

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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For the Watchman of the South, MEMOIR OF THE LATE REV. JAMES WADDELL, D. D. BY JAMES W. ALEXANDER. No. 1.

JAMES WADDELL was the son of Thomas Waddell, and was born in the North of Ireland, in the month of July, of the year 1739, as is believed. He was brought in his infancy by his parents to America. They settled in the Southeastern part of Pennsylvania, near the State line, on White Clay Creek. Thomas Waddell had four children, William, Robert, James, and Sally. Of these only one remained unmarried. The elder sons removed to the Eastern district of Pennsylvania, near Ohio, where their descendants remain. Old Mrs. Waddell was a woman of eminent Christian knowledge and piety, and brought up her children in the methods of ancient Scotch Presbyterianism. To her advice, her son ascribed his first religious convictions. She was a frail boy, and an incident of his childhood left its mark on him for life. When he was about twelve years of age, he went in company with one of his brothers to chase a hare. The little creature took refuge in a hollow tree, or log; and as James was pointing out the spot, his brother let fall a hatchet on the place, which struck the left hand of the younger boy, and almost severed it from the wrist. Throughout his life, this hand was small, and in a great degree, useless. This incident induced his father to give him an education. Accordingly, he was sent to Nottingham, about fifteen miles distant, to the school of the Rev. Mr. Finley, afterwards President of New Jerusalem College. It was an academy of high reputation. The late venerable Mr. Samuel Houston, in a letter to my mother, of date November 10, 1835, speaks as follows: "In his familiar hours, [Dr. Waddell] sometimes gave me anecdotes of his early life. One was of his mother [and of] the morning he left home, to go to a grammar school, some distance from their abode. When she had made ready all things for his departure, she took him into a private room, and said to him, weeping: 'James, my dear son, you are going from under my care. I entreat you, be careful to pray, and to keep God's Sabbath. Hence, on that holy day, spend not your time in bad company or with Sabbath-breakers.' Then, handing him two little religious books, she said, 'take these books, and read them for your mother's sake; and, falling on her knees, she prayed very feelingly for him. Dr. Waddell has told me that this parting deeply affected him, and had a very salutary effect. The books he often read, and though he had in his library other books on the same subjects, he prized these volumes more than all, for his mother's sake. From the school of Dr. Finley proceeded a number of eminent men. Among these were Dr. Benjamin Rush, who often used to speak of Dr. W., to whom he had recited lessons; and Judge Jacob Rush; Ebenezer Hazard, of Philadelphia; Dr. McWhorter, of North Carolina. Mr. Hazard used to exhibit a manuscript of Proverbs, in the handwriting of Waddell, and it was observed of the latter, that late in life, he evinced the nicety of his ear, in regard to quantity, by correcting with some impudence the barbarous pronunciation of gentlemen who read Latin to him, during his childhood. There was no Presbyterian college, as yet; at this school, therefore, he studied the classics, mathematics, logic, and all the branches which were considered necessary preparations for the learned callings. I am indebted to my father's report of Dr. Waddell's own words, for the statement, that during this period his mind was subjected to remarkable religious impressions. Though attached to the school, he underwent these changes at his father's house. The exercises of his mind were deep and affecting, but not occasioned by any external means. After great distress, he was led to believe in the Lord Jesus Christ. On two occasions, in particular, he was favored with such views of the plan of salvation and the glory of gospel grace, as he never afterwards enjoyed. Dr. Finley conversed with him, instructed him more fully, and at length admitted him to the communion of the Church.

Such was Mr. W.'s proficiency, that Dr. Finley took him, at an early age, to be his assistant. He gave himself chiefly to the classics, in which he was, all his life, singularly versed. It may be mentioned, as evincing his zeal in these pursuits, that at a public examination he once became acquainted with the superior attainments of a British scholar, Campbell by name; which so aroused him, that he could not rest until he had sought out this gentleman, and solicited his private aid in regard to philological methods. At that day, there was another noted Presbyterian school at Pequea, in Lancaster county, Pennsylvania, under the care of the elder Smith, known as the father of those great scholars and eloquent divines, John Blair Smith, and Saml. Stanhope Smith; men whose names are connected with the presidency of at least

three of our Colleges. From this school proceeded as many as fifty young men, afterwards ministers of the gospel. As a nursery of Presbyterian talent and devotion, it ought never to be forgotten. To this seminary Mr. Waddell went from Nottingham, as an assistant teacher. After a year or more, in this employment, he set forth on his travels, in pursuance of a long cherished plan; determined, it is thought, to devote himself to teaching, and in expectation of being settled in Charleston, S. C. As he pursued his way, he stopped at Upper Marlborough, in Maryland, where a Presbyterian church had already been founded. He seems to have had solicitations to remain there; but, not finding a situation to his mind, he continued his journey Southward, until he reached the county of Hanover, in Virginia; a county signalized by three names, great in the annals of eloquence—namely SAMUEL DAVIES, PATRICK HENRY, and HENRY CLAY. From Mr. Houston's letter, I make the following extract, which stands however amidst some statements that are incorrect as to date: "When he came into Virginia, a young man, he visited Mr. Samuel Davies, and heard him preach in Hanover, near where Col. Henry lived, the father of Patrick Henry, to whom he was introduced on the Sabbath, and with whom he went home. At parting, Mr. Davies told him he would find that Virginians observed not the Sabbath as the Pennsylvanians, and that he would have to bear with many things he would wish otherwise. Accordingly, as he went home with Col. H., he found him much more conversant with Virgil and Horace, than the Bible." The meeting with Mr. Davies gave a direction to young Waddell's life. This holy man laid his hands on the youth—much as Paul, in a celebrated instance, did on Calvin at Geneva—and not only forbade him to go further, but charged him to devote himself to the ministry of the Word. Before this, he had been studying medicine; but now, seeing the need of preachers and teachers, in the "Old Colony and Dominion," he consented to abide. We next find him in the county of Louisa, which eventually became the place of his last labors and sufferings. Here he placed himself under the direction of the Rev. Mr. Todd, a man famous in our church annals, who then taught a flourishing school. For the third time, Mr. Waddell became an instructor; having, moreover, the use of Mr. Todd's excellent library, and his learned counsel and guidance in the study of Theology. In this retreat he remained, until he was licensed as a Probationer, at Tinkling Spring, on the 2d of April, 1761, by the (old) Presbytery of Hanover. His trial sermons were from the texts, Phil. ii. 9, 10. *Wherefore God also hath highly exalted him; and John v. 40, And ye will not come to me, that ye might have life.* It is worthy of record, that, at a meeting of Presbytery at the same place, on the seventh of October, the same year, no fewer than five calls were put into his hands; to wit, one from Upper Felling and the Peaks of Otter; one from Nubush and Grassy Creek; one from Brown's Meeting-house and Jennings' Gap; one from the Fork of James River, in Augusta; and one from Halifax: "none of which," says the Presbyterian record, "he thought fit to take under consideration." Indeed, his mind was, at that time, made up to return to Pennsylvania, and he was not without expectation of a settlement at York. He therefore left Virginia, and returned to visit his parents. And when afterwards he revisited Virginia, it was with the view of seeking a dismission from the Presbytery. Providence however, had other plans. When the judicatory met, there appeared before it, as Commissioners from the county of Lancaster, (Va.) Col. Jas. Gordon and Capt. Seldin. These pious and determined men made such representations of the spiritual wants of their country, that Mr. Waddell admitted the call of God, and entirely changed his intention. On the 7th of October, 1762, when the Presbytery met at P. Ovidence, he signified his acceptance of a call to the churches of Lancaster and Northumberland, lying between the great rivers Potomac and Rappahannock, and near their mouths. He was ordained at Prince Edward, June 16th, 1762. His sermon was upon the words, Rom. x. 4: *For Christ is the end of the law for righteousness to every one that believeth.* At the same time and place, he received a call from Opeken and Cedar Creek.

There is in my possession, in manuscript, the fragment of a private diary, kept by Col. James Gordon, of Lancaster, from Dec. 21, 1753, to Dec. 31, 1763; also that it contains no more! This autobiography, comprises, of course, the period of Mr. Waddell's settlement and early labors in Lancaster. That the gentlemen of that prosperous region were not unmindful of their Presbyterian ancestry, is apparent from their zeal in procuring a pastor, as well as from the extent and vigor of the churches which they formed. Col. Gordon never lets a day pass without an entry in his journal, and seldom fails to record the preacher's text, and often the psalms and hymns used in worship. At one time, I find as many as twelve persons, elected as ruling elders. The number of communicants was large, and the power of the gospel was manifest. That their solemn assemblies were not without special interest, may be gathered from the facts, that Mr. Davies preached very often to them, and Mr. Whitefield a number of times. Notwithstanding the warmth of his reception, Mr. Waddell did not expect to remain long in Lancaster: but several circumstances changed his views. He found so much hospitality, intelligence, and polish, among these old Virginian gentry; and so many orthodox and pious Presbyterians among the wealthy planters and merchants, (for there was a direct and brisk trade with Great Britain from the mouths of the rivers), that all his reluctance was overcome. Moreover it was not long before he was united in marriage to Mary Gordon, the daughter of Col. James Gordon above named. This event took place about the year 1763. (It may not be inappropriate to add that a portrait of this ancient servant of Christ, is possessed by his descendant, John Newton Gordon of Richmond.) Mr. Waddell, after his marriage, was established by his father-in-law, in a new and commodious house, on Curritoman river. And here he would cheerfully have spent his life, amidst extraordinary usefulness and in the bosom of a loving people; but for the ill effects of the climate. He has often said, that such was its influence on his state of health, that he passed no year without an attack of intermit-

tent fever; and that many a sermon was delivered by him, when he could scarcely stand erect. His labors were not slight, as he had three preaching places; namely, Lancaster Court House, the Forest Meeting-house, six or seven miles distant; and Northumberland Meeting-house, in the county of that name. To call these churches anything but "meeting-houses," would have been a solecism in the dialect of the then dominant hierarchy; and the phraseology of the Establishment is retained even by many, at this day, who do not willingly mean any concession to "THE CHURCH." That Mr. Waddell was a "new-side man," may be inferred from a saying of his, remembered by the late Mr. Patillo; who related that when news came, during a meeting of Presbytery, of the re-union of Presbyterians, after the great schism, Mr. Waddell exclaimed, with characteristic animation, "now we shall fall into the hands of those old fellows, over the mountain!" meaning the rigid ministers of the "Old Side." It is proper to state, that any fears which he may have had, were readily disappointed, when he came to know the men. (To be continued.)

SUNDAY MAILS.

In a recent letter to some gentlemen in New Jersey, Hon. C. A. Wickliffe says: "With you gentlemen I am 'firmly persuaded' that our free institutions cannot survive the prostration of religion and morals; and you may rest assured that every exertion compatible with public and official duty, will be made by me to elevate the standard of both in this our favored land. The principles of free government are inseparably connected with the principles of the Christian religion. The land which is destitute of the Bible and not illuminated by the light of the gospel is, and must ever remain the dominion of the oppressor and the home of the oppressed. 'I have found it most expedient and successful to follow rather than officially attempt to control public sentiment upon the subject of continuing or discontinuing Sabbath Mails. The time is approaching when public sentiment will control this subject favorably, and we must patiently, and prayerfully, abide its coming.' Very good!

BOARD OF PUBLICATION.

The Presbyterian announces the publication by our Board of the following works: The Memoir of the Rev. R. M. Cheyne, late an eminent minister of the Free Church of Scotland. A Plea for the Sabbath Enforced by Facts, from the pen of the Rev. Justin Edwards D.D. As the attention of the Christian public has of late been directed to the great question of Sabbath observance, it is to be hoped that this valuable tract will be very extensively circulated. It is sold at the low price of \$5 50 per hundred. We have heard of a church in Philadelphia which has resolved to furnish one for every pew. We would say to all our pastors and churches, do likewise. In addition to the two volumes recently issued by the Presbyterian Board of Publication, for Sabbath School Libraries, "The Hugenot Galley Slaves," and "Addresses to 'children,' the former sold at 25 cents half bound, 15 cents in muslin—the latter 18 cents, and 12 1/2 cents, they this week offer for sale the following new publications:—Kind Words for his Young Friends, by Uncle William, half bound 33 cents, muslin 23 cents. "The History of Celestine Darscott, the blind woman of Patuxent," half bound 21 cents, muslin 14 cents. "A Letter on Conversion to God," 4 cents. "Little Mary," 4 cents. "The Letter," 4 cents. "The Flag-Sergeant," 5 cents. Each of these little works is embellished with suitable wood-cut engravings. We would commend them to the special attention of Sabbath School teachers.

OUR COUNTRY.

I rejoice when I hear of the Gospel being sent to India and Palestine, to the Sandwich Islands, the Cherokees, Osages and Tuscaroras, and thank God for what he has put into the hearts of his people to do for these poor benighted souls. But I confess that taking into view this country, and its present state and its future destiny, I have a deeper feeling for its spiritual welfare than for that of any other. And when it occurs to me, that in a hundred years this land where I was born and where my fathers fought and bled, will be peopled with two hundred millions of a homogeneous race, all armed with the influence which civilization and science give, I cannot but be astonished at the comparative indifference of my countrymen. And when I think how many thousands are perishing, and how many more are born to live in ignorance and darkness, even in this land called Christian, I am amazed that the friends of Christ, the followers of the Saviour, (shall we call ourselves so?) can feel so little. I would not take one dollar from the poor Indian—I would not recall one missionary from the Sandwich Islands, nor from Hindoostan, nor from Palestine; but if my head were waters, and mine eyes a fountain of tears, I would weep over the isolations of Zion, over the mourning vineyard of the Lord in our own country. Rev. John H. Rice, D. D.

ON THE RE-UNION OF GOOD MEN IN A FUTURE STATE.

If the mere conception of the re-union of good men in a future state infused a momentary rapture into the mind of Tully; if an airy speculation, for there is reason to fear it had little hold on his convictions, could inspire him with such delight, what may we be expected to feel who are assured of such an event by the true sayings of God! How should we rejoice in the prospect of spending a blissful eternity with those whom we loved on earth, of seeing them emerge from the ruins of the tomb, and the deeper ruins of the fall, not only uninjured, but refined and perfected, "with every tear wiped from their eyes," standing before the throne of God and the Lamb. What delight will it afford to renew the sweet counsel we have taken together, to recount the toils of combat, and the labor of the way, and to approach the throne of God, in company, in order to join in the symphonies of heavenly voices, and lose ourselves amidst the splendors and fruits of the beatific vision!

To that state all the pious on earth are tending; and if there is a law from whose operation none are exempt, which irresistibly conveys their bodies to darkness and to dust, there is another, not less certain or less powerful, which conducts their spirits to the abode of bliss, the bosom of their Father and their God. The wheels of nature are not made to roll backward; every thing presses on towards eternity; from the birth of time an impetuous current has set in, which bears all the sons of men towards that interminable ocean. Meanwhile, heaven is attracting to itself whatever is congenial to its nature, is enriching itself with the spoils of earth, and collecting within its capacious bosom whatever is pure, permanent, and divine, leaving nothing for the last fire to consume but the objects and the slaves of concupiscence.—Hall.

THE HEATHENISM OF POPERY.

Twenty-four Points of Resemblance.

1. The Hindoos, in theory, acknowledge one supreme God but him they never worship, nor pretend to worship, except through some medium. Hence there innumerable deities, superior and inferior—as Brahmins, heroes, saints, the heavenly bodies, &c., all representing some attribute of Deity, and through some of these as a medium, the supreme God can only be approached.
2. The Brahmins (Priests) when called on to defend idolatry, affirm that images and visible representations are but helps to devotion. Not absolutely necessary for the more learned and holy, but indispensable to the ignorant and unstable. The mass of the people, say they, being ignorant and vile, cannot contemplate divine essences and indulge in holy abstractions of a deity, but must have some visible object placed before the eye, in order to fix the mind. They argue for images, just as the Roman Catholic Priests do, and declare their use to be the same.
3. The Hindoos have *Goeroos* who stand between them and the Gods, and are mediators and intercessors for them in like manner as the saints are with the Romanists. It is astonishing with what satisfaction the Hindoos leave all their religious concerns in the hands of their Priests and goeroos. They have only to pay good fees, and all will go right as to their souls.
4. The Hindoos have their mendicants of every grade—as goasaves, vyragas, sunyases, yogeas, junguns, bhopes, wanges, &c. &c.—answering to the different classes of religious mendicants, common beggars, devotees, monks, hermits, &c., &c., of the Romish Church. The Brahmins are the theosists and the legislators, these numerous mendicants are operators—the righteousness makers, &c. About the olden temples, especially in connection with the excavated temples of Elephanta, Salsette and Ellora, there are numerous cells, occupied, no doubt, by men of these holy orders. Pilgrimages, penances, austerities, bodily inflictions, are all of heathen existence, if not purely of heathen origin, and borrowed thence by the Romanists.
5. The Hindoos have their *Bhuts* answering very nearly to the Roman Catholic Friars. These often serve as village Priests, and live on the ignorance and superstition of the people.
6. The Hindoos have their *Vashias*—wives of the gods. These are orphans, or young girls voluntarily devoted to a holy life by their parents, or young widows, who are prohibited a second marriage. They are formally married to the idol, and from that time are consecrated to his service. At the age of about twelve years, or when they have arrived to maturity, they are taken to the temple, where they spend the rest of their lives—nominally in the services of the temple, but really in the service of and at the disposal of the officiating Brahmins. There is at every temple just as large a company of Priests, and as many of these women, and of devotees and mendicants, and other loungers, as the funds of the establishment will allow. These establishments have been greatly reduced within the last century, by the loss of that government patronage which they enjoyed before the subjugation of their country to foreign domination. I wish I could add that their present rulers (the English) do not patronize these establishments now. Too many facts still witness to the contrary.
7. The ignorance and servility and implicit credence of the common people in the Priests are essential features of Hindooism. The education of the lower classes of the people, and of their women, is repugnant to their whole system. The Brahmins hold the keys of knowledge, as well as the keys of heaven.
8. The Hindoo Priests carefully and effectually keep the *Shastras* (sacred writings) from the people. The reading and exposition of these being exclusively to the Brahmins. And the more effectually to do this, the sacred books are not allowed to be translated into the vulgar tongue. The Sanscrit language, in which they are locked up, and in which most of the religious ordinances are administered, is a dead language, read only by the Brahmins. Who does not see a very striking resemblance here?
9. The Hindoos believe that righteousness may be accumulated by good works, penances, &c., and transferred to others. Merit is bought and sold. This traffic is extensively followed by the devotees and mendicants. A man is now living (the last of the Mahabratas) who paid a devotee 25,000 rupees, (\$12,000) at one time for his righteousness.
10. The Hindoos perform the *Shradhu* for their deceased relations, that is, they fast their deceased relations, through the mouths of the Brahmins, and various rites and ceremonies are performed by the Brahmins, for which the people are obliged to pay just as high fees as their circumstances will allow, though they do not use the word *purgatory* yet they talk as much about delivering the friends from a state of misery beyond the grave, as the Romanists do.
11. The Hindoos perform the *Jupu*—which consists in the endless repetition of prayers, names of their deities and saints. This they often do, by that admirable time-saving contrivance, the *rosary*. Or they measure their prayers and vain repetitions by the hour.
12. The Hindoos, as will be inferred, use the *rosary*. The Romanists probably borrowed this device directly from the Hindoos, in the early ages of Christianity in India, or indirectly through the Moors in Spain or Portugal.

The Hindoo rosary consists of 108 beads—the Mohomedan of 101.

13. The Hindoos perform *Tuppu*, by which great merit is obtained, and the body mortified. *Tuppu* is a term including penances, austerities, and bodily mortifications of various kinds. These make up a great part of Hindoo religion.
14. *Fastings* abound in the Hindoo system of faith. They are meritorious acts—though not, I believe accompanied with much self-denial. They don't exclude *light food*. The Hindoo might subsist forty days on his fast dishes, without feeling the gnawing of an appetite more than a Romanist or a Mohomedan.
15. The Hindoos observe a great number of festivals and holidays. I have a list of no less than 145, and some of these continue for several days in succession. They are anniversaries, birth days of their saints and gods, festivals on account of deceased relatives, &c. These are often celebrated with great pomp and show. These are harvest days for the Brahmins.
16. *Holy places* [the *Tirths*] are of a never-ending interest among the Hindoos—but more especially among the Brahmins, who reap the profits of them. These are sacred streams, temples, birth places of gods, &c., to which pilgrimages are made, and which are a resort for idle Priests and more lazy and wild devotees.
17. The Hindoos have the *holy water*, of which they use two kinds; the first is one of the five natural products of the cow—the other is prepared by the dipping in of the Brahmin's great toe, which they use much in the same way as the Romanists do their holy water.
18. The Hindoos divide sin into *internal* and *external*—the Romanists into *venial* and *mortal*. Under given circumstances, lying, deception, fraud, adultery, and indeed any sin, is justifiable. Sin in reality is nothing more than the transgression of the commandments and the traditions of men.
19. The Hindoos have *don durm* (gifts, offerings, and sacrifices) to the Brahmins. In truth, a Hindoo's religious character would be estimated according to his liberality to the Brahmins. His prosperity depends much on the fees he gives the Priests, and almost any penance he may have to perform, may be commuted for a present to a Brahmin.
20. The Hindoos carry out their gods, in solemn procession. This is done on the birth days of the gods, or on other festive occasions. The god is usually carried in a palanquin, or under a canopy, and the procession is accompanied by musicians and a great body of Brahmins. These processions scarcely differ at all from the religious processions of the Romanists, which we often witness in that country of heathenism and bigotry.
21. The use of the *bell* is common in the religious worship of the Hindoos. Bells are frequently suspended at the entrance of their larger temples; and the worshipper when he enters strikes the bell, to give the god warning of his approach. The more common way, however, is for the worshipper to carry a small bell in his hand, which he occasionally rings as he performs the different parts in the adoration of his god, to keep up the attention of his deity. Whether the Romanists use the bell for the same purpose, I know not; but certain it is, that the Hindoos have the priority in point of time.
22. Like the Romish Priests, the Brahmins pretend to cure diseases by charms, incantations, enchantments, miracles and the like. Such impositions are profitable sources of gain to the Brahmins.
23. Like the Romanists, some classes of the Hindoos, and more especially the Mohomedans, keep lights burning at the tombs of their deceased relatives.
24. The Roman Catholics in India and elsewhere, as far as I have been able to learn, do observe very many of the rites of the heathen, and are under the baneful influence of most of their superstitions. Their Priests exercise the same uncontrolled sway over the minds of the laity—work on the fears and superstitions in the same way, practise pious frauds, and worship their images apparently with the same spirit, and certainly in nearly the same form as the Hindoos.

A MOTHER'S PRAYER.

A mother's Prayer! How subduing the influence! How solemnly her low and plaintive voice falls upon the ear of a child, when passing the secret place where the mother holds communion with Heaven! This is illustrated by the following brief narrative from a daughter. "My mother," says she, "was scrupulously regular in teaching her children the Lord's prayer, the commandments, and the catechism—though, in my early childhood, she was not pious. When I was about seven or eight years of age, she was awakened to the concerns of her soul. She continued to perform her round of daily duties, but with an anxious heart and a saddened countenance. This, for a long time, I saw, and it made me, though I knew not why, sad also. At length I noticed that she was accustomed, at just such a time, to retire alone; and I soon found that the object of her retirement was PRAYER. I could hear her, in her solitude, pleading with God; and her voice sounded so solemn, that it always made me hasten away to some place alone, where I could sit down and weep. When engaged with the other children in play, if I saw my mother going away alone, or if I chanced to hear her going in prayer, sadness would instantly come over my mind, and I would sit away from my young associates, and sit on the door sill and weep and sob with grief. However urgent the children might be in their efforts to prevent me from leaving them, I would always contrive to get away; but I was ashamed to let them know the reason. After my mother found joy and peace in believing, she was accustomed frequently to converse with her children on the subject of religion; but she could never summon confidence enough to pray with them. I will remember how her conversations on the Judgment used to make me tremble, and fill my heart with sadness and fear. Years passed away, but these solemn conversations were never forgotten, and that plaintive sound of my mother's prayer never ceased to be heard. Their influence became more and more deeply impressed on my mind, till the Spirit of God, it was made the means of leading me to seek an interest in that mother's God and Saviour."

Ye mothers! cease not to pray for and with your children—and be not afraid to let them see that there are sacred seasons when you meet God in secret prayer. Long after you have gone to the silent grave, the remembrance of those seasons may restrain your children from sins, and instrumentally lead them to the Lamb of God.—Con. Visiter.

FUNERAL AT SEA.

Old ocean has become one vast graveyard, whose deep, dark, sepulchral chambers have received innumerable remains of the human family. Sometimes a gallant ship becomes the coffin of a whole crew of brave seamen, who are entombed in a moment, and over whose grave no green grass waves, nor tear is dropped, nor mourners sigh, nor marble monuments mark the spot where they sleep amid the coral reefs of the ocean. Their funeral dirge is sung by the whistling winds, and the low bass voice of the roaring waves. And while all that is mortal and perishable goes down to the deep, silent chambers of the ocean, the immortal part takes its upward flight to God who gave it, to begin the voyage of eternity. It once fell to our lot to read at sea a funeral service, at evening twilight, over the remains of a fellow being; and the scene is brought fresh to mind by the following incident related by a chaplain in the United States navy.

A remarkable degree of health prevailed on board the flag ship; and when we were lute expecting such an event, a corporal of marines died of congestion of the brain, only a few hours after he took to his cot.

It was approaching evening twilight, of a beautiful day in mid-summer, and all the bustle and noise of this great hive of human beings were hushed to comparative stillness. The men with an unusual quietness began to gather in the starboard gangway. The main topsail was backed, and our gallant ship, as she rose and fell on the heaving bosom of the deep, seemed stopping to witness the sad scene. The marines were drawn up on the quarter deck. And then the boatswain and his mates, with rough voices sounding like the late trump, sent the call down into the very deepest recesses of the ship, "all hands to bury the dead," with a solemnity of effect which none but those who have heard it, for the first time, can fully realize. The drum rolled out its muffled notes as the remains of our late shipmate were borne along the deck by his messmates to the gangway. The tolling of the bell, the rolling of the drum, and the funeral notes of the band, all united in impressing the scene with solemnity. The remains of the corporal being placed on the plank, the chaplain proceeded to perform the duties of his office amid a solemn silence that was broken only by the plunge of the body as it was committed to the deep, there to rest till the earth and sea shall give up their dead.

The men went immediately from the funeral to the braces, and presently the ship was moving on, leaving behind our late shipmate, with no monument to record his departure, save what might be in the hearts of his companions. And as we looked back, we could not help thinking of that family circle that had been thus suddenly broken, and of those hearts that would be made sad by the intelligence that a son, a brother, a dear friend, had been stricken from the earth.

THE JESUITS.

An important movement has recently been made in Switzerland, having for its object the suppression of the Society of Jesuits. By a letter dated June 3d, the co-representatives are notified of the organization of the movement, by the great Council of the Canton of Argov. This Council, composed for the most part of Romanists, adopted the motion of Augustine Keller, Director of a Romish Seminary, (who, on a previous occasion, had proposed the suppression of the monasteries,) by a vote of 135 to 42.

In the peculiar circumstances of the country, this measure has caused much surprise, on account of its boldness. The proposition, however, has called forth the enthusiastic favor of the people. The indignation and disgust produced by the infamous practices of the Society, we may hope, will in time be powerful enough to produce its downfall. For the present, the result is doubtful, and will continue so, as a German periodical well remarks, until the conviction has taken deep root among the rulers as well as the people, that where the Jesuits are, it is useless to hope for peace. Prot. Churchman.

THE METHODISTS.

From the Minutes of the Annual Conferences of the Methodist Episcopal Church for the year 1843-44, just published, (says the N. York Post,) it appears that the net increase of members during the year, was 102,831.—This, added to the increase of the previous year, namely, 154,624, makes the unprecedented increase of 257,455 in the short period of two years, and the whole number of members of the Methodist Episcopal Church 1,171,356. The number of the travelling preachers, or regular clergy, is 4,282; of the supernumerary, or worn out travelling preachers, 339; and that of the local or lay preachers, 8,087. The number of preachers 12,708. In other words, the number of Methodist Preachers in the United States and Texas, exceeds that of the standing army of the United States. It is a fact worthy of notice, that out of the whole number of travelling preachers, it was found necessary during the last year to expel only two from the connexion. The number of withdrawals was thirty-one. With the bonds of four conferences, namely, the Baltimore, the Philadelphia, the New Jersey, and the New York, the aggregate decrease was 7,514. In the city of Baltimore, the white membership was reduced from 9,239 to 8,792, and the colored membership from 4,530 to 3,453, showing an aggregate decrease of 1,534. The twenty-four churches of the city and liberties of Philadelphia, have had their white membership reduced from 11,093 to 10,345, and the colored from 231 to 177, aggregate decrease 799. The white membership of the twenty-two churches of New York city and county has decreased from 9,746 to 9,424—by the colored has increased from 34 to 54; net decrease, 302. In the five churches of Brooklyn, the white membership has been reduced from 2,020 to 1,820, and the colored from 11 to 8: total decrease 203.

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.

VOL. VIII.—No. 6.

RICHMOND, THURSDAY, SEPTEMBER 26, 1844.

Whole No. 370.

THE OFFICE OF
THE WATCHMAN OF THE SOUTH
IS ON MAIN STREET,
NEXT DOOR TO THE (NEW) EXCHANGE BANK.

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 the paper is published, will be received in payment for the paper. Virginia, North Carolina, South Carolina, or Northern bank notes will be a convenience to the Editor.

All Ministers and Elders friendly to the paper are authorized to act as agents. Promptness is confidently expected of all agents.
All letters and communications should be sent to W. S. PLEMER, Editor, Richmond, Va., post paid. Adherence to this rule will impose a trifling tax on individuals, while the neglect of it will make the aggregate amount very onerous to the Editor, and beyond what the receipts of the paper will justify in 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 three 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 arrears are not paid, the right to discontinue the paper is reserved.

BETTER MOMENTS.

BY N. P. WILLIS.

My mother's voice! how often creeps
Its cadence on my lonely hours!
Like healing sent on wings of sleep,
Or dew to the unconscious flowers.

Can forget her melting prayer,
While leaping pulses madly fly,
In the still, unbroken air,
Her gentle tone comes stealing by—
And years, and sin, and manhood flee,
And leave me at my mother's knee.

The book of nature, and the print
Of beauty on the whispering sea,
Fire eye to me some lineament
Of what I have been taught to be.
My heart is harder, and perhaps
My manliness has drunk up tears;
And there's a mildew in the lapse
Of a few miserable years—
But nature's book is even yet
With all my mother's lessons writ.

Have been out at eventide
Beneath a moonlight sky of spring,
When earth was garnished like a bride,
And night had on her silver wing—
When bursting leaves, and diamond grass,
And waters leaping to the light,
And all that make the pulses pass
With willer fleetness, thronged the night—
When all was beauty—then have I
With friends on whom my love is flung
Gazed up where evening's lamp is hung.
And when the beautiful spirit there
Flung over me its golden chain,
My mother's voice came on the air
Like the light dropping of the rain—
And resting on some silver star
The spirit of a bended knee
Poured out low and fervent prayer
That our eternity might be
To rise in heaven, like stars at night
And tread a living path of light.

Have been on the dewy hills,
When light was stealing from the dawn,
And mist was on the waking rills,
And teints were delicately drawn
In the gray East—when birds were waking,
With a low murmur in the trees
And melody by fits was breaking
Upon the whisper of the breeze,
And this when I was forth, perchance
A worn traveller from the dance—
And when the sun sprung gloriously
And freely up, and hill and river,
Were catching upon wave and tree
The arrows from his subtle quiver—
I saw a voice that thrilled me then,
Lay on the still and rushing light,
Or, creeping from the silent glen
Like words from the departing night
Hath stricken me, and I have pressed
On the wet grass my fevered brow,
And pouring forth the earliest
First prayer, with which I learned to bow,
Have felt my mother's spirit rush
Upon me as in by-past years,
And, yielding to the blessed gush
Of my unguaranteed tears,
Have risen up—the gay, the wild—
As humble as a very child.

CORPOREAL PUNISHMENT.

At the N. Y. State Common School Convention, Rev. Dr. Potter made some very just remarks on this subject:

Dr. P. said, he did not commonly use corporal punishment in his family, but when he did occasion to use it as a last resort, he did it in a memorable style. If he were to tell his children that they were never more to be punished he should immediately expect a domestic insurrection. Two of his sons, not long ago, came home from school in great glee, informing him that the teacher had told them they were gentlemen and that he should punish them no more, as he thought it degraded to punish gentlemen. And in four weeks' time the school was a perfect bedlam. So great was the confusion and disorder that the teacher was obliged to avail himself of the first opportunity to resume his former practice—Dr. P. regarded the theory of intellectual punishment alone unsound. It was not the way to God, in his divine government dealing with his creatures. He awoke the dormant nature of man through the physical system—by the light that breaks upon the infant's eye, and the sounds that fall upon his ear.

By these means he taught his power and prerogative. He made the body sensible to pains and pleasures, and made use of those physical properties to advance his own divine purposes. Shall we be wiser than God?

For the Watchman of the South.
MEMOIR OF THE LATE REV.
JAMES WADDELL, D. D.
BY JAMES W. ALEXANDER.
No. II.

It is to be regretted that materials are so scanty, for a history of Mr. Waddell's church in Lancaster and Northumberland. A few anecdotes have been saved from oblivion, and of these one or two shall here find a place—Among the most active members of the church was Col. Sherman. The circumstances of his conversion were remarkable. While yet a thoughtless youth, he was led by curiosity to go to one of Mr. Whitefield's preaching places: it was Lane's meeting-house. Such was the multitude assembled, that entrance by the door had become impracticable, when young Sherman arrived. He therefore joined himself to a throng of persons, who were struggling violently for admission at a window. Just as he had apparently gained his point, he was shouldered out by a man of great size; but not before he had been long enough within hearing, to catch the words of the text; And they that were ready, went in with him to the marriage, and the door was shut; Matt. xxv. 10. By this strikingly reasonable passage his conscience was awakened.

On a certain occasion, a ship, owned by Col. Gordon, came in after a long voyage. The crew had not heard a sermon for some months; and being told that there would be divine service at Lancaster meeting-house, they went four miles to reach the place. They were late in arriving, and found the house overflowed. Being compelled to stand in the aisle, they nevertheless gave unbroken attention. This was particularly true of one seaman, who drank in every word. The text was "Simon, son of Jonas, lovest thou me?" It so happened that Simon was the name of this stranger. As the preacher advanced in his sermon, he took occasion to say: "My brethren, if Jesus should this day make his appearance among us, what would be your reply, when his question should be put to each of you individually, 'Simon, son of Jonas, lovest thou me?' The poor sailor could refrain no longer. With flowing tears, he cried out, so as to be heard by all present—'Lord, thou knowest all things, thou knowest that I love thee!' The effect upon the assembly was such that weeping and sobs burst from every part of the house.

Though there was an 'open door' there were many adversaries. While Mr. Waddell was once preaching in Lancaster meeting-house, a ruffian, who had been offended by some act or word of his, opened the door opposite to the pulpit, advanced to a point near the speaker, and presented a loaded pistol at him. Col. Gordon, not having time for cooler methods or for any deliberation, wrested the pistol from the fellow, and with his walking stick prostrated him at once. The unfortunate assailant turned out to be a drunkard of the neighborhood; and Col. Gordon employed a physician for the cure of his broken head.

The churches of the Northern Neck owed much to the zeal and liberality of this good elder; and after his death they immediately began to decline. This declension must however be ascribed in part to other causes, and especially to the removal of their pastor. Although they continued to exist, and were from time to time supplied by members of the Presbytery, they dwindled away, and the communicants fell off to other sects, particularly that of the Baptists. As late as the years 1793, and 1794, (as I learn from the personal observations of my father,) they still maintained their integrity, and enjoyed the administration of the Sacraments. At such times large congregations attended. But the war of the Revolution had made sad ravages upon their territory. The Presbyterians of these two counties belonged to the first class of Virginians, for respectability and wealth. But the British squadrons found ready access to their exposed estates; and the soldiery made frequent incursions, carrying off property, so as for a time to hold possession of the country. This was one great cause of the decline of Presbyterianism in the lower counties.

When, about the year 1775, Mr. Waddell, with a constitution almost ruined, reluctantly determined to leave Lower Virginia, he turned his attention to Tinkling Spring, in Augusta, to which, it will be remembered, he had been called fifteen years before. His second call to this church was accepted May 1, 1766. The church had been several years vacant. Their last pastor had been Mr. Craig. Mr. Waddell purchased land on the South River, a branch of the Shenandoah, and sat down to renew his labors. Disease had done a severe work on him. His frame was attenuated and his voice was impaired; yet, even under these disqualifications, he drew crowds of hearers, wherever it was known that he was to preach. He often assisted Mr. Brown, of Providence, at the Lord's Supper, and on these occasions multitudes attended, from all the adjacent country. He also preached about once every fortnight, at Stanton. In the year 1783, a call was made for his services by the united congregations of Stanton and Tinkling Spring. This call now lies before me. It bears the signature of Alexander St. Clair and Wm. Bowyer, on the part of the Stanton people; and the salary offered by the two congregations was forty-five pounds, Virginia money. The place of Mr. Waddell's residence was called Spring Hill, and it is now occupied, as I am told, by Dr. McChesney. During his residence in Augusta, his health was entirely restored.

The last earthly removal of Mr. W. was to an estate which he had purchased on the other side of the mountain. This he named Hopewell. The house was in Louisiana, but the property, amounting perhaps to a thousand acres, lay also in the counties of Orange and Albemarle. It may be seen from the public road, by those who go from Gordonsville to the University of Virginia. It was during his residence here, that Mr. Waddell received the degree of Doctor in Divinity from Dickinson College. At this College his elder sons received their education. This title even in days

when it was rare, was one in which it is believed, he could take no complacency. At Hopewell, he became, for the fourth time, a classical teacher, and took pupils into his own house. I have heard the late Governor Barbour say, that he enjoyed these instructions for several years. Another pupil was Merriwether Lewis, the celebrated companion of Clarke, in the expedition beyond the Rocky Mountains. During this period, Dr. Waddell preached at several places; namely, at the "D. S." church, about three miles from Charlottesville, a post now abandoned; at Clarksville, in a log-house; at the Brick Church, near Orange Court-house; and at a small edifice, erected by himself, near the place where Gordonsville now stands. From these labors, as might be conjectured, he derived but little emolument: he was supported by his teaching and his agriculture. His library was good, and his interest in learning was unabated. All who knew him attest the extent and accuracy of his acquisitions. At a period when clerical studies were hardly earned, and remote as he was from the great literary marts, he nevertheless kept himself advised of what the learned world was doing. It is known, that the speculations of Dr. Price and Dr. Priestley, in particular, awakened his profound attention. The period of his residence in Louisiana, may be set down at twenty years. There he ended his days; and there, according to his request, he was buried in his own garden.

For a part of this time, Dr. Waddell was afflicted with blindness. A cataract seized first one eye, and then the other, leaving him in total darkness. To this affliction he alludes in a letter dictated by him to Dr. James Priestley, of date Sept. 17, 1800. "Since I saw you at my house, I have experienced changes; the most painful of which have been the death of children, and the loss of sight. The last, through divine goodness has been partially restored; but not so as to enable me to read, nor even to recognise my old acquaintances, though partly sufficient for my walking and riding about. And several grandchildren, in the other case, make some redress for the wastes of death. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" The partial recovery, alluded to, in this letter, was due to the operation of couching, performed by Dr. Tyler of Fredericktown in Maryland. At first, as is not uncommon in such cases, great inflammation set in, and there was little hope of advantage. But after some months, he slowly recovered the sight of one eye. I wish it was in my power to insert here an affecting account of the scene, when he was restored to day; as written by his youngest son, Lytleton Waddell, Esq. of Staunton. During the greatest prevalence of this calamity, he nevertheless continued to preach the gospel.

In person Dr. Waddell was tall and erect: when a young man, he is said to have been of striking appearance. His complexion was fair, and he had a light blue eye. His mien was that of unusual dignity. Mr. Wirt once said to me: "Dr. Waddell's manners were elegant and graceful; I should say courtly, if that word did not seem to import an effrontery of manner, which did not belong to him." That Mr. Wirt represents him as preaching in a white linen cap, is excusable, on the ground that this was really a part of his domestic costume; but when he went abroad, he always wore a large, full-bottomed wig, perfectly white.

In the decline of life, and on his death-bed, Dr. Waddell manifested the calmness and resignation which might have been expected. To his son-in-law, the Rev. Mr. Calhoun, who had removed to Augusta, but who was then in attendance, he expressed his persuasion that the time of his departure was at hand; adding, with emphasis, that he had no more fears of dying, than of lying down to sleep. To his son Addison (now Dr. W. of Staunton), who ventured to express an affectionate hope that his father's end was not so near as he said, he replied, with an expressive smile: "My son! you do not think your father is afraid to die." A lady, who visited him during his last illness, once said, "If Sir, I had lived such a life as yours, I should not fear death." "Madam," he replied, "if this were my dependence, I might fear indeed: my only hope is in Jesus Christ." He had taken great pains to prepare his family for the impending event. That they might be less annoyed by his dying struggles, he even caused his chamber to be exchanged for one which was more remote. When he expressed a decided wish to be left alone, when he should come to the final moment. When the time came, being restless and in pain, and observing the assiduous attentions of those about him, he said: "Let me die! Take the pillow from beneath my head: 'then with great serenity, 'Lord Jesus, receive my spirit!'" Very soon after he expired. Some time before his death, he gave orders, that all his manuscripts should be committed to the flames; that there should be no needless ceremonies at his interment; and that his body should be carried to the grave by his own faithful servants. The records of Hanover Presbytery enable me to say, that his decease was reported to that body, at a meeting at Pisgah, as having occurred on the 17th of September, 1805.

The manner of his death was such as might have been expected from a life of eminent piety and singular self-control. He had lived in expectation of it. One of his sons relates the tender impressions produced on the circle of children, collected on a Sunday evening; when he spoke of his own death as an event not far off. The same son remembers to have seen his father, on his bed, bathed in tears—When inquired of by his sympathizing family, as to the cause of this emotion, he said that it was no new thing—that he was overwhelmed with a sense of his Redeemer's grace, and of his own unworthiness.

(To be continued.)

INFALIBILITY.

The Dublin Warder quotes an extract from the sentence of the Inquisition of Rome in 1633, pronounced upon the illustrious astronomer Galileo, for holding certain philosophical truths. It runs as follows:—
"Whereas you, Galileo, aged seventy years, were denounced for holding as true a false doctrine taught by many, that the sun is immovable in the centre of the world, and that the earth moves; therefore this holy tribunal

desirous of providing against the disorder and mischief proceeding and increasing to the detriment of the holy faith, by the desire of his holiness, the two propositions are qualified by the theological qualifiers as follows: 1st. The proposition that the earth is not the centre of the world, and immovable from its place, is absurd, philosophically false, and formally heretical, because expressly contrary to the Holy Scriptures. 2d. The proposition that the earth is not the centre of the world, nor immovable, but that it moves, and has also a diurnal motion, is also absurd, philosophically false, and, theologically considered, at least erroneous in faith. Consequently you have incurred all the censures and penalties appointed and promulgated by the sacred canons, from which it is our pleasure that you should be absolved, provided you do first, with a sincere heart and a true faith, abjure, curse and detest before us the aforesaid errors and heresies, and every other error and heresy contrary to the Roman Catholic Church, in the form which shall be prescribed to you by us."

"Accordingly this learned and sublime philosopher had actually to affirm upon oath, that those grand truths—which were the work of his life to establish—were false, heretical, and consequently, damnable, or else choose the horrid alternative of either being broken on the wheel, or burned at the stake! Rome cannot deny this."

For the Watchman of the South.

WINCHESTER PRESBYTERY.

This judicatory met agreeably to adjournment at Washington, Rappahannock county, on the 21st of August, and continued its sessions till the 24th.

The Rev. John M. P. Atkinson was chosen Moderator, and the Rev. Wm. H. Foote, and Elder Wm. H. Street, Clerks.

Presbytery being informed that the resolution respecting the impostures of Richard A. Wheaton had not appeared in the Presbyterian as had been requested, and learning that the said Wheaton had continued to pass himself as an alumnus of this Presbytery, ordered that the said resolution be sent to the Editors of the Presbyterian and the Presbyterian Advocate for publication, with a request that Editors of Religious papers in the West republish the same.

It appeared on enquiry that some congregations have not elected deacons, and that some have thus far failed to comply with the recommendation of the General Assembly, that each church adopt a plan of systematic contributions to the boards of the church.

In consequence of the continued ill health of the Rev. Peyton Harrison, he applied to Presbytery by letter, for a dissolution of his pastoral relation with the church at Martinsburg, and a dismission to West Hanover—Presbytery ordered the Martinsburg congregation to be cited to appear, if they should think proper, at an adjourned meeting to be held in Warrenton on the second Saturday of September, to show cause, why Mr. Harrison's request should not be granted. Presbytery at the same time expressed the opinion, that the interest of the church would be promoted by a union in the support of a pastor between the Martinsburg congregation and some other in the neighborhood, specifying Tuscarora, as the congregation with which, in their opinion, that union could be best effected, provided it would be agreeable to the members of both those churches; and ordered a pastoral letter on this subject to be addressed to those congregations.

The necessary steps were taken for the installation of the Rev. Jno. M. P. Atkinson, as pastor of the church in Warrenton, at the adjourned meeting.

Supplies to vacant congregations and destitute places were appointed as usual.

Presbytery adopted a resolution expressive of their gratification at hearing from the Rev. John Boggs, formerly of South Carolina and Louisiana, that he is now laboring within their bounds, and will probably ere long seek to be united with them.

The usual Presbyterial devotional exercises were held, and the Gospel was ordinarily preached thrice a day during the session of Presbytery.

An application was made by the sessions of the churches of Smithfield and Shepherdstown for the ordination of Mr. Joseph M. Atkinson as an Evangelist, but Presbytery declined acceding to the request, because the necessity of the case seemed scarcely sufficiently urgent to warrant an ordination *sine titulo*; and because they entertained the hope, that if suitable efforts were made, those congregations might be prepared to settle a pastor in a short time.

The following resolutions were adopted:—
"That Presbytery cordially concur in the sentiments expressed by the last General Assembly on the importance of a thorough course of study to candidates for the ministry, and will use their best efforts to carry into effect the recommendation of said Assembly, 'that the standard of education be raised,' and do hereby emphatically urge upon their committee of education of strict and faithful attention to this subject."

"That it is expedient that the candidates under the care of this Presbytery should be examined as to their progress in the work of preparation for the ministry at least once a year; and that (whenver the circumstances of the case permit their attendance) they be required to present themselves for this purpose at either the Spring or Fall meeting of Presbytery."

"That each candidate, who is prevented from attending any meeting of Presbytery, be required to write a letter to Presbytery through the Moderator, giving his reasons for absence, and stating his views at the time, in regard to the ministry, and his encouragements or discouragements in the work of preparation."

The communication from the Presbytery of Georgia on the religious instruction of the people of color was referred to a committee, who were instructed to report at the next stated meeting of Presbytery.

The Rev. Robert S. Bell and Mr. Wm. H. White an Elder of the church in Fredericksburg were designated as commissioners to the next General Assembly.

The Rev. Robert B. White having consented to accept a call to the pastoral charge of the church in Tuscaloosa (Alabama) was at his own request—the congregation of Romney assenting—dismissed and cordially recommended to the Presbytery of Tuscaloosa.

Presbytery expressed deep regret at the inadequacy of our contributions to Domestic Missions, which during the past twelve months amounted to very little more than \$350; they would gladly "impress upon the churches and people under their care an adequate sense of our obligations on this subject to our blessed Lord and his church—to the beloved Commonwealth in which we dwell, and to our brethren of mankind."

Presbytery took occasion in the most decided manner to declare their unanimous opinion, that it is altogether inconsistent with the character of a Christian, and with the right use of our influence over others, to violate the Sabbath by travelling, or making excursions for business, visiting, or pleasure—to permit wagons to travel to or from market,—or for any minister or elder to occupy the day, in whole or in part, in going to or returning from Presbytery: And the Rev. G. W. McPhail was appointed to preach a sermon on the right use of the Sabbath at the next stated meeting of Presbytery."

The next stated meeting of Presbytery will be held at Smithfield, on the 3d Wednesday of April, at 12 o'clock.

W. M. ATKINSON, Stated Clerk.

The Stated Clerk was instructed to append to the above abstract a note addressed to the churches requesting them to forward their usual Fall collections as soon as they are made to the Treasurer of Presbytery, Jno. N. Bell, Esq., of Winchester, inconvenience having been felt from some of the churches withholding the usual collections of last Fall until the Spring meeting of Presbytery. The Stated Clerk in complying with this injunction takes the liberty to remind the churches, which are in default to the commissioner's fund, that there is a balance due to each of our late commissioners, which would probably be at once liquidated, if the arrears of those churches were promptly paid up.

W. M. A.

MINISTERIAL FIDELITY.

Bishop Burnett is said to have remonstrated with King Charles II. in the following manner:—"The only means of extricating yourself from the troubles which surround you, is to remove the crowd of giddy and guilty creatures that flutter about your court; for nothing hath so much tended to alienate the affections of your subjects, after the great loyalty and deliverances you have experienced, as the scandalous reports of your life and conversation, which, if you persist in, divine vengeance will pursue you in this life, and render you for ever miserable in that which is to come." How this pointed reproof was received by the profligate monarch we know not; but we have other instances to illustrate the truth of the inspired aphorism, that "he that rebuketh a man, afterwards shall find more favor than he that flattereth with the tongue." (Prov. xxviii. 23.)

The Rev. Bernard Gilpin, (one of the first English reformers, born in 1517, and whose many virtues gained him the honorable appellation of the "Northern Apostle") was once commanded by the Bishop of Durham, to whom he was canonically subject to preach a visitation sermon. He felt himself obliged to comply, though without any previous notice, and after the clergy were assembled. The prelate is said to have been a well meaning, but weak man, and wholly in the hands of his Chancellor. Mr. Gilpin thought this no unfavorable opportunity to open his Lordship's eyes, and determined to venture upon a public application, since private remonstrances had often been addressed to him in vain. Towards the close of his sermon, therefore, turning towards the Bishop, he addressed him thus:—"My discourse now, Right Rev. Father, must be directed to you. God hath exalted you to be Bishop of this diocese, and requirereth an account of your government thereof. A reformation of all those matters which are amiss in the Church is expected at your hands. And now, lest, perhaps, while it is apparent that so many enormities are committed every where, your Lordship should make answer that you had no notice of them given you, and that the things never came to your knowledge, [for this, it seems, was the Bishop's common apology to all complaints,] behold, I bring these things to your knowledge this day. Say not, then, that these crimes have been committed by the fault of others, without your knowledge; for, whatever either yourself should do in person, or suffer by your connivance to be done of others, is wholly your own. Therefore, in the presence of God, his angels, and men, I pronounce you to be the author of all these evils; yea, and in that strict day of general account I will be a witness to testify against you, that all these things have come to your knowledge by my means; and all these men shall bear witness thereof who have heard me speak unto you this day." This freedom alarmed every one, and the ruin of Mr. Gilpin was considered certain. But when, as was the custom, the preacher went to pay his compliments to his Lordship before going home, "Sir," said the Bishop, "I purpose to wait upon you home myself." This he accordingly did; and as soon as Mr. Gilpin had carried him into a parlor, the Bishop turned suddenly around, and seizing him eagerly by the hand, exclaimed, "Father Gilpin, I acknowledge you are fitter to be Bishop of Durham than I am to be parson of this Church of yours. I ask your forgiveness of past injuries. Forgive me, father; I know you have enemies; but while I live Bishop of Durham, be secure, none of them shall cause you any farther trouble."

Ban. Cross.

TWO MORE SCENES AFTER BATTLE.

At Heilsburg.—Glance first at the battle itself. "The Cannon," says Wilson, "thundered, and the musketry rolled, illuminating the darkness of the night with continued flame, till gradually the combat relaxed, and the Russian ranks reascended to their position. A little before ten, a deserter came over to the Russians, and informed them that another assault was prepared from the wood. Suitable arrangements had scarcely been made, when the dark bodies of the columns were seen sweeping forward. Again the batteries were opened, and the fury of the battle again raged; but the assault

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sailants unable to force their way, fled back wrecked, and almost annihilated. The action soon became more feeble, and about eleven o'clock the enemy shouted along their line, *arretez le combat*, [cease the action,] when this scene closed, and the massacre terminated.

The cessation of the unpropitious uproar of war, however, was followed by a more melancholy din—the groans of the wounded, who, anticipating the morrow's renewal of the fight, or tortured with pain, vainly implored removal, relief, and even death. When the day dawned, the French were arrayed in order of battle; but a spectacle indescribably disgusting, engaged attention more than the hostile dispositions. The ground between the woods and the Russian batteries, about a quarter of a mile, was a sheet of naked human bodies, which friends and foes had during the night mutually stripped, not leaving the worst rag upon them, although numbers of these bodies still retained consciousness of their situation."

Another illustration, among countless thousands of the havoc which war makes of character, turning men, even civilized men into monsters!

At Medellin—"I turned," says Rocca, "to the town of Medellin, a little before night. Silence and quiet had succeeded to the activity of battle, and the shouts of victory. In the plain, the only audible sounds were the groans of the wounded, and the confused murmurs of the dying as they raised their heads in prayer to God and the blessed Virgin. On every individual with whom the ground was strewn, death had stamped the expression of the passion which had animated him at the moment of the fall. Some broken ammunition wagons, with their teams of mules left to themselves, still marked the position which the Spanish army had occupied. Here and there lay wounded horses, whose legs, being broken by the shot, could not stir from the spot on which they were soon to perish; but, ignorant of death, and equally so of fatality, lay grazing on the field as far as their necks could reach."

IRENICUS.

MINISTERIAL REPUTATION.

A minister's character is the lock of his strength, and if once this be sacrificed, he is like Samson shorn of his hair,—a poor, feeble, faltering creature, the pity of his friends and the derision of his enemies. I would not have had ministers screened, nor would I have good ones maligned. When a preacher of righteousness has stood in the way of sinners, and walked in the counsel of the ungodly, he should never again open his lips in the great congregation, until his repentance is as potent as his sin. But while his character is unsullied, his friends should preserve it with as much care against the tongue of the slanderer, as they would his life against the hand of the assassin.

When I consider the restless malignity of the great enemy of God and holiness, and add to this his subtlety and craft: when I consider how much his malice would be gratified, and his schemes promoted, by blackening the character of the ministers of the gospel: when I consider what a multitude of creatures there are who are his vassals, and under his influence—creatures so destitute of moral principle, and so filled with venomous spite against religion, as to be prepared to go any lengths in maligning the righteous, and especially their ministers, I can account for it on no other ground, than a special interposition of Providence, that the reputation of Christian pastors is not more frequently attacked by slander and destroyed by calumny. But probably we see in this as in other cases, that wise arrangements of Providence by which things of delicacy and consequence are preserved, by calling forth greater solicitude for their safety. Church members ought therefore to be tremblingly alive to the importance of defending their minister's character. They should neither expect to see him perfect, nor hunt after his imperfections—imperfections which after all may be consistent with not only real, but eminent piety—they should not take pleasure in either magnifying or looking at them, but make all reasonable excuse for them, and endeavor to lose sight of his infirmities in his virtues, as they do the spots of the sun amidst the radiance with which they are surrounded. Let them not be the subject of conversation even between themselves, much less before your children's servants, and the world. If you talk of his faults in derision, who will speak of his excellencies in admiration? Do not look at him with suspicion, but repose an honorable confidence in his character. Do not make him an offender for a word and refuse to him that charity and candor of judgment, which would be granted to every one else. Do not magnify his indiscretions into immoralities, and exact from him that absolute perfection, which in your own case you find to be unattainable. Beware of whisperers, innuendoes, significant nods, and that squalid silence which is more denunciatory than the broadest accusation.

Defend him against the groundless attacks of others. Never hear him spoken of with undeserved reproach, without indignantly repelling the shafts of calumny from the willing hand that would make him ridiculous, the scorner that would render him contemptible, and the defamer that would brand him as immoral.

J. A. James.

Tuition on the piano is advertised in the newspaper printed at the Sandwich Islands, by Mr. J. A. Peseneur, "maker and repairer of piano fortes."

Thirty years ago, the people of these islands were savages, cannibals. The missionaries of the cross went among them, and now they have civilization and arts, schools and churches, a government of laws, industry, temperance, and happiness.

A foreign paper states that in Germany, the seeds of the grape are fast coming into use as a substitute for coffee.

EMANCIPATED SLAVES.

The Newbernian, N. C. of the 6th ultimo says: "We learn that on Friday evening last, Messrs. Benj. and Henry Mace, executor of the late Joseph Physis, of this county, left a report of Newbern for Philadelphia, with twenty-one emancipated slaves under their charge. Mr. Physis died a few years since, and left these persons free, making arrangements for sending them from the State in accordance with the laws of North Carolina."

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.

VOL. VIII.—No. 7.

RICHMOND, THURSDAY, OCTOBER 3, 1844.

Whole No. 371.

THE OFFICE OF
THE WATCHMAN OF THE SOUTH
IS ON MAIN STREET,
NEXT DOOR TO THE (NEW) EXCHANGE BANK.

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, North Carolina, South Carolina, or Northern bank notes will be a convenience to the Editor.

All Ministers and Elders friendly to the paper are authorized to act as agents. Promptness is confidently expected of all agents.
All letters and communications should be sent to Wm. S. PLUMER, Editor, Richmond, Va., post paid. An adherence to this rule will impose a trifling tax upon individuals, while the neglect of it will make the aggregate amount very onerous to the Editor, and beyond what the receipts of the paper will justify its encountering, except on orders for the paper or remittances of money.

ADVERTISEMENTS not inconsistent with the character of the paper, will be admitted 75 cents per square for the first, and 50 cents per square for each subsequent insertion.
No subscription will be received for less than three 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 arrears are not paid, the right to discontinue the paper is reserved.

For the Watchman of the South.
MEMOIR OF THE LATE REV.
JAMES WADDELL, D. D.
BY JAMES W. ALEXANDER.
No. III.

In travelling through my native state, it has given me great pleasure to observe the veneration felt for the memory of Dr. Waddell. The truth is, he was a man of no neutral character, but of penetrating intellect, adventurous boldness of thought, and mature learning, and at the same time of tender susceptibilities and kindly warmth. He was stirring and energetic in an unusual degree. And it is the concurrent testimony of all his contemporaries and friends, that for personal integrity he had no superior. By his grave, as truly as by that of Knox, it might have been said: "There lies one who never feared the face of man." This was shown in a number of instances in private life, in which he rebuked profaneness and irreligion with insupportable sarcasm; as well as in the pulpit, from which he was the scourge of prevailing infidelity and formalism.

Of his eloquence, it is difficult to speak, so as to gratify public expectation. It has become matter of tradition in Virginia. It was of the sort which electrifies whole assemblies, transcribing to them the speaker's passion, at his will; a species, I must be allowed to say, which I have seldom heard except in the South. Under his preaching, as many have declared to me, audiences were moved simultaneously and irresistibly, as the trees of the wood are shaken by the winds. Especially was his power great in so painting his sacred scenes, as to bring the hearer into the very presence of the object. These faculties displayed themselves as really private as in public: so that his ordinary discourse was an uncommon treat to intellectual persons. It was this which caused his company to be sought by the first men of his time. When he rose in scornful argument, it was like a sweeping torrent which carries everything before it. For these statements I have the authority of my father, of the venerable Mr. Mitchell, of Governor Barbour and of Mr. Wirt. But after what has been written of the last of these, it is difficult to treat the subject with propriety. I shall therefore insert in this connection, some passages from the British Spy, premising, that the original date of the publication was the year 1803, when Dr. Waddell was approaching the end of life. Under the incognito of a British officer, Mr. Wirt thus addresses his correspondent:

THE BLIND PREACHER.
"It was one Sunday, as I travelled through the county of Orange, that my eye was caught by a cluster of horses tied near a ruinous, old, wooden house in the forest, not far from the road-side. Having frequently seen such objects before, in travelling through these States, I had no difficulty in understanding that this was a place of religious worship.

"Devotion alone should have stopped me, to join in the duties of the congregation; but I must confess, that curiosity to hear the preaching of such a wilderness, was not the least of my motives. On entering, I was struck with his preternatural appearance. He was a tall and very spare old man; his head, which was covered with a white linen cap, his shrivelled hands, and his voice, were all shaking under the influence of a palsy; and a few moments ascertained to me that he was perfectly blind.

"The first emotions that touched my breast were those of mingled pity and veneration. But how soon were all my feelings changed! The lips of Plato were never more worthy of a prognostic swarm of bees, than were the lips of this holy man! It was a day of the administration of the Sacrament; and his subject was, of course, the passion of our Saviour. I had heard the subject handled a thousand times; I had thought it exhausted long ago. Little did I suppose that in the wild woods of America, I was to meet with a man, whose eloquence would give to this topic a new and more sublime pathos, than I had ever before witnessed.

"As he descended from the pulpit to distribute the mystic symbols, there was a peculiar, more than human solemnity in his air and manner, which made my blood run cold, and my whole frame shiver.

"He then drew a picture of the sufferings of our Saviour; his trial before Pilate; his ascent up Calvary; his crucifixion, and his death. I knew the whole history; but never until then had I heard the circumstances so selected, so arranged, so colored! It was all new; and I seemed to have heard it for the first time in my life. His enunciation was so deliberate, and every heart in the assembly trembled in unison. His peculiar phrases had that force of description, that the original scene appeared to be at that moment acting before our eyes. We saw the very faces of the Jews; the staring, ghastly distortions of malice and rage. We saw the buffet; my soul kindled with a flame of indignation; and my hands were involuntarily and convulsively clenched.

"But when he came to touch on the patience, the forgiving meekness of our Saviour, when

he drew, to the life, his blessed eyes streaming in tears to heaven; his voice breathing to God a soft and gentle prayer of pardon on his enemies, 'Father, forgive them, for they know not what they do,'—the voice of the preacher, which had all along faltered, grew fainter and fainter, until, his utterance being entirely obstructed by the force of his feelings, he raised his handkerchief to his eyes, and burst into a loud and irrepressible flood of grief. The effect was inconceivable. The whole house resounded with the mingled groans and sobs and shrieks of the congregation.

"It was some time before the tumult subsided, so far as to permit him to proceed. Indeed, judging by the usual, but fallacious standard of my own weakness, I began to be very uneasy for the situation of the preacher. For I could not conceive how he would be able to let his audience down from the height to which he had wound them, without impairing the solemnity and dignity of his subject, or perhaps shocking them by the abruptness of the fall. But—no: the descent was as beautiful and sublime as the elevation had been rapid and enthusiastic.

"The first sentence, with which he broke the awful silence, was a quotation from Rousseau: 'Socrates died like a philosopher; but Jesus Christ, like a God!'

"I despair of giving you any idea of the effect produced by this short sentence, unless you could perfectly conceive the whole manner of the man, as well as the peculiar crisis in the discourse. Never before did I completely understand what Demosthenes meant by laying such stress on delivery. You are to bring before you the venerable figure of the preacher; his blindness, constantly recalling to your recollection old Homer, Ossian and Milton, and associating with his performance the melancholy grandeur of their geniuses, you are to imagine that you hear his slow, solemn, well-accented enunciation, and his voice of affecting, trembling melody; you are to remember the pitch of passion and enthusiasm, to which the congregation were raised; and then the few moments of portentous, death-like silence which reigned throughout the house: the preacher, removing his white handkerchief from his aged face, (even yet a remnant of the recent torrent of his tears), and slowly stretching forth the palsied hand which holds it, begins the sentence, 'Socrates died like a philosopher'—then pausing, raising his other hand, pressing them both, clasped together, with warmth and energy, to his breast, lifting his 'sighless' hands to heaven, and pouring his whole soul into his tremulous voice—'but Jesus Christ—like a God! If he had been indeed and in truth an angel of light, the effect could scarcely have been more divine.

"Whatever I had been able to conceive of the sublimity of Massillon or the force of Bourdaloue, had fallen far short of the power which I felt from the delivery of this simple sentence. The blood, which just before had rushed in a hurricane upon my brain, and, in the violence and agony of my feelings, had held my whole system in suspense, now ran back into my heart, with a sensation which I cannot describe—a kind of shuddering delicious horror! The paroxysm of blended pity and indignation, to which I had been transported, subsided into the deepest self-abasement, humility and adoration. I had just been lacerated and dissolved by sympathy, for our Saviour as a fellow creature; but now, with fear and trembling, I adored him as a God.

"If this description give you the impression, that this incomparable minister had anything of shallow, theatrical trick in his manner, it does him great injustice. I have never seen, in any other orator, such a union of simplicity and majesty. He has not a gesture, an attitude, or an accent, to which he does not seem forced by the sentiment he is expressing. His mind is too serious, too earnest, too solicitous, and, at the same time, too dignified, to stoop to artifice. Although as far removed from ostentation as a man can be, yet it is clear, from the train, the style and substance of his thoughts, that he is not only a very polite scholar, but a man of extensive and profound erudition. I was formerly struck with a short yet beautiful character, which he drew of your learned and amiable countryman, Sir Robert Boyle: he spoke of him, as if 'his noble mind had, even before death, divested herself of all influence from his frail tabernacle of flesh; and called him in his peculiarly emphatic and impressive manner, 'a pure intelligence; the link between men and angels!'

"This man has been before my imagination almost ever since. A thousand times, as I rode along, I dropped the reins of my bridle, stretched forth my hand, and tried to imitate his quotation from Rousseau; a thousand times I abandoned the attempt in despair, and felt persuaded that his peculiar manner and power arose from an energy of soul, which nature could give, but which no human being could justly copy. In short, he seems to be altogether a being of a former age, or of a totally different nature from the rest of men. As I recall, at this moment, several of his awfully striking attitudes, the chilling tide, with which my blood begins to pour along my arteries, reminds me of the emotions produced by the first sight of Gray's introductory picture of his bard:

"On a rock, whose haughty brow,
Frowns o'er old Conway's foaming flood,
Robed in the sable garb of woe,
With haggard eyes the poet stood;
(Loose his beard and hoary hair
Streamed, like a meteor, to the troubled air.)

And with a poet's hand and prophet's fire,
Struck the deep sorrows of his lyre."

Guess my surprise, when on my arrival at Richmond, and mentioning the name of this man, I found not one person who had ever before heard of James Waddell!

It has often been questioned, how far the accomplished author gave himself the license of fiction in this sketch. That Dr. Waddell was not so much unknown as is here said, is universally acknowledged in Virginia. That his pulpit costume was different from what is here described, has been already stated. That the author of the British Spy, so far from being a transient stranger, was well acquainted with Dr. W. and his family, I know from them, and from himself. In the year 1830, it was my privilege to spend a few delightful days in the company of Mr. Wirt, who then resided in Baltimore. It was natural for me

to seek from his own lips some resolution of these doubts; and the result of my inquiries was as follows: Mr. Wirt stated to me, that so far from adding colors to the picture of Dr. Waddell's eloquence, he had fallen below the truth. He did not hesitate to say, that he had reason to believe, that in a different species of oratory, he was fully equal to Patrick Henry. He added, that in regard to the place, time, costume, and lesser particulars, he had used an allowable liberty, grouping together events which had occurred apart, and perhaps imagining as in a sermon observations which had been uttered at the fireside.

A gentleman intimately connected with Patrick Henry, informed me that this great man was accustomed to speak in terms of unbounded admiration of Dr. Waddell's powers: pronouncing Davies and Waddell to be the greatest orators he had ever heard. And it may be observed, that both Henry and Waddell were, in early life, placed where they could catch the inspiration of Samuel Davies. I am indebted to a gentleman of Virginia, as well qualified to authenticate such a fact as any man living; that when Henry was a lad, he used to drive his mother in a gig to the places in Hanover where Mr. Davies preached, and that in after life, the great orator of the Revolution spoke of the eloquence which he then heard and felt, as closely connected with his own wonderful success. In no one of the three, however, was it the oratory which is taught by masters of elocution, or practised before the mirrors of colleges: we may question, indeed, whether such methods ever resulted in eloquence. The bursts of Summerfield, and Turner, and Larned, will, to such as remember them, explain all that is meant. Good father Mitchell once said to the writer, on the way from a memorable sacramental occasion at old Concord, July 16th, 1826: "when other men preach, one looks to see who is affected: when Dr. Waddell preached, those who were not affected were the exception. Whole congregations were bathed in tears." Governor Barbour declared to me, in terms of enthusiasm, his judgment, that his old preceptor Dr. Waddell surpassed all orators whom he ever knew. Indeed, if we may credit the uncontradicted testimony of all who were cognizant of the facts, we must admit that the discourses of this eminent preacher were pronounced with a control over the emotions of hearers, such as is extremely rare in the annals of eloquence.

It was in pressing the essential, gracious, renovating truths of the Gospel, that Dr. Waddell employed his singular faculty. Nevertheless, he sometimes came forward on patriotic services. As an instance, it may be recorded, that when Tate's company marched from the Valley on their Southward expedition, they were addressed at Midway, Rockbridge county, by Dr. Waddell. The fact is stated on the authority of David Steele, a member of the company, who was severely and repeatedly wounded at the battle of Guilford.

When the British Spy appeared, the article touching himself was sent to Dr. Waddell. The old gentleman was unfeignedly grieved; and in a reply to one of the complimentary letters which he received, he dictated the words *Haud merita laus, approbium est.*

The independence and zeal of Dr. Waddell brought him sometimes into conflict with the Establishment, in a day when it was hazardous for a Dissenter to preach the gospel. I regret the loss of a letter which was called forth by his having, on a certain occasion, been subjected to fine, for occupying a parish church. Unless I am in error, this letter can be furnished by a friend who coincides with me in a high relish for antiquarian scraps; I mean Charles C. Campbell, Esq.

It will be observed by the reader, that the materials of this sketch have been much compressed, and that many anecdotes, floating on the current of tradition, in Virginia, have been omitted. For this omission, I find my apology, in the desire to avoid prolixity, but still more in the great variety apparent in the different versions, and the want of responsible vouchers. Leaving the subject, I beg that this memoir may be regarded as a filial tribute to the Presbyterian Church of my native State, and (may I add) to the venerable Presbytery by the laying on of whose hands I was ordained.

J. W. A.
Princeton, Sept. 5, 1844.

* Throughout these papers, I have written Dr. Waddell's name as I find it in his numerous autographs in my possession, namely with a single t. That he did, at a certain period, double the last letter, is certain; but it is no less certain that in several books once owned by him the superfluous letter has been scrupulously erased.

From the Christian Observer.
THE WAY TO MAKE A GOOD PASTOR.

It is believed that a great proportion of the difficulties between pastors and their people, might be prevented, if there were a spirit of mutual conciliation, and each party were to respect the rights and feelings of the other. It is also believed, that many faithful pastors, who are but little respected in their fields of labor, and who accomplish but comparatively little good, and who feel often inclined to leave their places, owing to incompetent support, and the persuasion that they are not useful in their present fields of labor, might be eminently useful if their people, understanding their own true interests, were to treat them with respect, and co-operate with them in building up the Redeemer's kingdom.

It ought to be laid down as an established axiom, that the best pastor for a people need not necessarily be a man of splendid talents, or one who would be denominated a popular preacher. Let it not be understood, however, that we disparage talents or genius in a preacher of the gospel. Learning and talents are surely to be valued, when consecrated to the service of the Redeemer. But it ought to be remembered, that where there is a high tone of piety, and supreme consecration to the Master's work—united with ordinary talents and good common sense, a church will flourish and be prosperous provided it co-operate with the pastor; where another will wither and die, under what is called popular preaching—without the above requisites. A minister that dwells much upon the great discriminating doctrines and duties of the gospel—the guilt and ruin of man—his help in the atoning blood of Christ—and

the agency of the Divine Spirit—the awful realities of sin and death, and the terrors of a coming judgment—and the crown of life in heaven,—if serious and prudent, will always be useful, and will make the church flourish under his spiritual husbandry—provided that the church co-operate with him, and properly aid him in his labors.

I propose to show, in a few remarks, how churches can make good pastors.

1. Give your pastor your confidence and affection. Let him always feel that he is among friends that will guard his reputation, and be willing to cover with the mantle of charity any little deficiencies.

2. Consult him freely, and show that you respect his judgment in all important matters pertaining to the moral and spiritual interests of the parish. Remember that he is the spiritual watchman placed on the walls of Zion in your place, and feels a deep interest in all that pertains to the best good of society.

3. Speak kindly to others of your pastor, and let him see that you respect him, and value his ministrations among you in the Lord.

4. If you disagree with your pastor in regard to any measure or doctrine, or plan of doing good, or in regard to the propriety of any step—do not go to others and give vent to your indignation, and pour upon him abuse—or declare how much better you could have managed. In this way you do no good, correct no evil, amend no fault. The only possible effect of your course is to alienate the mind of one of his friends, and cast firebrands into the church, and impede your pastor's usefulness. If you desire to oppose him, your duty is to go directly to him. It is probable that with his explanation, the matter will assume an entirely different aspect—or, at all events, if you do not see entirely alike, if you are actuated by the spirit of Christ, you will become reconciled; and while you remember that he has specific rights granted to him by virtue of his office, and when you see that he has not transcended the limits of his rights, you will agree to disagree, or at least to allow your pastor to have his opinions as well as yourself.

5. Protect the reputation and good name of your pastor. His character is his capital. Should you ever see the venomous shafts of calumny pointed at him, let your hears, like so many encompassing shields, receive them, and your hands extract and break them at your feet. When he is compelled to speak with plainness, and rebuke with all long suffering, or to vindicate unpopular doctrines, or inculcate unwelcome truths, and you discover a disposition to rebel them,—then stand by him—hold him up with the strength of prayer, and the energy of faith—then, instead of falling discomfited before his foes, truth shall accomplish glorious victories.

6. Pray for your pastor. In your closets and around your family altars, remember your pastor, with affectionate interest at the throne of grace.

7. Attend steadily on the appointed ordinances of God's house. It is as much your duty to be at your place at the appointed times for public worship, as it is your minister's, unless you are providentially detained. The man who is always present at the meetings of the church, is a tower of strength to the pastor. If you are frequently absent, without reason, you are weakening the influence of your minister, and taking from him his strength. It requires more patience than most men possess, to preach to empty pews. You will pay his energies, should he fear that if the Sabbath be a little too warm or a little too cloudy, should the mist sweep through the air, or the beautiful snow flake fall, the empty walls of the church will send back, in chilling tones, the echo of his voice. It is hardly in human nature to triumph over such discouragements.

8. Never interfere with the private or family arrangements of your minister. He has the same rights and responsibilities in reference to his family, that other men have. And the people who would pry into his domestic arrangements or attempt to thwart him in his endeavors to render his situation in this respect, more eligible, pleasant, or economical, show two grand defects at least; 1st, a want of good breeding, and 2d, a narrowness of spirit, which will be apt to render uncomfortable all who have any intercourse with them. The only interference that there should be, with a minister's family arrangements should be an endeavor to ascertain whether he is comfortably provided for, and if you find any deficiencies, endeavor to supply them.

9. Be honest with your minister, and provide well for his temporal wants. It has been ascertained, that as a general rule, where people are able to support the ordinances of the gospel, but who from covetousness, do not furnish their minister a competent support, they do not flourish. Such places are always haunted by a few poor, miserable, drowsy ministers, who are useless in any place. If a good minister should have the misfortune to become settled in such a place, he would not be likely to remain long. He would soon discover that the people have lost their good principles, that those who are accustomed to do evil, cannot soon learn to do well. They injure his reputation, destroy his usefulness, insult his feelings, and beggar his fortunes. No people can expect to flourish while guilty of the abominable sin of covetousness. The sin is hateful to God and disgraceful to man.

10. Be punctual to your minister, and pay his salary without asking. If any class of men earn the scanty pittance which is generally given them, it is the minister of the gospel, and the salary should be punctually paid. Some people think every thing else should be paid before the minister's salary—and then they will contrive to give him the lame, the halt, the blind, instead of bringing an acceptable offering. If they have money which is subject to a little discount, or which is not perfectly current, they think it will do well enough to pay the minister's salary. You will sometimes see heart rending cases of negligence, and want of strict honor in reference to this matter. But no people can expect a good pastor, who are very negligent about paying his salary, because they think he will not sue them, if it runs on neglected for a long time. Scarcely anything will fix a deeper stigma of disgrace on a people, than such covetousness and injustice;—and it would be strange if under such circumstances, the re-

viving influences of God's Spirit should be experienced.

Now it is believed, that any church which has a tolerably efficient minister, if they will carry out towards him the principles suggested in this article, and take hold with him, will soon see the waters begin to rise in the sanctuary;—and they will soon find, that whatever their former views have been about their Pastor, they now know that he is a good Pastor, and that all the interests of religion in their parish, are assuming a new and a more prosperous aspect. Try the experiment, and with God's blessing the result will be blessed.

LEIGHTON.

POLITICAL CHARACTER OF THE CHURCH OF ENGLAND.

"A single glance at the constitution of the established church of England reveals its political character. The sovereign of the nation, though a queen, is the supreme head of the church on earth. The throne of England would not be an earthly throne, if it did not use the body of which it is the head—by virtue of its being head of the State—for political purposes. The main purpose for which a church can be used in such a relation to the State; is that of strengthening the State; and for this purpose the Church of England is indeed a powerful engine. The prelates are members of the national legislature by virtue of their office; and, as they are dependent upon the throne for promotion, it is impossible not to see their liability to sacrifice spiritual interests to political expediency."

Says the Right Hon. and Rev. Baptist Noel, "As long as the right of patronage is unrestricted, the minister of the crown may nominate any adherent to a bishopric—the political nominee of the crown may appoint to the livings in his gift any clergyman who may suit his fancy—the lord chancellor, for the time being, with any religious opinions, or none, may put whom he will, out of above a thousand clergy, into eight hundred crown livings—college livings may be obtained by classical and mathematical learning; sporting and gaming patrons may appoint to the livings in their gift their companions in the chase or at the card table—and unscrupulous parents may enrich unprincipled sons with their family preferment. With this system of patronage, what reason have we to hope that any spiritual improvement of the establishment which may begin in one generation, shall be extended unto the next? At the very foundation of the church there is a permanent source of worldliness, which seems to secure an endless succession of worldly ministers."

"This is the voice of one of the first clergymen in the church for rank, talent, and piety."

"There are more than ten thousand places in the church in England and Wales, each to be given away by its patron, without any reference whatever to the wishes or welfare of the people to be served. I take the following table of livings, which are at the disposal of their respective patrons, from the Ecclesiastical, or church record, for 1844.

The crown has—to give away—	952
Archbishops and bishops	1,248
Deans and chapters,	787
Ecclesiastical dignitaries,	1,851
Universities, colleges and hospitals,	721
Private owners, (of whom 2,320 belong to the nobility.)	5,096
Municipal corporations,	53
Not returned,	279
	10,987

"To these are to be added fifteen hundred livings in Ireland, to be disposed of in the same way, making the total number of benefices in the government, directly or indirectly through the nobility, gentry, dignitaries of the church, and corporations above eleven thousand. The whole of this rich and powerful establishment is independent of the action of the people, and is regarded and used by the aristocracy as a vast domain for the special benefit of their younger sons and favorites. To but a very small extent indeed is it used to reward merit, or to cure the souls of the people."—Vol. II, pp. 262—265.

After having spoken of the distinction of the clergy into the idle and the working, or the non-resident and the resident, he speaks of the traffic in which the right of presentation to a living is sold in open market.

"The case stands thus:—A certain parish living is worth £1,000 a year, (about \$4,500) and the patron who has the right of giving it away is a private gentleman, or even a young lady. The incumbent is old, and cannot be expected to live long. Another person has a son whom he designs for the church, but he has not interest enough at court, or with the nobility or dignitaries of the church, to obtain a good living for him. He, therefore, calculates the probable time the aged minister will live, and buys for a few thousand pounds, from the patron, the right to make the next presentation to the living upon the death of the incumbent. Of course, when this event occurs, the purchaser presents his own son, who may be both a blockhead and a sinner. Yet he becomes the rector; and as he does not wish to reside, nor do the work of an evangelist, he bargains with a curate to do the work for fifty or one hundred pounds per annum, and retains the remaining nine hundred pounds,—thus making a clear speculation of about \$4,000 a year."—Vol. II, p. 265, 266.

"The revenues of the church, and their distribution, are attracting much attention; yet it is remarkable that the truth cannot be ascertained with respect to either of these points.—Some estimates make the revenue about 4,000,000 sterling, others six, others eight, and the Westminster Review 9,000,000 sterling, or about 40,000,000 of dollars.

"The distribution of this vast ecclesiastical revenue is becoming a subject of eager inquiry in England. Three classes of men are in the receipt of it: the prelates of the church, who do some service; the sinecures and non-residents, who do none; and the resident rectors and the curates, who really do the work. With the exception of the curates, it is impossible to ascertain the salary of any churchman. The returns to Parliament show the net proceeds of each living,—but there are tithes, fees, and parsonage houses and grounds, not taken into the account. The amount and nature of the ecclesiastical revenue, and the appropriation of

it, are so mystified by those who are interested in them, that the mass of the people cannot clearly comprehend the matter. It is agreed that much of it is appropriated to persons who render no service at all, or such service as is of no worth to the people. It is also agreed, that the revenue is most unequally distributed,—some prelates receiving as much as £25,000 to £30,000, (\$140,000), annually, while the average salaries of the resident clergy would not be more than £400, and the average of the curates, quite under £100. Many of these excellent and laborious men receive not more than £40 to £50 each, annually. The clergy list for 1842 sets down the salaries of the principal bishops:

Archbishop of Canterbury,	£17,000	\$75,000
" York,	10,000	44,000
Bishop of London,	11,700	51,948
" Westminster,	10,500	46,820

"The remaining twenty-three bishops do not receive so much each,—but graduate downward to his lordship of Sodor and Man who receives only £2,000, and is denied a seat in the House of Lords.

"But, although these enormous sums are set down in the clergy list, there is no doubt but that the receipts are very much greater in each case. The dignitaries of the church themselves do not hesitate, in case of family quarrels, to abuse each other in regard to these revenues.

JEWISH STATESMEN AND WARRIORS.

"The fact is, you cannot destroy a pure race of the Caucasian organization. It is a physiological fact; a simple law of nature, which has baffled Egyptian and Assyrian Kings, Roman Emperors, and Christian Inquisitors. No penal laws, no physical tortures, can effect that a superior race should be absorbed in an inferior or be destroyed by it. The mixed persecuting races disappear, the pure persecuted race remains. And, at this moment, in spite of centuries, of tens of centuries of degradation, the Jewish mind exercises a vast influence on the affairs of Europe. I speak not of their laws, which you still obey; of their literature, with which your minds are saturated, but of the living Hebrew intellect. You never observe a great intellectual movement in Europe in which the Jews do not greatly participate. The first Jesuits were Jews; that mysterious Russian diplomacy which so alarms Western Europe, is organized and principally carried on by Jews; that mighty revolution which is at this moment preparing in Germany, and which will be in fact a second and greater Reformation, and of which so little is as yet known in England, is entirely developing itself under the auspices of Jews, who almost monopolize the professional chairs of Germany. Neander, the founder of spiritual Christianity, and who is regius professor of divinity in the University of Berlin, is a Jew. Brenary, equally famous, and in the same University is a Jew. Wehl, the Arabic professor of Heidelberg, is a Jew. Years ago, when I was in Palestine, I met a German student who was accumulating materials for the History of Christianity, and studying the genius of the place; a modest and learned man. It was Wehl, the unknown, since become the first Arabic scholar of the day, and the author of the life of Mahomet. But for the German professors of this race their name is Legion. I think there are more than ten in Berlin alone. * * * I resolved to go to St. Petersburg. I had on my arrival an interview with the Russian Minister of Finance, Count Cernin: I beheld the son of a Lithuanian Jew. Repairing to Spain, I had an audience with the Minister, Senor Mendizabale: I beheld one like myself, the son of a Nuovo Christiano, a Jew of Arragon. In consequence of what transpired at Madrid, I went straight to Paris, to consult the President of the French Council: I beheld the son of a French Jew, a hero, an imperial marshal, and very properly so, for who would be military heroes if not those who worship the Lord of Hosts?"

"And is Saul a Hebrew?"
"Yes; and several of the French marshals, and the most famous—Massena, for example; his real name was Manasseh; but to my anecdote. The consequence of our consultation was, that some northern power should be applied to in a friendly and meditative capacity. We fixed on Prussia, and the President of the Council made an application to the Prussian Minister, who attended a few days after our conference. Count Arnim entered the cabinet, and I beheld a Prussian Jew. So you see, my dear Coningsby, that the world is governed by very different personages to what is imagined by those who are not behind the scenes."

You startle and deeply interest me.
"You must study physiology, my dear child. Pure races of Caucasians may be persecuted, but they cannot be despised, except by the brutal ignorance of some mongrel breed, that brandishes fagots and howls exterminations, but is itself exterminated without persecutions, by that irresistible law of nature which is fatal to curs."—D. Israel's Coningsby.

CHARACTER OF JOHN HAMPDEN.

A writer in the Christian Intelligencer gives the following sketch of Hampden, in an extended notice of Macaulay's eloquent essays, from which it is drawn.

"The character of Hampden, the renowned leader of the Long Parliament, the inflexible patriot, the powerful debater, the sagacious statesman, and more than all, the meek follower of Christ, is striking for the symmetry of its proportions. It is a character to adorn history. It is well to hold it up as a pattern for the imitation of mankind. Though men most sigh, alas! as they reflect how almost hopeless is the task of attaining the noble elevation where he stood. Here is the portrait of a perfectly pure and good man, and one able and wise as he was pure, done by the hands of a skillful artist:

"Public service—perils, arduous, delicate—was required; and to every service the intellect and the courage of this wonderful man were found fully equal. He became a debater of the first order, a most dexterous manager of the House of Commons, a negotiator, a soldier. He governed a fierce and turbulent assembly, abounding in able men, as easily as he had governed his family. He showed himself as competent to direct a campaign as to conduct the business of the petty sessions. We can scarcely express the admiration which we feel for a mind so great, and at the same time so healthful and so well proportioned—so willing