfare, sir, is not to be defensive, but offensive. We are to march forward, sir, and carry war into the enemy's country. Our object is conquest—to rescue a world from the dominion of sin, and spread over it the peaceful and glorious reign of the Prince of Peace, Immanuel. We are to walk in the footsteps of our Lord, to seek out the captive, and to give him liberty and peace.

We have stated, sir, what has been done—let us, in the second place, see what yet remains to be done. In the lands of Heathenism, we find, sir, that our Missionary Schools have already prepared a vast number to be benefited by our efforts. There are, in connection with American Missionary stations alone, 300,000 natives who could read the inspired volume if they were so happy as to have the heavenly gift, and a voice floats and swells from every Foreign Missionary station, imploring our Churches for the Sword of the Spirit, the word of God. We send out our best sons and daughters to foreign lands to prepare the dark mind of heathenism for the light of Revelation, and cruelly withhold the means to furnish that light!—O, sir, why permit our noble spirits to leave our shores forever, to labor in foreign climes, and withhold the only means by which they can be useful. Who will not pray, sir, and who will not give, that our beloved missionaries may have at their disposal the bread of life for the perishing for whom they have cut every tie that binds us to our native land, and gone to die as exiles upon a foreign and unfriendly shore!

Rev. Mr. Crowder spoke as follows:—
Mr. President,—I rise under no slight degree of embarrassment, not because of any doubts I have of the excellence of the cause which has called us together, or of any fears that this meeting will meet my remarks with unfriendly criticism—or that the meeting is not already most cordially friendly to the object for which we have assembled, but sir, from a painful feeling of incompetency to do justice to such a theme. It is known to you, sir, that the object of the British and Foreign and American Bible Societies is union—union of efforts that are being put forth for the universal dissemination of the Holy Scriptures. There is an interest felt throughout Christendom upon this subject, and the question arises, why should the Church exhibit so much concern in reference to such a matter—why this stirring movement in all her parts upon the universal diffusion of the Bible, "without note or comment"? But possibly the question ought not to have been asked, for be the movement ever so stirring and attractive it cannot equal—it does not equal what the duty of the Church calls for—what the wants of the world demand. But still there is a movement and why its existence?

Mr. President, the character of the Bible answers the enquiry. The Bible, sir, has God for its author—it is a divinely inspired work—it came not in old time by the will of man; but holy men of God spake! It "as they were moved by the Holy Ghost." "All Scripture," sir, is given by inspiration of God, and is profitable for doctrine, for reproof for correction, for instruction in righteousness, that the man

At home, sir, a great destitution yet remains to be supplied. The Pennsylvania Bible Society reports 20,000 families in Pennsylvania destitute of the Holy Scriptures. The Virginia Bible Society 13,940 in Virginia, and increasing at the appalling rate of 2300 families annually, and other Bible Societies the same fearful destitution in their respective fields. Shall not prayer be offered, and efforts made, that these may be supplied, and our country saved from the ruin which inevitably follows an extensive destitution of the word? We shall now, sir, notice in the last place, how the word is received in heathen lands, and by our own poor and destitute; and in reference to heathen lands, we shall quote from the Rev. Mr. Bingham of the Sandwich Islands, at the last anniversary of our National Bible Society. "It may be satisfactory," observed Mr. Bingham, "to apprise you of the sentiments of the Islanders towards this volume. I have with me several of the productions of the pupils in our missionary schools, written in reference to the Bible. One of them reads thus: O Holy Bible! glorious and distinguished gift of heaven. There is no other gift so precious, no treasure to be compared with it. It is to be compared to rich fruit, to honey exuding from heaven. Its excellence has been known from the first. It was known on Mount Zion, on the Lake of Tiberias, on Mount Gerizim; and at last its excellence is known by us. We have seen it with our two eyes." Yes, Mr. President, blessed be God they have also seen it with the eyes of the mind, and thousands in these far off isles have been led by it to embrace Jesus with the heart unto righteousness! In reference to the glow of gratitude with which the Bible is received by the poor and destitute at home, I shall content myself with a brief quotation from the report of Mr. John G. Simpson, Agent in the eastern counties of Kentucky: "I entered the cabin of a very poor family located in the most desolate part of Clay county, and soon discovered from the neatness and cleanliness of the mother, that she had been well raised, and had seen better days. She had seen but one Bible in five years, and that was owned by an acquaintance who lived seven miles from that place, and had heard but one sermon in that time. "I was raised," said she, "by pious parents, and taught to read the word of God; through necessity I am compelled to live in this desolate place. I have long desired to have a Bible, but had neither the means nor opportunity to procure one." When I presented her with a Bible, as a present, she said, with tears in her eyes, Sir, I give you ten thousand thanks; this is the most valuable present I ever received." Mr. President, to this I can add my own humble testimony to the warm gratitude with which the poor and destitute at home receive the Bible at your hands. And as in the providence of God your Society occupies a sea port town, it affords me pleasure to detail an incident that occurred with me as I came from Accomac to attend this meeting.

I fell in with an old sailor, and to the enquiry if he was a Christian, he replied he hoped he had been a Christian the last eleven years. Where did you become a Christian? On board of my vessel in the harbor of Baltimore. I was induced, he added, by a pious friend, to seek a Bible at the Depository of the Baltimore Bible Society. The Bible was cheerfully given, and through the reading of that Bible, I was led to renounce my very wicked life, and to become a Christian. As the old sailor detailed the particulars of his conversion, his weather-beaten countenance became animated, a tear hung in the corner of his eye as he spoke of his Bible. That Bible I have yet, sir, and he added, with the deepest feeling, as such a preacher once said of the Bible, it is the best chart, sir, we can have in this world.

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different directions, in the hope to escape with life. Enough, however, remained to become food for the malady, and swell a fearful list of deaths and funerals. Upwards of two hundred had died within six weeks. Full often has the question been proposed to the writer—"How many have been buried to-day?" "Of how many new cases have you heard to-day?" Not to have learned of deaths on any day, was regarded as good news, and matter of congratulation. Schools were scattered, and the Church on the Lord's day was a place of but thin concourse.

About two weeks since, Jefferson Price, Esq., another attorney at law, and also an elder of this church, who had been affected for many years by a pulmonary complaint, took cold, which was followed by inflammation and a hemorrhage of the lungs. In two or three days his disease changed its character to a violent bloody flux, which, about a week since, terminated fatally. He had been in the fullness of health, and in the enjoyment of a friendship a little less than a year, but in that time had become marked for the exceeding modesty and gentleness of his deportment, and his, before that time, for the excellence of a blameless life. His conversation in his last illness respecting his prospects, for he anticipated the result, breathed the spirit of a mature Christian character. Though he was leaving a young family of interesting children, to whom he was greatly attached, they formed no obstacle to a cheerful submission and acquiescence. He exhibited all the resignation of a child, united to the courage and fortitude of the Christian hero. He relied clearly upon the promise that his God would be equally the God of his children after him, and seemed to feel no anxious solicitude or fear on their account. The last twenty-four hours of his life seemed to be spent on the Mount of Vision.—His dreams were filled with images of religious meetings and praise, or still higher joys of happy spirits. Never, said he to a beloved friend, have I enjoyed more delightful sensations than those that cluster around me here. Fear was a stranger, and hope undimmed.—Just as the corpse was about to be removed from the house, the bereaved widow expressed a wish that her youngest babe might receive baptism beside the body of its father.—Though thus suddenly called on, our pastor, Rev. J. R. Hutchison, made this the occasion of a most tender and touching exhortation, and of rich instruction, which it is presumed will be long remembered. Seldom, indeed, is a scene witnessed of such interest and feeling.—Many there felt, if a judgment may be formed from their tears, that precious is the promise of our covenant God to his people, and to their children and children's children. Equally precious is the privilege of having recorded on our behalf the multiplied prayers of pious parents securely preserved for us in the archives of glory.

About two o'clock last night, William Crawford, also an elder of this Church, passed, it is confidently believed, from a bed of pain to a seat in glory. Having suffered from a slight attack of fever, and being nearly restored, he exposed himself to the changes of the weather and fatigue, which induced a return of the malady. This second attack baffled the skill of his physicians, and this evening his remains were committed to the narrow house. He, it is believed, was one of the few who never felt terror at the effects of the pestilence. While many were fleeing from the city, or cautiously avoiding the dwellings of the sick, he sought out distress, visited the sick and dying, and administered relief to the suffering. Three of his family had been afflicted with the disease, but were restored, or convalescent. In no instance, it is believed, did his heart quail, or fear affect his bosom. Except from his more lively and cheerful piety, and more earnest prayers, no difference would be discovered in his present and former habits. His illness produced such a stupor upon him as nearly destroyed his sense of his own situation, and of all that was passing around him. He consequently said little on his death-bed. This is less to be regretted, as his former life was a continued testimony for God, and the disease, at its commencement, found his preparations made. He had watched for his Master's coming, and was ready at the call.

These are the only male members of the Church who have died of the fever. But these were all elders of the Church, and all men of intelligence and influence in the Church, in whom the world also reposed confidence. Only four elders composed, with the pastor, our session, and three of these are called to leave us for the higher Church above.—Three noble standard-bearers have fallen in their ranks. They were faithful unto death. They continued to the end, and their memory is precious. Who can interpret this mysterious dispensation of Providence? Why is our beloved pastor bereaved of his supporters and counsellors? Why are such exemplars removed from their places before the little Church of God? Is it in mercy or in judgment? Is it a voice that crieth to our Church, repent and do your first works, and turn fully unto the Lord, lest I come and smite your city with a curse?

The little Church here is in affliction.—Strange doubts and sorrows are upon it. We are smitten of the Lord, and our bruise is deep. We need the prayers of God's people every where. Oh, that Christians would pray for us that these sad visitations may be the chastenings of our Heavenly Father, and not the penal inflictions of a justly offended God.

Your brother in hope,
B.
For the Watchman of the South.

TEMPERANCE IN THE COLLEGE OF NEW JERSEY.

To the Rev. Dr. Plumer:
Reverend and dear Sir: In reply to your request for information respecting some recent movements in the College of New Jersey, I beg leave to offer the following statement. It is in substance, and to a certain extent in words, the same which has been given to another inquirer.

The laws of our institution contain the following article:
"No student shall bring, or cause to be brought into College, or on any occasion keep in his room, any spirituous or fermented liquors, without urgent necessity, nor without an express permission from the teacher of the class to which he belongs."

In accordance with the spirit of this prohibition, some of us, as well of the Faculty as of the students, lately formed ourselves into an association, pledging ourselves to abstain from all intoxicating liquors. You will observe that ours is a College Association, and that it has no alliance with any society beyond our precincts. It also differs materially from kindred associations, in adopting a pledge which is to be renewed from term to term. Our number is above sixty.

It does not become me to speak for any but myself, for there is a diversity of judgment

among the clergymen of Princeton; and indeed some of my colleagues, who are as truly temperate men as any living, have not come into the measure. As my name, however, has been published, by whom I know not, with an incorrect report of some remarks made at the organization of our Society, I feel that there is no impropriety in my taking this occasion to make an explicit declaration of my opinions on several points.

I signed our College pledge, as an exemplary measure, with great cheerfulness, and not without fear of misconception—for which reason I declared my protest against certain errors. This protestation, moreover, was much stronger than that which the newspapers have ascribed to me.

For I did and do most solemnly protest—
1. Against the assumption that Temperance and Abstinence are synonymous, and that all drinking of intoxicating liquors is sinful.

2. Against the falsehood—which I marvel that any honest scholar should fail to despise—that the wines of the Scripture were not intoxicating. Rather than admit an opinion which so subverts every principle of interpretation, and opens a door for rationalistic infidelity, I could wish that no Temperance Society had ever existed. Some have even staked the Omnipotence of our Lord and Master on the decision of this question about wines. I will not lay my Saviour's glory in pawn, nor hesitate between Christ and Abstinence.

3. More particularly against the absurd attempt to withhold "the cup of the eucharist," and to substitute for it a wretched treacle, or any like ridiculous and profane imposture. To this I am forced to add, that I am distressed at the mode of conducting the Temperance war in many of their publications, including reports, speeches, tracts and newspapers. If to be a Temperance man, be to adhere to these—then am I none. Some of them abound in exaggerated statistics, blundering political economy, rude denunciations, and sometimes (as in regard to my friend Dr. Maclean) gross calumny. We therefore consider ourselves as in no way connected with any of the bodies of which these writings are the organs.

Abstinence from intoxicating drinks we approve and practice; but I own I am shocked at the lengths to which Fanaticism is driving some professed believers in Christianity—for when a pragmatical censorship is usurped over the Lord's table—when ignorant zeal would erase the record of institution, and empty "the cup of blessing" to fill it with slops—and when Calumny prowls about the sacramental board, and falsely and profanely charges drunkenness on the cup of the new covenant in Christ's blood—then I say, and with no common warmth and no common horror—of such Abstinence I wash my hands. So far as any Temperance movement brings me into fraternity with such measures, so far do I abjure it. The stroke aimed at the Lord's sacrament, and at the Lord's followers, is implicitly aimed at the Lord himself. That stroke originated with the Lord's enemies. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou worthy!

If these thoughts be deemed worthy of insertion in your paper, they are at your disposal; and I offer them the more readily, as knowing that they will be read by some of my early and my late friends in my beloved native State.

Believe me, dear Sir,
Your faithful friend and fellow servant,
JAMES W. ALEXANDER.
College of New Jersey, Nov. 14th, 1841.

SUMMARY.

Fire in Waynesborough.—We regret to state that the spacious and comfortable mansion of Mrs. Willson, widow of the late Rev. James C. Willson, in Waynesborough, which she occupied as a boarding school for young ladies, was destroyed by fire on Friday last. The fire was communicated to the roof by a spark from a chimney or stove pipe, and the wind blowing violently at the time, the flames spread with great rapidity over the building, and soon caught the adjacent out-houses, all of which, in one brief hour, were reduced to heaps of smouldering ruins. By great exertion, a considerable portion of the furniture, bedding, &c. was saved, but some of the young ladies, we learn, lost nearly all their clothing.—Great exertion, too, we understand, was necessary to prevent a general conflagration of the town—such was the force and extent to which the burning embers were scattered by the wind. It being fortunately mid-day, however, and the whole population on the alert, although several buildings caught, the fire was soon extinguished.

As might be expected of a community in which so much liberality and kind feeling exist, we are happy to add, that a new residence has been fitted up for Mrs. Willson, and that her school will suffer no interruption from the severe calamity which has befallen her.

Stanton Spectator of Friday.
Young Semmes, who was indicted for killing Professor Davis, and gave bail, it will be remembered, for his appearance at Court, (\$25,000,) forfeited his recognizance by non-appearance. The Alabama Journal of the 2d inst. says that Semmes passed through Montgomery a few days before then, on his way to the South West.—Southern Temperance Advocate.

Sheep.—According to the best calculations, there are in the United States thirty-four million sheep. These are worth, at a fair valuation, seventy millions of dollars. At three sheep to the acre, it would require eleven million acres of land for their keep, worth twelve dollars per acre, making a amount of one hundred and thirty millions of dollars invested in lands.

Walking on water.—A gentleman of Cincinnati has invented a preserver, by means of which the power of locomotion is retained in the water in an upright position. It consists of a garment, water tight, to encase the feet, legs and the body to near the arms, and near the latter is fixed a large life preserver. To the hands are fitted paddles. Having witnessed an experiment in front of the city, where the wearer entered the water and passed down the channel for a distance of fourteen hundred feet, the editor of the Gazette testifies that the buoyant power of this garment is so great as to float any one for hours without getting wet.

The magistrates of Paris cause all the apices, or grocers' shops of the city, to be annually visited by chemists specially appointed, in order to ascertain that the articles sold are wholesome.

FOREIGN.

FROM MEXICO.
The brig Charles Carroll, from Tampico, arrived at New York on Saturday last. The Captain states that Tampico and the whole of

North Mexico had declared for the change of the present Government, and that President Bustamante was unfit to govern. Santa Anna was named Commander-in-Chief, and the belief was that he would be declared Supreme Dictator, as Congress was to be dissolved, and he to name a new one, who should declare who was to govern.

A severe battle had been fought between the forces of Bustamante and those under Santa Anna, on the 3d ult., which resulted in the complete overthrow of the former. Santa Anna was proclaimed President, or Supreme Dictator, on the 7th, by his party. It is stated in the "Boletin Oficial" that the new administration will be "temporarily invested with power to do good and avoid evil."

The new government will be assisted by a council, the members of which are to be chosen by the people of the different departments, subject though to the dictation of Santa Anna. All the supreme powers established by the constitution of 1836, except that of the judges, will cease. Considerable excitement prevailed in Vera Cruz. All were in bodily fear of Santa Anna.

It is the intention of the Dictator to open a war immediately with Texas and Yucatan.—He was to organize an army to march upon these Republics.

Bustamante, it is said, is imprisoned and at the mercy of the conqueror, around whom have rallied the troops and other commanders.

FROM TEXAS.

Advices from Galveston to the 31st ult., received by way of New Orleans, bring intelligence of the arrival of the Texian Santa Fe expedition at its place of destination, after a severe journey, and encountering hordes of hostile Indians, whom they had to fight through. The people and authorities of Santa Fe treated the expedition with great respect, and extended towards them all the hospitalities their rude manners were capable of. The subsidy, or rather loan of \$24,000 in specie from the Yucatecos, had arrived at Galveston, and the greatest activity prevailed at the Navy Yard in fitting out the Austin, the Wharton and the Archer, and the steamship Zavala, for an expedition against Mexico.—Jour. of Com.

From the N. Y. Commercial Advertiser.

TWELVE DAYS LATER FROM EUROPE.

Quite unexpectedly, from the weather which we have had for several days, we have to announce the arrival of the steam ship Caledonia at Boston, and the receipt of our papers and letters brought by this packet. The Caledonia left Liverpool at 1 P. M. on the 4th inst., arrived at Halifax on the 16th, at 10 A. M., and at Boston on Thursday evening at 7 o'clock, thus making the passage in fourteen days and six hours.

Official notice has been given of a change in the departure in the Cunard packets from Liverpool to North America. In future there will be two mails in November, instead of one as heretofore, and only one in March. During the other months there will be two.

The Caledonia had forty-two passengers for Halifax. Left eight there, and took on board nine additional ones, making forty-three to Boston. On the 10th inst. when in lat. 49.2, lon. 32.37, at half past three in the afternoon, passed a steam ship, supposed to be the Columbia, bound to Liverpool.

Our latest London dates are of the evening of the 3d of November, and of Liverpool the 4th.

The intelligence of McLeod's acquittal, and also of Grogan's release, had reached London, and afforded the highest satisfaction. The report of the trial is published at large in the papers.

The Styx steam frigate, having on board Sir Charles Bagot, had been obliged to return to Portsmouth, having carried away her connecting rod, and sustained other damage in her machinery. Sir Charles was to re-embark on board the illustrious ship of war.

The Lords of the Treasury have authorized the admission of rough rice from the U. S. at one penny the quarter.
A terrible fire broke out in the Tower of London on the night of Saturday, October 30, causing the entire destruction of the grand store house and small armory, with their contents. Among these, besides an almost innumerable quantity of trophies, were no less than 300,000 stand of arms. The Crown jewels were removed in safety. The London Herald darkly intimates that the fire was not accidental.

The abortive attempt in Spain had been completely crushed. Montes de Oca, another of the leaders, had shared the fate of General Leon. Isturitz was taken and in prison, and O'Donnell had fled. It is confidently affirmed that negotiations are in progress, with fair prospects of success, for a political amalgamation between the Moderates and the Carlists, to be cemented by a marriage between the son of Don Carlos and the young Queen; the Don formally abandoning his pretensions to the throne in favor of his offspring.

A conspiracy had been detected at Brussels, and a quantity of arms and ammunition seized. The ultimate object of the conspirators was variously reported, some alleging that it was a Republic, others a restoration of the Dutch dynasty.
O'Connell was elected Lord Mayor of Dublin without opposition. On being invested with the robes of office, he declared his intention to act with perfect impartiality, and to dissever himself completely from party in his official capacity.

To increase the distress that forms so large a portion of the difficulties attending the position of Sir Robert Peel's Ministry, it is now said that the potato crop in Ireland is likely to prove a total failure.
An extensive fraud in the issue of spurious Exchequer Bills had been discovered in London. The amount is variously stated from 150,000 to £350,000.

The comments of the London papers on the acquittal of McLeod, so far as we have had time to read them, with the single exception of the Times, are written in a good, a liberal and gentlemanly spirit, although they manifest a reluctance to dismiss the case entirely without some reproaches of our governmental system, which might be expected, and may easily be overlooked.

The Times indulges in brutal sarcasms against the court, the jury, the American people and their Government—pretends to ridicule the importance given to the trial—sneers at the charge of Judge Gridley—affirms that the acquittal was arranged beforehand; for fear of England's vengeance—and concludes with a long tirade of braggadocio, the key-note of

which is a windy call upon England to take summary vengeance for the insult she has endured, and ample security that it shall never be repeated. A brutal and most malignant article.

Theodore Hook, it seems, has left his family, a widow and five children, utterly destitute. A subscription for their relief has been got up, but the papers complain that its proceeds are altogether inadequate. His income must have been large, but he appears to have consumed it all in riotous living.

The following paragraph appears in the London Herald of October 30. The Herald, by the way, is said to be the organ of Lord Aberdeen, the Foreign Secretary:

We have reason to believe that if any serious difference should arise between Great Britain and the United States of America, relative to the trial of McLeod, the north-eastern boundary, or any other question pending between both countries, our Government has agreed to accept the mediation of France, which mediation has been offered as a guarantee of peace and good will between the French and English Cabinets.

NOTICE.

The time agreed upon by the Churches in Concord Presbytery, N. C., and Winchester Presbytery, Va., for making collections for Foreign Missions, embraces the two months of November and December. The brethren in those Presbyteries are respectfully reminded of the fact, and kindly urged to punctuality in making and sending forward their yearly contributions. Copies of the Report for 1841 have been deposited in the Post Office for the ministers and elders of the churches in these Presbyteries.
WM. H. FOOTE,
Secretary C. B. F. M.

OBITUARY.

Died, on the 31st of October last, at the residence of Mr. Peter W. Ralston, on Union Hill, Mrs. ANN BLAZZ, widow, consort of H. Wells and daughter of the late Capt. John Simpson, of Norfolk Co., Va. She deceased was in the 26th year of her age, and had been married not eleven months when she was called hence; she has left a husband and an infant child to lament their loss; but by the "grace of God" their loss has been her gain. She had been several years a member of the Baptist Church, and while in health shewed by her walk and conversation that she was in deed and in truth one of God's children; and when called to a bed of death, the arm of the Lord was underneath her, and his Spirit was present to console and comfort her in that trying hour, and having while in health made her calling and chosen way, she departed most peacefully, and with composure and serenity of mind. About two weeks previous to her death on being asked the state of her mind, her reply was, I am waiting for the Lord that I may depart and be with him. Her suffering in body was great during the whole of her sickness, which lasted 30 days, the whole of which she bore with almost unparalleled meekness and resignation.

Being a stranger, she had but few friends to be with her in her last moments, but they knew her worth, and paid every attention in their power to mitigate her suffering, and to restore her, if possible, to health, that they might enjoy her society and Christian intercourse. But the Lord had ordered otherwise, having us for her elsewhere.

Much more might be said, but as it has not been the wish of the writer to extol the dead, he has refrained, believing the day is coming when our acts shall be made known to the world and we shall reap the reward the Lord has promised to his children. Reader, close with the offer of salvation now, which inspiration calls the only accepted time. "Now is the accepted time, behold now is the day of salvation." "To-day if ye will hear his voice harden not your hearts." R.

Died, on the 17th ultimo, at Alexandria, the late honored seat of his ancestors, in Mecklenburg Co., N. C., Doctor J. MCKINTY ALEXANDER, in the 67th year of his age.
Dr. Alexander was an alumnus of Nassau Hall in its primeval days. He had early developed indications of not only genius and talents, but the higher attributes of intellect, sound judgment, and profound thinking. One of the usages of the enlightened and Christian community in which he was reared, was that each family should educate one son at least in the service of the Church. In accordance with this excellent usage, it was determined by his parents that the natural endowments of Joseph should receive the culture and finish of a thorough collegiate education, and the school at Princeton was selected for that purpose. Here erudition and science matured the germs of usefulness and distinction that in his boyhood given such high promise. He was graduated with eclat and returned to his native home—not as had been fondly hoped by his pious parents, to engage in the study of divinity and to consecrate himself to the holy ministry. This, their cherished expectation, to their bitter disappointment was never realized. He subsequently devoted his talents to the study of law, and after becoming thoroughly indoctrinated in the "Esoplian mysteries" he engaged in the practice of physic—from which he acquired not only professional reputation but wealth and even affluence. The pure duties of humanity imposed necessarily upon him, and he was ever performing with regularity and cheerfulness, and through a long life no citizen had a more enviable character for integrity, public spirit, and private virtue. He was distinguished for his practical judgment and plain common sense—a trait the more remarkable as it was accompanied in him with the scintillations of genius and the brilliancy of a vigorous intellect. He thought quick—yet deep and accurate. What others found by a pains-taking search and tedious investigation he obtained intuitively. To look at a subject at all—to penetrate it with an eagle glance—to touch was to dissect—to handle was to unravel. He wrote well, yet his productions possessed few of the embellishments of art and none of the ornaments of style—though always enlivened and brilliant from the flashes of a true and innate eloquence.

Doctor Alexander—though a child of the Church and the son of the most exemplary and pious parents had passed the meridian of life before he became a professor of religion. Does the pride of intellect or the love of the world tempt him to doubt the power of Divine Revelation? The avalanche of infidelity—put in motion about the period of the Drs. Maturin, by Montaigne, Voltaire, Diderot, D'Alembert, Buffon, Rousseau, threatened to extinguish the best hopes of man—and to deluge our sin ruined world with a cold and cheerless scepticism. The mind of this noble man was temporarily obliterated the lessons of his youth, or weakened their influence upon his principles, it was never able, however, to seduce him from the paths of virtue. His purity, his probity, his honor, remained unscathed by the lightning of the French Philosophy. It may be said that when ambition became chastened by age in the maturity of his intellect—and at a period of life the most favorable for a calm and deliberate examination of the great truths of the Christian's Bible, and the Christian's faith, and the Christian's hope; he believed that Bible—he exercised that faith—he was animated by that hope. He became a worshiper of the God of his fathers—connected himself with the Presbyterian Church, and continued through life, until the infirmities of old age prevented, to be active in the promotion of its interest in alleviating human sufferings and ameliorating the condition of man.

"Friend after friend departed—
Who has not lost a friend?
There is no union here of hearts,
Which finds not here an end,
Where's that friend who's truly rest
Living or dying none were blest.

Beyond the flight of time,
Beyond the vale of death,
There surely is some blessed clime
Where's that friend who's truly rest
Nor his affection's transient fire
Whose sparks fly upward to expire.

We go where they are gone,
No human power can save
Life's fleeting race is quickly run,
And hence the still tongue dead declares
Ye living men prepare, prepare!" R.—
Fitzee county, Nov. 8, 1841.

Died, on the 1st of Oct., at her residence in Orange county, N. C., Mrs. SUSAN ECOR, in the 90th year of her age. Mrs. Ecor has been a member of the Presbyterian Church near seventy years, and a member of Cross-Road Church ever since its formation, which is about fifty years, five of her own children and several of her grand children, are now members of the same Church in which she lived and died. It may be truly said, that she was one of the most pious members belonging to this Church.

WORKS OF THE PRESBYTERIAN BOARD OF PUBLICATION.

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ANNUALS FOR 1842.

JUST received a beautiful lot of the above mentioned articles. Those desirous of making Christmas and New Year presents are requested to call.
The Rose.
The Gem.
The Violet.
The Rose of Sharon.
Friendships Offering.
The Token.
The Gift.
The Amaranth, Published by the Sunday School Union, a beautiful present for all seasons.
These works are all splendidly embellished with steel engravings. Together with a general assortment of Books, Stationery and Fancy articles to be found at
J. C. SPALDING,
no 25 5 doors above Bell Tavern, Main st.

TO PRINTERS.

THE subscribers have just received from New-York, a supply of
MATHER'S WINTER INK,
which they offer for sale at the Factory prices, viz Book Ink for 40 cents \$2 per lb.
News Ink 30 cents per lb.
COLORED INKS.
Red, Green and Yellow, \$3 per lb.
Blue, Green and Yellow, \$2 50 per lb.
Orders accompanied by the cash, from any part of the country, will meet with prompt attention.
JOHN B. MARTIN & CO.,
Exchange Printing Office,
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Size of kegs of News Ink, from 30 to 142 lbs.
Do. do. Book Ink, 15 to 30 lbs.
Some of the extra quality Book Ink, and the Colored Inks are put up in canisters from 1 to 6 lbs.
Cost of kegs (extra charge) from 38 to 63 cents.
Canisters do. 12 cents.
no 25

Presbyterian Board of Publication.

LATELY published, Owen on Justification, 1 vol. 8vo. Theology of the Baptist, 1 vol. 12mo. Eastern Manners, 1 vol. 18mo. Charnock on Christ Crucified, 1 vol. 18mo. Thornton on the Spirit, 1 vol. 18mo. Also, Lectures on the Shorter Catechism, 2 vols. 12mo. By Asahel Green, D.D.
In press, and will be published speedily, Institutes of the Christian Religion. By John Calvin, 2 vols. 8vo.

JAMES RUSSELL, Publishing Agent,
Corner of Seventh and George Streets, Philadelphia, no 11
and by J. C. SPALDING, Richmond, Va.

To the Members of the Legislature.

MRS. HIX is prepared to accommodate eight to ten members with board and lodging, at the CLIFTON HOUSE, which has advantages in location equal to any house in the City, being within five minutes walk of the Capitol, and within fifty yards of the New Exchange Hotel. no 25-21

LIME! LIME!
90 TIERCES of Thomaston Lime, expected in a few days.
no 25-11 JOEL W. WOMACK & CO.

BOARDING AND DAY SCHOOL, FOR YOUNG LADIES, FRANKLIN STREET, (Manion of the late H. Schroeder, Esq.) BALTIMORE.

MRS. J. HARMAN BROWN, would respectfully announce to her friends and the public, her intention of commencing on the first Monday in January next, a BOARDING AND DAY SCHOOL, for the instruction of Young Ladies, in the elementary and higher branches of an English Education; in connection with the Ancient and Modern Languages.

She will be assisted by the most competent teachers, and every facility will be afforded the pupils, for acquiring a liberal and accomplished education. The location is elevated, healthful and retired. The house is spacious, and surrounded by an extensive lawn, beautifully shaded, affording a delightful retreat for exercise and recreation.
Particular attention will be paid to the study of the French Language, and the service of the best teachers will be secured.

The Discipline of the School will be strictly parental. The moral and religious, as well as intellectual culture of the Children, will be carefully attended to.
To assist in promoting this object, the study of the Scriptures will form a part of the regular exercises of the School.
By unremitting attention to the comfort and happiness, as well as the improvement of those committed to her care, Mrs. B. hopes to merit a share of public patronage.

TERMS.
Boarding and Tuition, including all the English branches and Latin, payable Quarterly in advance, - - - \$200
For Day Scholars, per quarter, - - - 15
Fuel, for 2 Winter Quarters, - - - 5
Washing and Mending, per Quarter, - - - 2
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Music and other accomplishments, at Professors' prices, - - - 3
Use of Instrument, - - - 3
Each Scholar will be expected to furnish twelve Towels, a Silver Fork, Tea and Table Spoon.

REFERENCES.—Rev. R. J. Breckinridge, D.D., Rev. J. C. Backus, Rev. G. W. Musgrave, Rev. J. G. Morris, D.D., Rev. G. D. Purviance, Rev. R. S. Giteau, Rev. J. Johns, D.D., Rev. A. Holmead, Rev. Thomas Sewell, Jr., Rev. S. Williams, Rev. J. M. Duncan, Rev. James Purviance, Baton Rouge, La. Rev. S. Hill, Baton Rouge, La. Rev. J. H. Alfred, Baton Rouge, La. Rev. G. E. East, Geo. Brown, Esq., John Wilson, Esq., Stewart Brown, Esq., New York. Robert P. Brown, Esq., Dr. J. P. Mackenzie, Richmond Frisby, Esq., David Stewart, Esq., Geo. Wm. Brown, Esq., John N. Brown, Esq., George B. Cumming, Esq., Savannah. Dr. J. D. Vowell, Pittsburg. Rev. J. Munroe, Esq., William F. Giles, Esq., Wm. S. Plumer, D.D., Richmond, Va. no 25-41

SEVEN MORE PIANO FORTES

Just received by E. P. Nash.
BY the schooner Juliet, I have received seven more Piano Fortes, which, added to the twelve lately unpacked, make my stock very large and complete. I have a beautiful variety of patterns, varying in price from two hundred and seventy-five to six hundred dollars, all of which will be sold subject to be returned if not really good, and with so uncommonly large a stock (upwards of thirty instruments) I cannot fail to please those who may be in want of the article. No one steps in the dark, or runs any risk in purchasing a Piano Forte from the subscriber, as he is willing that purchasers should withhold payment until they are fully tried.

E. P. NASH, Petersburg.
SCHOOL AT FARMVILLE.
THE Winter Session of my School will commence on the 1st day of December next, and close on the last Wednesday of April following.
The course of instruction will embrace the Latin and Greek Languages and Mathematics, necessary to enter any of our Colleges, together with those branches of English usually taught in High Schools and Academies.

TERMS.
For English, - - - - \$12 per session.
For Languages, - - - - 16
A. W. MILLSPAUGH.
Farmville, Nov. 2d, 1841.
REFERENCES.—N. E. Venable, Esq., Sam'l Lyle, Esq., Rev. J. H. C. Leach, Rev. B. F. Stanton. no 18-7

AFRICAN REPOSITORY.

THE Subscribers to this work, are hereby informed that I have been appointed Agent for this State. Those who are indebted will please call or send and settle their accounts.
JOSEPH GILL,
no 11 Bookseller, Governor Street.

SITUATION WANTED.
A YOUNG MAN, capable of teaching all the branches of a common English Education and the Latin Language, is desirous of procuring a situation as a teacher in a small country School, where he may receive a moderate pecuniary compensation. His object is to obtain the means of acquiring a prosecution of a complete course of mathematical and theological study. Any communication addressed to "T. P. W., Prince Edward C. H., Va.," will meet with prompt attention. no 25-21

EDUCATION.
A LADY who has had several years experience in teaching the higher branches of an English Education, wishes a situation in a public Female Seminary or private school. She would also give instruction in French, Music, and other ornamental branches. The highest testimonials will be given. Communications directed to M. A. H. Brown Store, Caswell county, N. C., will meet with prompt attention. no 11-51

DISSOLUTION OF COPARTNERSHIP.
THE Copartnership of Wyatt and White was dissolved by mutual consent on the 1st day of November, and S. Wyatt has purchased the interest of T. J. White in said concern. Persons indebted to us will make payment to either. S. Wyatt will continue the business at the same stand.
S. WYATT,
T. J. WHITE.
November 1st, 1841.

COPARTNERSHIP.
I have associated with me in the Grocery and Commission business, Messrs. William O. Winston and William T. H. Pollard, of Hanover county, under the firm of Wyatt, Winston & Pollard.
S. WYATT.
November 1st, 1841.

We are now getting in a large and fresh stock of Groceries from this and the northern markets. We assure our friends that they shall have every thing in line as cheap as they can be obtained in this City. The patrons of the late firm of Wyatt & White are solicited to continue their dealings.
WYATT, WINSTON & POLLARD.
P. S.—We have turned our particular attention to the selling of produce of every description, which is guaranteed to our care shall be punctually and faithfully executed, and liberal advances made.
no 18 W. W. & P.

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J. W. RANDOLPH & CO. have for sale the following American Annals for 1842, bound in a variety of styles, very superior, and embellished with plates and colored engravings—
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The Amaranth, a gift for all seasons, published by the American Sunday School Union.
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