

Watchman and Observer.

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THE UNITY OF THE SPIRIT IN THE BOND OF PEACE.—PAUL.

(Charleston Observer—Vol. XX.—No. 37.)

B. GILDERSLEEVE, EDITOR AND PROPRIETOR.

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IS ON MAIN STREET,
OPPOSITE THE BANKS.

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Communications.

For the *Watchman & Observer*.

ARMENIAN PERSECUTIONS RESULTS.

Copy of a letter to the Rev. W. A. Hallock, Secretary of the American Tract Society, dated Constantinople, June 15th, 1846.

Rev. and Dear Sir.—Even were it not our custom to address you at our Annual Meeting, the circumstances of our Mission would induce us to lay before you the claims of the Armenian nation to the liberality of your Society and its patrons. Our former annual communications have spoken of incidents occurring during the year in different parts of the country and proving that God was moving here and there, and preparing some great and mighty change that yet lay in the unknown future, towards which our eyes were straining with desire and hope. The surface of the field was being spotted over with plants that promised well, but were not yet, to every eye, wholly discernible from the weeds that surrounded them. But we trust that God's providence and grace have begun the mighty change so longed for and the golden hues, which sparkle brighter and brighter from the ripening blades, fill the laborers' hearts with joy, and their lips with thanksgivings.

The increasing number of the converts to the simple and holy faith of the gospel had long excited the envy of the fears of its enemies. They had often endeavored to arrest the progress of truth; but their efforts had produced little impression, or account of their want of unity, and also from the lack of energetic resistance on the part of our native brethren, who trembled at the idea of encountering the enmity of the most powerful men of the nation, backed by the sword and power of the Turkish empire. The Patriarch placed himself at the head of a movement which was to root out Evangelical Christianity from the whole nation. The plan was laid deeply; the conspiracy found promoters in the high clergy; and worse than the plan was the execution. In all the faithful adherents to superstition, or church power and ecclesiastical immunities. And many connected with the Government dared not oppose the measure from fear of so numerous a body of men, some of whom stood high in authority and wealth.

There was presented the spectacle of a whole nation falling with religious anger and animosity on a little band of comparatively poor men, who were unaided in the struggle either by the high connections and the political power of their numerous foes, or by the ability to make use of falsehood, misrepresentation and lying. Many who had stood with them until then, forsake them to their fate, unable to abide the violence of the storm. And it raged on, threatening to sweep every thing before it. Innocent men were driven from their homes, and cast out of their shops. They were imprisoned, and bore the malefactor's chain. Violence, and every form of indignity were cast upon them. They were excommunicated from the Church as heretics, and worse than heretics, and he gave them consolations amply compensating all their sufferings. Their prisons rang with songs and the voice of prayer; and their enemies were astonished to hear no curses, but only blessings from their lips.

But we will not enter upon the details of the persecution, which you have doubtless already learned from other sources. It is to some of its results unfolding themselves rapidly to our view, that we will call your attention as exhibiting God's gracious designs of establishing his kingdom in this country, and as affording a powerful argument why our brethren in the United States should increase their contributions and their prayers in behalf of the Armenians.

The first of these consequences is *religious liberty*. The principle was asserted several years ago, that men are not to suffer for their religious convictions. But it takes a long time for a new principle to unroot the prejudices of ages, backed by powerful parties, not only in the country itself, but also in several of the mighty sovereignties of Europe. It remained for the principle to be put to the test. This has just been done, and God has graciously granted that it should emerge from the storms of this persecution, acquiring new strength and beauty by every blast that struck it. That it has in the main triumphed, and that whatever follows in the providence of God is not destined to destroy its existence, we are led to hope by the firmness with which it seems to spread forth its roots. The Sultan, who seems to have been raised by Providence for the accomplishment of God's designs, and who, in his views is generally far in advance of the nation, has during his recent tour in European Turkey, given clear and decided utterance to the principle of religious liberty. We quote some words contained in a speech that have been made in his presence and in his name, to the people of the provinces through which he passed. "The warmest desire of his Highness is that justice may be strictly administered to all classes of his subjects without distinction; and that the national rights of no one should be violated. The subjects of the Ottoman Empire, to whatever faith they may belong, are all the children of the same country; and his Highness wishes that a perfect union should exist between them, and that they should all strive to contribute, according to

their ability, to the regeneration of their common country." And again: "If we reflect a little upon the subject, we cannot fail to be convinced that the difference of religious belief respects only men's consciences, and does not affect in any degree their rights as citizens;—we are all the subjects of the same sovereign, and the children of the same country; and it by no means becomes us to cherish enmity toward each other."

While the persecution was at its utmost height in Erzerum, one of the sufferers from that city came to Constantinople and applied to the Government for shelter from unjust oppression. He now returns home with a letter bearing the Grand Vizier's seal, in which it is said that "A****, and some persons among the Armenians, ... having left their former belief and gone over to the Protestant faith; ... therefore, in order that the Armenian primates and community may not be suffered in any way to persecute or interfere with them when occupied in their commerce or gaining their living, provided their life is decent and orderly, and that they are not guilty of improper conduct, this official letter has been written and forwarded, that your Excellency, (the Pasha of Erzerum) may protect and defend them."

Another consequence of the recent persecution, which calls for our devout gratitude to God, and should excite our hopes to see his work advance more rapidly than ever before, respects *our native brethren themselves*. They have hitherto remained in connection with the old Armenian church, though for a long time past they never attended any of its services, and made use of the agency of its clergy only for the administration of baptism, and for the burial of their dead. This was an unnatural position, which they were not, however, wholly prepared to leave. But that church has now cast them out. They belong to no Christian church, not even one only nominally so; and they have with one voice called upon us to guide them in the organization of a new church, on the basis of the New Testament alone. We have prepared a Constitution, Confession of Faith, &c. for them, which has just obtained the sanction of the Mission; and we hope that within a short period churches will be organized on that basis in various parts of the country. We cannot but regard this as the most important event that has taken place in this mission from its beginning. And as we thus fulfill the commandment of Christ, we confidently expect that he will bless us, and that we shall see the number of the disciples of Jesus increasing, and growing more and more in the likeness of their Divine Master. This Church will stand forth in the purity of its doctrines, and the exemplary lives of its members, as a mighty testimony to the gospel, calling upon the people of the whole country to repent and believe in Christ, and hope for salvation only from him.

The subjects which will need to be treated in our publications will necessarily have a wider range than heretofore. When the effect of the persecution has passed away from the minds of the fearful and the superstitious, we shall also be able to give greater circulation to our publications. These are reasons why the grants of your Society should only not be diminished, but should be enlarged, so as to enable us to follow the leadings of Providence and work with the highest advantage as to means, while this favorable opportunity lasts. Who knows whether God will be pleased to vouchsafe it long? Who knows what storm or what moral death may be permitted even shortly to sweep over these fair prospects? Our constant prayer to God is, that he would work, that his Spirit may descend and convert to his service and his love all these immortal beings that have so long been in the bondage of sin and of degrading superstitions.—Yours, most truly, in behalf of the Mission,

JOHN B. ADGER,
HENRY I. VAN LENNEP.

Ecclesiastical Meetings.

For the *Watchman and Observer*.

ABSTRACT OF THE PROCEEDINGS OF LEXINGTON PRESBYTERY.

The Presbytery of Lexington met at Rocky Spring Church, August 21st, 1846.

The opening sermon was preached by the Rev. John Skinner, Moderator, on Hebrews x. 23: "Let us hold fast the profession of our faith without wavering; for he is faithful that promised."

Members present,—Rev. Messrs Wm. Calhoun; John Hendren, D. D.; James Morrison; Francis McFarland, D. D.; John A. Van Lear; John Skinner; Wm. G. Campbell; James Paine; Philo Calhoun; Henry Brown; Sam'l Brown; Solomon J. Love; John S. Blain; Wm. Brown; Benjamin M. Smith; Luther Emerson; Robert N. Davis.

Ruling Elders,—Messrs. John P. Willson; Robt. B. Anderson; Robt. Morrison; Thos. H. Walker; John K. Moore; Wm. W. Young; Wm. C. Lewis; Sam'l D. McCutchen; James Henry; Wm. Ewing; Sam'l Eppard; James Willson; Eugenio Irvine; Theophilus Gamble; Wm. A. Bell; Sam'l W. Lyle; Wm. W. Fleming; Joseph Layne; Alexander Johnston; T. G. P. Edmondson; James K. Irvine; Charles Pa trick.

The Rev. Joseph Brown, of Greenbrier Presbytery, being present, was invited to a seat as a corresponding member.

On the 2nd day of the meeting, Rev. Wm. W. Trimble appeared in Presbytery, and took his seat as a member.

(Four members of Presbytery were absent, viz. Rev. Messrs. A. B. Davidson; Henry Kuffner, D. D.; Rufus W. Bailey; Geo. D. Armstrong.)

The Rev. Philo Calhoun, was chosen Moderator, and the Rev. Messrs. Wm. G. Campbell, and S. J. Love, Clerks.

The Committee appointed to organize a Church at Waynesboro', reported the performance of that duty; and the Church of Waynesboro' was received under the care of Presbytery.

Mr. Philander M. Custer, a member of Bethel Church, after being examined on his experiential acquaintance with religion, and his motives in seeking the office of the Gospel Ministry, was received under the care of Presbytery, as a candidate for that office.

The sum of \$12 dollars was assessed in the new Church of Waynesboro'; and four dollars on the Church of Bensalem, as the quota from each to the Commissioners' fund.

On motion, It was Ordered, That the Session of Bethel be directed to keep a regular record of their proceedings, and present said record for review at each Spring meeting of Presbytery.

The Rev. Francis McFarland, D. D., one of our Commissioners to the last General Assembly, presented a report which was received and approved.

Presbytery held a free conversation, on the state of religion in the Churches, under the care of Presbytery; and the usual narrative was prepared for the Synod of Virginia.

The Committee on the report of the session of Pisgah Church, made a report recommending the appointment of a Committee to visit said Church, with a view of securing a more liberal support for the Pastor, especially the prompt and full payment of the sum promised him. This report was approved, and Rev. Messrs. Wm. Brown and Wm. G. Campbell, and Mr. Wm. A. Bell, Ruling Elders, were appointed a Committee, in accordance with the above report.

Pursuant to the order of Presbytery at its last meeting, the Rev. James Morrison delivered a sermon, on Rev. xviii. 2, exhibiting the fallen and apostate character of the Church of Rome.

The thanks of Presbytery were unanimously tendered to Mr. Morrison for his able and excellent sermon.

On motion, It was recommended, that all the Ministers of this Presbytery, discuss the subject of the *Papacy* before their respective congregations, and to such extent, as to them may appear best.

The Rev. B. M. Smith, Treasurer of Presbytery, for different benevolent objects, presented a report of monies received from our Churches since the last meeting of Presbytery, and the amounts disbursed. The Treasurer was ordered to report at each semi-annual meeting, the names of Churches, that may be delinquent in contributing to the several Boards of our Church.

The Committee of Domestic Missions were directed to take the necessary steps to perfect the union between this Presbytery, and the General Assembly's Boards of Missions.

The Rev. B. M. Smith was added to the Committee of Missions.

Messrs. David C. Humphreys and Jacob H. Smith, candidates for the Gospel Ministry, each delivered a popular sermon, on a subject previously assigned, which was sustained as a satisfactory part of trials for licensure; and having previously passed satisfactorily through all the other parts of trials appointed for candidates to be licensed, Presbytery then proceeded to license them to preach the Gospel of Christ as probationers for the holy Ministry.

The following supplies were appointed, viz. the Rev. Messrs. James Morrison, and James Paine, each to spend one Sabbath in Bath county.

The Rev. J. A. Van Lear, one Sabbath in Rockingham county.

The Rev. S. J. Love, one Sabbath in Pendleton county.

Each of the other members of Presbytery, having but one congregation, to supply one Sabbath, at discretion.

On motion, Resolved, That it be earnestly recommended to all our candidates for licensure, to deliver their popular discourses, as far as possible, memoriter.

The Rev. Wm. Calhoun was appointed to preach a sermon at the next meeting of Presbytery, on the Scriptural character of Presbyterian Church Government.

The Rev. Wm. G. Campbell was appointed to preach the annual Sermon in behalf of the Board of Education at the next Spring meeting of Presbytery; and the Rev. Philo Calhoun was appointed his alternate.

Mr. Wm. T. Richardson, a licentiate of West Hanover Presbytery, presented a dismission from said Presbytery, with a view to be taken under the care of Lexington Presbytery;—and on motion, Mr. Richardson was received under the care of this Presbytery.

A call from the Church of Waynesboro' for the ministerial services of Mr. Richardson, was laid before Presbytery, and being found in order, was placed in the hands of Mr. Richardson.—And he having declared his acceptance of said call, Presbytery took order for his ordination, at the next meeting of Presbytery.

Rom. v. 1. was assigned to Mr. Richardson as a subject of a trial sermon. The Rev. B. M. Smith was appointed to preach the Ordination Sermon; and the Rev. F. McFarland, D. D., was appointed to preside, and deliver the charge to the Pastor, and the Rev. S. J. Love to deliver the charge to the people.

The Rev. Messrs. F. McFarland, D. D., W. Calhoun, J. Hendren, D. D., R. W. Bailey, S. J. Love, W. Brown, B. M. Smith, and Messrs. Addison and Lytleton Waddell, Ruling Elders, were appointed a Standing Committee, any three of whom shall be a quorum, whose duty it shall be hereafter to examine all candidates for the ministry, under our care, on their literary and exegetical course, and report to Presbytery. And all such candidates are directed to present themselves before said Committee, at such time and place as that Committee may deem most convenient.—As some variety in practice exists among the members of Presbytery, touching the mode of preparing reports on reciprocal duties, it is ordered, that such reports hereafter shall be prepared by the Pastor, or stated supply, on the one part, and the Elders, as representatives of the people on the other, and shall be strictly confined to statements respecting the performance of the duties pertaining to the Pastor and the people respectively.

The cordial thanks of Presbytery were unanimously presented to the congregation of Rocky Spring, and to other Christian friends of other denominations, for their kind hospitality, during the Sessions of Presbytery.

Presbytery adjourned to meet at Waynesboro' on the third Wednesday in April next, at 7 o'clock, P. M. J. A. VAN LEAR, S. C. Sept. 1st, 1846.

FILIAL GRATITUDE.

Gratitude is a principal ingredient in filial affection. It often re-awals itself in the most striking manner, when parents moulder in the dust. It induces obedience to their precepts, and tender love for their memory. A little boy was once passing the ornamental garden of a rich man. He was observed to look earnestly and wishfully at some sprouts that were germinating on the trunk of an old poplar. "On being asked what he wanted, he said, "My mother loved flowers and every green living thing. She has been dead two years, yet I have never planted one where she sleeps. I was just thinking how pretty one of these would look there." The gentleman kindly gave him a rosebush, and the fresh world of a weeping willow. Then the poor little fellow lifted up his streaming eyes, and gave thanks, in a broken voice, for himself, and for his dear, dead mother.—S. S. Monitor.

History.

From Littell's Living Age.
THOMAS CARLYLE.

Thomas Carlyle was born at Ecclefechan, Annandale. His parents were "good farmer people," his father an elder in the secession Church there, and a man of strong native sense, whose words were said to "nail a subject to the wall." His excellent mother still lives, and we had the pleasure of meeting her lately in the company of her illustrious son; and beautiful it was to see his profound and tender regard, and how he loved her, and how she loved him, and how her fine old coveting accents, connecting with his transcendental tones. He studied in Edinburgh. Previous to this, he had become intimate with Edward Irving, an intimacy which continued unimpair'd till the close of the latter's eccentric career. Like most Scottish students, he had many struggles to encounter in the course of his education; and had, we believe, to support himself by private tuition, translations for the bookseller, &c. The day star of German literature arose early in his soul, and has been his guide and genius ever since.

He entered into a correspondence with Goethe, which lasted at intervals till the latter's death.—Yet he has never, we understand, visited Germany. He was originally destined for the Church. At one period he taught an academy at Dysart, at the same time that Irving was teaching at Kirkcaldy. After his marriage, he resided partly at Comely Bank, Edinburgh; and for a year or two in Craigenputtock, a wild and solitary farm-house in the upper part of Dumfriesshire. Here, however, far from society, save that of the "great dumb monsters of mountains," he wrote *Lucy*, at his very heart. A ludicrous story is told of Lord Jeffrey visiting him in this out-of-the-way place, when they were unapprised of his coming—had nothing in the house fit for the palate of a critic, and had, in the dire haste and pother, to send for the wicker-trial to a market town about fifteen miles off. Here, too, as we may see hereafter, Emerson, on his way from Italy, dropped in like a spirit, spent precisely twenty-four hours, and then, "forth upon that lone wayfarer man," to return to his native woods. He has, for several years of late, resided in Chelsea, London, where he lives in a plain, simple fashion; occasionally, but seldom, appearing at the splendid soirées of Lady Blessington, but listened to, when he goes, as an oracle; receiving at his tea-table, visitors from every part of the world; forming an amicable centre for men of the most opposite opinions and professions, poets and preachers, pantheists and puritans, Tenneysons and Scotts, Cavanaughs and Eskines, Stenings and Robertson, smoking his perpetual pipe, and pouring out, in copious streams, his rich and quaint philosophy.

His appearance is fine without being ostentatiously singular; his hair dark—his brow marked—though neither very broad nor lofty—his cheek tinted with a healthy red—his eye, the truest index of his genius, dashing out, at times, a wild and mystic fire from its dark and quiet surface. He is above the middle size, stoops slightly, dresses carefully, but without any approach of foppery. His address somewhat high and distinct at first, softens into a simplicity and cordial kindness. His conversation is abundant, heartily flowing on, and warbling as it flows, more practical than you would expect from the cast of his writings—picturesque and graphic in a high measure—full of the results of extensive and minute observation, often a trifle directed strong, garnished with French and German phrases, rendered racy by the accompaniment of the purest Annandale accent, and coming to its climax ever and anon, in long, deep, chest-shaking bursts of laughter.

Altogether, in an age of singularities, Thomas Carlyle stands peculiarly alone. Generally known, and warmly appreciated he has of late become popular in the strict sense, he is not, and may never be. His works may never climb the family library, nor his name become a household word; but while the Thompsons and Campbells steth their gentle genius like light into the hall and hovel—the shop of the artisan and the sheeling of the shepherd, Carlyle, the Lamors and Lambs of this age, and the Browns and Burtons of the past, will exert a more limited and profound power—cast a dimmer but more gorgeous radiance—attract fewer but more devoted admirers, and obtain an equal, and perhaps more enviable immortality.

Youth's Department.

From the Rockingham Register.

THE PROVIDENCE OF GOD.

In looking over my papers, Messrs. Editors, I recently met with the following narrative, which, although written some ten years ago, I trust will not be uninteresting to your readers. It was related to me by Mr. William F. Scott, a soldier of the Revolution and a ruling Elder in the Church of Briery, Prince Edward county, Va., and written down at the time.

HENRY BROWN.

When the following facts occurred, I was living on Cub Creek, in Charlotte county, and was about 18 years of age. We were in the habit of permitting our horses to run in the woods during the summer season when not employed. Having occasion for one of them, I went in pursuit, and about 11 o'clock, when passing through a bottom where the timber had been recently felled, I was bitten on the left leg by a venomous serpent of some kind. This was followed by almost instantaneous pain over my whole frame. In a few moments I became blind and fell down, and in that condition remained until the next morning. During the night I was exposed to a heavy rain, which somewhat relieved my raging thirst, and cooled my inflamed and swollen body. In the morning I could see, though very indistinctly, and with great effort reached the path not far distant. When that was effected I discovered the horse, and taking some corn from my pocket I put it into my hat, and shaking it, one of them came up and was so gentle that he permitted me to pat the bridle reins over his neck, after which he willingly followed me to a block near at hand, which I reached with great difficulty, and from which I succeeded in mounting him. Not being able to sit up, I was compelled to lie down, and clinging to his neck, left him to take his own course without attempting to guide him. Entirely of his own accord he immediately left the others and carried me gently to the nearest house, about two miles distant! Before reaching the house, he stopped opposite to a man in the field,

a short distance from the road, who seeing me, came where I was. To him I made known my condition by signs, (for I could not speak,) after which he kindly took me to his house and ministered to my wants. With his family I remained a considerable length of time, and by the use of remedies gradually recovered. But the most remarkable feature in this narrative is, that the horse on which I rode was a remarkably wild one, and usually very difficult either to catch, or mount, or ride! I have no way of accounting for his remarkable gentleness and extraordinary conduct on this occasion, but by saying (what I fully believe) that the same God who caused the ravens to minister to the wants of Elijah, also caused the dumb brute to become a saviour to me!

MOTHERS.

Napoleon, after having observed to Madame Campan, that the old system of children's education was bad, inquired what she considered wanting to make it good. "Mothers," was the reply. As women are the first and perhaps the most influential teachers, we must have good mothers if we would secure good teachers. With them rests the tuition of the heart, so much more important than that of the head. Sentiment precedes intelligence, and it has been well observed that the affections of a deservedly popular work, that the author's smile which responds to the maternal caress is the first lesson in the affections. Mothers were meant by nature to inspire virtue, even when they do not directly seek to teach it, and they will rarely go wrong when they follow their parental impulses.

From the New England Patriot.

"And since example is more powerful to convince, than unsupported assertion, allow me to refer you to the case of a young man, whom some of you may have known. I refer to George Wilson.

A few years since, as the Rev. Mr. Gallaudet was walking in the streets of Hartford, there came running to him a poor boy, of very ordinary first sight appearance, but whose fine intelligent eye fixed the gentleman's attention, as the boy inquired, "Sir can you tell me, and learn to read?" "Have you any work, and where do you live?" "I have no parents," was the reply, "and have just run away from the work-house because they will not teach me to read." The reverend gentleman made arrangements with the authorities of the town, and took the boy into his own family. There he learned to read. Nor was this all. He soon acquired the confidence of his new associates, by his faithfulness and honesty. He was allowed the use of his friend's library, and made rapid progress in the acquisition of knowledge. It became necessary after a while, that George should leave Mr. Gallaudet, and he became apprentice to a cabinet maker in the neighborhood. There, the same integrity won for him the favor of his new associates. To gratify his inclination for study, his master had a little room finished for him in the upper part of the shop, where he devoted his leisure time to his favorite pursuits. Here he made large attainments in the mathematics, in the French language, and other branches.

After being in this situation a few years, as he sat at tea with the family, one evening, he all at once remarked that he wanted to go to France. "Go to France?" said his master, surprised that the apparently contented and happy youth had thus suddenly become dissatisfied with his situation. "I wish to go," said Mr. Gallaudet, "and I will explain." His reverend friend was invited accordingly, and at tea-time the apprentice presented himself with his manuscripts in English and French, and explained his singular intention to go to France. In the time of Napoleon," said he, "a prize was offered by the French government, for the simplest rule for measuring plain surfaces of whatever outline. That prize has never been awarded, and that method I have discovered." He then demonstrated his problem to the surprise and gratification of his friends, who immediately furnished him with means of defraying his expenses, and with letters of introduction to Hon. Lewis Cass, then our Minister at the Court of France. He was introduced to Louis Philippe, and in the presence of king, nobles, and plenipotentiaries, the American youth demonstrated his problem, and received the plaudits of the court. He received the prize, which he had clearly won, besides valuable presents from the king. He then took letters of introduction, and proceeded to the Court of St. James, where he took up a similar prize offered by some Royal Society, and returning to secure the benefit of his discovery, by patent, when he received a letter from the Emperor Nicholas himself, one of whose ministers had witnessed his demonstrations at St. James, inviting him to make his residence at the Russian Court, and furnishing him with ample means for his outfit. He complied with the invitation, repaired to St. Petersburg, and is now Professor of Mathematics in the Royal College, under the special protection of the Autocrat of all the Russias!

NIGHT IN SWITZERLAND.

The stillness of evening in Switzerland is accompanied with a soft music from the thousand mountain torrents, which roar with such a shout of voice at noon-day, loosened by the sun from the glaciers, and then subside into a more quiet, soul-like melody. It is like the wind, strong blowing on the Eolian harp with loud strains, and then sinking down into faint aerial murmurs.—So at evening the streams being partially pent up again in ice, the sound grows less in body, but more distinct in tone, and more in unison with the sacred stillness of the hour. It is like changing the stops in an organ. The effect has been noted both by plain prose travellers and imaginative poets, and nothing can be more beautiful. The lulled evening hum of the busy world, and the dim twilight of the air, and the gradual stealing forth of the modest stars after the heat and glare of day, are in harmony.—As in Milton,

"At last a soft and solemn breathing sound
Rose like a stream of rich distilled perfumes,
And stole upon the air."
For at such an hour the music of nature passing into solemn voices of the night, seems rather like a rushing stream from invisible harps of celestial intelligence floating in the atmosphere, than like any music from material things. Some of the finest lines ever composed by the Poet Rogers were called forth by the perception of these still notes, and almost imperceptible harmonies of evening.

I say almost imperceptible, because a man busied with external things, or even engaged in social talk, will scarce notice them. The mind must be in some what of a pensive mood, and watching with the finenesses. A traveller must be alone, or must say to his friend, Hush! listen! "Or at the silent, shadowy close of day,
When the hushed grove has sung its parting lay,
When positive twilight, in her dusky car,
Comes slowly on to meet the evening star,
Above, below, aerial murmurs swell
From hanging wood, brown heath, and bushy dell
A thousand nameless rills, that shun the light,
Stealing soft music on the ear of night.
So oft the finer movements of the soul,
That shun the sphere of pleasure's ray control,
In the still shades of calm and seclusion rise,
And breathe their sweet seraphic harmonies!"

PLEASURES OF MEMORY.

It is the hour, when among the mountains or in the villages, the soul seems sometimes to see far out beyond the verge of time, seems to feel the horizon of existence expanding, seems to be upon the seaside, and is impelled, as in the beautiful imago of Young, to

"Walk thoughtless on the silent, solemn shore
Or that vast ocean, she must sail so soon!"

The nights of Saturday and Sabbath, it was a lovely sight to watch the rising moon upon the tops of the snow shining mountains, at such an immense height above us. We could not see the moon, but could only see her pale light travelling slowly down, as a white soft veil, along the distant peaks and ridges, till at a late hour the silver radiance poured more rapidly over the forests, and filled the valley.

Romanism.

THE CONTRAST.

An exchange paper gives us facts like these: *Saxony*, at the period of the Reformation, and until she fell under the power of popery, occupied a lofty position among the states of Germany, and possessed the most important elements of national wealth and power; she has now sunk into insignificance, and has no weight in the balance of political power. On the other hand, *Prussia* has arisen from an obscure duchy into a mighty kingdom, is the leading power of the German Confederacy, and the very centre of the learning and civilization of the world, though her soil is sandy and sterile, and nature has done for her but little. Again,

Ireland refused to bow her neck to the yoke of his Holiness. Pope Adrian stirred up Henry II. to subdue her, that he might bring from her "Peter's pence," and was the first instigator of that "union" of which the Catholics now so loudly complain. Popery is the blight of her prosperity—the withering curse of her children but, *Scotland*, across the channel, is full of churches, and schools, and colleges—the land of learning, liberty, exalted sentiments, and hallowed wealth—the glory of the British isles. Again, in *Protestant America* every man sits beneath his own vine and fig tree, having none to make him afraid; peace and happiness, knowledge and love, liberty and prosperity every where abound. But,

In *Catholic America*, in *Mexico*, and throughout all the Republics south of her, there are despotism and anarchy, desolation and misery in fair proportion with the universal ignorance and sordidness of the people.

The fairest portions of the world, *Italy*, *Spain*, *Poland*, and *South America*, have, in the providence of God, been allotted to popery for its inheritance; these are the broad fields of the wealth, it calls its own, and none dispute its claims; and yet all these rich and fertile countries have been impoverished, and made wretched by the mother of "abominations." No other countries of the world, ever enlightened by the gospel, have sunk so low on the same scale of intelligence, wealth and moral worth.

We are told by the Lynchburg Virginian, that John, the well known and faithful servant of the late John Randolph, who, with the other emancipated slaves of his master, went to Ohio, and were there treated by the citizens in a manner of which our readers have been apprized, has returned to Charlotte with the intention of petitioning the Legislature to allow him to remain in the Commonwealth. He says, they have no feeling for colored people in Ohio, and if the Legislature refuse to grant his petition, he will submit to the penalty of remaining and be sold as a slave—preferring this to enjoying freedom in a free State.

FAMILY WORSHIP.

We commend to our readers the following extract from a discourse on Family Worship by Rev. J. H. Merle D'Aubigné, author of the history of the Reformation. It is taken from a volume of Discourses and Essays recently published.

Parents! if your children do not meet with a spirit of piety in your houses,—if, on the contrary your pride consists in surrounding them with external gifts, introducing them into worldly society, indulging all their whims, letting them follow their own course you will see them grow vain, proud, idle, disobedient, impudent, and extravagant. They will treat you with contempt, and the more your hearts are wrapped up in them, the less they will think of you. This is seen but too often to be the case; but ask yourselves if you are not responsible for their bad habits and practices; and your consciences will reply that you are; that you are now eating the bread of bitterness which you have prepared for yourselves. May you learn thereby how great is your sin against God, in neglecting the means which were in your power for influencing their hearts; and may others take warning from your misfortune, and bring up their children in the Lord! Nothing is more effectual in doing this than an example of domestic piety. Public worship is often too vague and general for children, and does not sufficiently interest them; as to the worship of the closet, they do not yet understand it. A lesson learned by rote, if unaccompanied by any thing else, may lead them to look upon religion as a study, like those of foreign languages or history. Hence, as every where, and more than elsewhere, example is more effectual than precept. They are not merely to be taught out of some elementary book that they must love God, but you must show them that God is loved. If they observe that no worship is paid to the God of whom they hear the name, but by very best instruction will prove useless, the young plants means of Family Worship, these young plants will grow like a tree planted by the rivers of water that bringeth forth its fruit in season; his

leaf also shall not wither." Your children may leave the parental roof, but they will remember in foreign lands the prayers of the parental roof, and those prayers will protect them. "If any," says the Scripture, "have children or nephews, let them learn first to show piety at home. But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

And what delight, what peace, what real happiness a Christian will find in erecting a family altar in their midst, and in uniting to offer up a sacrifice to the Lord! Such is the occupation of angels in heaven; and blessed are those who anticipate these pure and immortal joys! Behold, how good and pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garment; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even of life forevermore. O, what new grace and life, piety gives to a family! In a house where God is forgotten, there is rudeness, ill-humor, and vexation of spirit. Without the knowledge and love of God, a family is but a collection of individuals who may have more or less natural affection for one another; but the real bond, the love of God our Father to Jesus Christ our Lord, is wanting. The poets are full of beautiful descriptions of domestic life; but alas! how different the pictures are from reality! Sometimes there is a want of confidence in the Providence of God; sometimes there is a love of riches; at others, a difference of character; at others, an opposition of principles. Oh how many troubles, how many cares there are in the bosom of families!

Domestic piety will prevent all these evils; it will give perfect confidence in that God who gives food to the birds of the air; it will give true love towards those with whom we have to live; not an exacting, sensitive love; but a merciful love, which excuses and forgives, like that of God himself; not a proud love, but an humble love, accompanied by a sense of one's own faults and weakness; not a fickle love, but a love unchangeable as eternal charity. "The voice of rejoicing and salvation."

And when the hour of trial comes, that hour which must come sooner or later, and which sometimes visits the homes of men more than once, what consolation will domestic piety afford!

Where do trials occur if not in the bosom of families? How much a family, where there is mourning, is to be pitied, if it has not that consolation! The various members of whom it is composed increase one another's sadness. But if, on the contrary, that family loves God, if it is in the habit of meeting to invoke the holy name of God, from whom comes every trial, as well as every good gift; then how can the souls cast down be raised up! The members of the family who still remain, meet around the table on which is laid the Book of God—that book where they find the words of resurrection, life and immortality—where they find sure pledges of the happiness of the being who is no more among them, as well as the warrant of their own hopes.

The Lord is pleased to send down the Comforter to them; the Spirit of glory and of God rests upon them, and ineffable balm is poured upon their wounds; and gives them much consolation; peace is communicated from one heart to another. They enjoy moments of celestial bliss. "Though I walk through the valley and shadow of death, I will fear no evil; for thou art with me; Thy rod and Thy staff they comfort me." "O Lord, Thou hast brought up my soul from the grave! Thine anger endureth but a moment; in Thy favor is life; weeping may endure for a night, but joy cometh in the morning!"

And who can tell, my brethren, what an influence domestic piety might exert over society itself! What encouragement all men would have in doing their duty, from the statesman to the mechanic! How would all become accustomed to act not only with respect to the opinions of men, but also to the judgment of God! How could each learn to be satisfied with the position in which he is placed! Good habits would be adopted; the powerful voice of conscience would be strengthened; prudence, propriety, talent, social virtues, would be developed with renewed vigor. This is what we might expect both for ourselves and for society. "Godliness hath promises of the life that now is, and of that which is to come."

Communications.

For the Watchman & Observer.

WHAT SORT OF A THING IS A PRESBYTERY?

Mr. Editor,—The remarks which I wish to offer on the subject suggested by this question, may be best introduced by the following anecdote.—I was a few weeks ago in a congregation, whose members expect to be favored this fall with having one of our Presbyteries to meet with them. As it is the first time such a body has ever met in the county, it will, of course, attract a good deal of attention. At the time that I was there, every body was talking about the Presbytery. Members of the Church, children, servants, neighbors, all were anxiously awaiting its arrival. At the house of one of the Elders of the Church, there happened one day a Minister, who, for his amusement, was interrogating the children. Among other things he asked them,—What sort of a thing they thought a Presbytery was? They seemed at a loss for an answer—but a sprightly little fellow, about six years old, spoke up and said, "I know what it is—it is a great big dinner!" It requires but a slight knowledge of the laws of the human mind, to enable us to ascertain the ground on which the answer was based. He had heard the Presbytery much talked about. He had heard the canvassing of views, as to whom they were to have with them; what company was to be provided for.—How many they would entertain.—How they would accommodate them.—What they were to provide for their tables. The preparations to be made for the occasion had been the prominent idea, in every conversation that he had heard about Presbytery. He had then concluded that it was a dinner.—A time when people met to feast.

The child had perhaps never heard the meeting spoken of in its spiritual aspect. He had seldom heard the members of the Church inquiring of each other, whether or not the Lord would be at this feast; nor speaking of the influence which this meeting was to have upon the state of religion in the community,—nor exhorting each other to invoke a blessing from the Lord upon the assembling together of his saints. He had not even gotten the idea that the ostensible object of the Presbytery was the promotion of the glory of God. Now these things may have been talked of in his presence, and I hope were; but the prominent idea was obviously a different one.

This leads me, Mr. Editor, to the question,—Why is it that we so seldom hear of an outpouring of the Spirit of God, at the time of the meetings of the judicatories of his Church? Why is it, that these meetings are so generally followed by a state of stupor and apathy, both in the Church, and the world, instead of a revival of religion? That such is the case we presume will scarcely be denied. But these things ought not so to be.

God has promised, that whenever two or three are gathered together in his name, there will be in the midst of them. The promises of God are yea and amen in Christ Jesus.

Why, then, are these things so? We answer,—

First.—The people among whom the body is to meet do wrong. Hospitality is a Christian virtue, and ought always to be practiced. But we fear that the attention which is universally given to preparation for these meetings, entirely displaces the more important subject, the blessing of God, which is given in answer to prayer; and that there is scarcely a time in the history of the Church, when its members are less devoted, than during the excitement and bustle of a preparation for Presbytery. There is too much preparation, too great an effort to have every thing in the best style,—too much attention to the body, to the neglect of the soul.—This might be avoided in part, at least, by dispensing with the cakes and creams, and jellies, and letting every person do with plain substantial food.

Secondly.—The Ministers do wrong. They take too many with them. By taking their wives, and daughters, and other ladies, they burden the families with whom they stay, keep them in continual excitement, and prevent their attendance at Church. They create a necessity for visiting, paying and receiving calls—the meeting of friends, and the dissipation of mind consequent thereon. They also fall in too much with these things. They seldom meet. On great occasions they are thrown together, and the charm of conversation, and the love of society is apt to withdraw their minds from the great object for which they are met together.

Thirdly.—The people all do wrong. Presbyteries are made too much places of pleasure. Too many make them the occasion of visiting their friends, when they ought to stay at home. There is too much of every thing calculated to excite. To such an extent do these things sometimes proceed—that we once knew a meeting of Presbytery, which, perhaps, not inappropriately, received the title of a Presbytery ball.

Fourthly.—The comparative merit of different preachers is too much discussed—and what they say, talked about rather than listened to, and thought of. And we fear too many of our Ministers preach on such occasions for applause rather than for the good of souls!

Fifthly.—Ministers, people, and all do wrong—in not being more engaged in humble agonizing prayer, for a Divine blessing on their meeting—both before its commencement and during its progress.

These suggestions are offered with the humble hope that they may do some good to the cause of our common Lord.

For the Watchman and Observer.

COLONIZATION NOTICE.

The American Colonization Society will send an expedition to Liberia, to sail from Norfolk, Va about the 15th of November next. The complement of emigrants is not yet made up. Persons wishing to go, who can be ready at that time, are requested to give us immediate notice at this office. Executors and others, having slaves under their care, intended for this vessel, are respectfully requested to have them ready in time. They should be well supplied with beds, bedding, clothing, cooking and farming utensils, and such other articles as may be necessary to their comfort and happiness.

Any masters having slaves, whom they wish to send to Liberia, at this or some subsequent time, are requested to inform us of their number, ages, character, &c., and at what time they will be ready.

There is at present a great demand in Liberia for Teachers and Ministers of the Gospel. The attention of free people of color, who are competent to discharge the duties of either of these professions, is earnestly requested. We shall be happy to hear from them.

The increasing operations of the Society demand enlarged resources. Our friends who are willing to aid us, are earnestly requested to send forward their donations without delay. Ministers of the Gospel will confer a great favor, and promote a good cause, by laying the subject before their respective Churches, and taking up a collection, and forwarding it to us, by mail.

The Liberia and Chesapeake Packet is now on the stocks in Baltimore, and will be launched the 1st of November next. She will be a beautiful vessel, and possess every convenience for the transportation of emigrants, as well as cabin passengers. She will thenceforward make two voyages a year, and will thus furnish regular communication with Liberia.

All letters sent to this office for citizens of Liberia, and for the officers and crews of the African Squadron, post paid, will be forwarded by the first opportunity. W. McLAIN, Sec. Am. Col. Soc.

Colonization Rooms, Washington City, 9th Sept., 1846.

For the Watchman and Observer.

SATURDAY EVENING MUSINGS NO. 2.

Gen. xxxiii. 20.

In the pilgrimage of life there are stations peculiarly suitable for a retrospect. These, among the Patriarchs were often marked by the erection of Altars—the general design of which was to perpetuate the recollection of God's wonderful and gracious dealings with them. While gratitude was the leading motive, they were intended likewise to convey to coming generations important historical events, and to inspire them with a belief in the Providence, and with a hope in the grace of God.

"Ei-elohé Israel" was the motto by which Jacob designated the altar which he built at Shelem soon after his dreaded, though successful interview with his brother Esau. It was at his first resting place on his return to the land of Canaan with his family and flocks and herds after an absence of many years. It is brief, but very expressive. Literally translated it is "God, the God of Israel," and it conveys the idea that there is a mutual and lasting relation between God and his Covenant people. It is not however restricted to Israel "after the flesh," but includes all who have the same Spirit and faith by which he triumphed, and became an heir of the promise, all who were "chosen in Christ before the foundation of the world"—all who are effectually called by his Spirit, and with whom that new and everlasting Covenant is established which is "ordered in all things and sure."

As the Christian is included in this Covenant it is suitable that he should have an altar for a memorial, suitably inscribed. In his past history there may have been peculiar deliverances. And indeed there is one deliverance so transcendently important as to be registered in heaven, and the circumstances of which are usually so impressive as never to be effaced from the memory of him who has experienced it. It is that in which he has been translated from the Kingdom of darkness to the Kingdom of light. Who can forget the peril of his condition when he was "a child of wrath," "under condemnation," and exposed to the awful penalty of a broken law? And who that has been delivered through riches of grace, can be insensible to the debt of gratitude which he owes to "God, the God of Israel," not only for the provision which was made for his salvation, but for effectually applying it by his Spirit, and thus making him an heir of God, and a joint heir with Christ to a Heavenly Inheritance.

But the true Christian cannot be satisfied with the bare memory of such an event. He asks for the evidence of his being now the child of God. He examines himself in order to obtain a satisfactory answer to this question. He knows that he is laid under infinite obligations to love his deliverer in sincerity and truth—to cleave unto him with full purpose of heart—to serve him in the gospel with all fidelity; and if need be, so follow

him without the camp bearing reproach and shame for his name's sake; and unless he receive from him some present token of acceptance, he cannot rest. The many and peculiar trials by which he is exercised may lead to the state of his heart so proud, and worldly, and selfish—at the Spirit which he has manifested, so little like that of him who was meek and lowly—in his conduct, his pursuits, his desires, with scarcely any marks to distinguish them from those who are confessedly without hope, and without God in the world—often overwhelms him with shame, and leads him to wrestle with the angel of the Covenant as Jacob did at Peniel. And it is only when it leads to such wrestling, that an answer is granted in peace.

It is now Saturday night. The journey of another week is now accomplished. If I am a Christian indeed I have one week less to labor and suffer for Christ, and am one week nearer my everlasting reward. What a lot then does it become me to erect at this stage of my pilgrimage? Has "God, the God of Israel" been my protector, my Father, my friend! Has he given me any such manifestation of his love, as his servant at Bethel enjoyed? Can I here raise my "Ebenézer," and say "hitherto hath the Lord helped me?" So far as I can judge from my own experience, and so far as I have ascertained from the experience of others, I am prepared to say that the frame of mind in which we retire to rest on a Saturday night is very apt to have a controlling influence over our feelings during the ensuing Sabbath. If we have built an altar and called it "Ei-elohé Israel," if we have pleaded the Covenant and laid hold on the promises with a firm and unwavering faith—if we have wrestled earnestly and importunately for a blessing, the blessing is seldom, if ever withheld. If, on the contrary, we retire with our hearts full of the world, distracted with its cares, and forgetful of the duties of the closer, the Sabbath comes, but with special tokens of the divine favor. The sun may arise and shine in its glory; but the beams of the sun of righteousness do not cast their effulgence around us. If, then, we would spend a profitable Sabbath great care should be taken that the preceding night should be specially devoted to the requisite preparation. MENTOR.

WATCHMAN & OBSERVER.

Richmond, September 17, 1846.

Relics.

From times "whereof the memory of man runneth not to the contrary" veritable relics have been exhibited to the great edification of the faithful, and wonderful miracles have been performed through their instrumentalities. The bones of the saints—pieces of the true cross—the holy coat of Treves—the blood of St. Januarius, and a multitude of other things which no man can enumerate, have at different times and places, not only been made to attract the attention of the curious, but to excite the profoundest veneration of the devout. And that there might be no doubt that they actually were what they were said to be, great care has been taken to have them attested by witnesses whose infallibility cannot be questioned.

These remarks are suggested by a notice in an exchange paper, that a gentleman in Pittsburg is prepared to exhibit among other things—

"A comb made from the horns of the last moon."

"Two teeth from the jaw bones which Sampson used so scientifically on the Philisines."

"The identical saddle which Balaam fastened on his ass."

"One of the shoes of Alexander's horse Bucephalus."

"The basin in which Macbeth washed his hands, after killing Duncan."

"One of the oars used in pulling Caesar across the Rubicon."

He could make the exhibition still more attractive by adding to it—

"The identical bladders with which Cardinal Woolsey swam in a sea of glory—advertised by Punch."

"A fragment of that statue which the English House of Lords refused to give to Cromwell, and"

"A link from the chain of superstition."

Professor Dew.

There is a call upon the Visitors of William & Mary College, to meet on the 1st of October, to appoint a Professor to supply the place of the late lamented Thomas R. Dew, Esq., who died in Paris on the 6th of August. We were fellow passengers on our return from a Norfolk just one month before, when his appearance and voice indicated a confirmed consumptive, but still one who with care, might survive many years. But instead of receiving the benefit which he and his friends anticipated from a voyage to Europe, it was probably the cause of hastening his death. The Editors of the Enquirer speaking of him in connection with the called meeting of the Visitors, say "it will be difficult to supply the vacancy produced by the decease of Professor Dew. His whole soul was wrapped up in the success of William & Mary, and his profound research into the theory of Government and the great principles of Political Economy, his exquisite literary taste and solid and brilliant talents, had given to the Old College a fresher and stronger hold upon public favor. The Visitor-cannot show too much care and attention in selecting the proper individual to follow in the footsteps of Professor Dew. He has laid down the true principles—fortunate will his successor be, if he carries them out in all their value and strength. Far be it from us to outdo our advice upon the Board—but no Virginian can fail to take a deep interest in the welfare of an Institution whose associations are of the most thrilling character, and the rich fruits of whose system of Education may be seen in every section of our country."

The Smithsonian Institution.

The Board of Regents has fully organized by the unanimous election of the Hon. George M. Dallas, Vice President of the United States, as Chancellor of the Institution, and the appointment of the Hon. Mr. Hugh, one of the Regents, as Secretary of the Institution, whose services are of course gratuitous, and his appointment designed to be temporary, the Board, as we understand, not being prepared at present to make a permanent choice for that office. The Mayor of Washington was appointed chairman of the Executive Committee required by law to be raised, and the Hon. R. D. Owen and Col. Totten associate members thereof.

They have determined, generally, to place the building on the public mall, but did not fix its precise locality. They appointed a committee to report a plan for the building, and another to report the best system for carrying out Mr. Smithsonian's designs.

Contemplated Railroad Connection between Georgia and Tennessee.

T. Edgar Thompson, Esq., the Engineer employed to examine the route of a road to connect the Georgia Railroads with Nashville, says in his report that a road can be constructed "from the North Eastern terminus of the Georgia improvements (Chattanooga,) to Nashville, which will pass the intervening mountain barriers without stationary power, and upon more favorable terms, than they can be crossed upon any other contemplated route between the Atlantic and the Western States. The cost of constructing this Road, with a heavy iron rail, will be considerably less than one half of the cost of the Columbia Branch of the South Carolina Railroad now in use,—and without its completion, the remainder of the line from the Atlantic to the Tennessee river, will fail to unite the South with the West, or produce any important effect upon their mutual prosperity. On leaving the mountain from the East, we at once emerge upon a beautiful and fertile country, which extends almost without intermission to this place, and far, I am told, beyond it. In extent of contiguous lands, quality, and variety of agricultural products, the region of which Nashville forms the depot, infinitely surpasses any section of the Union that I have visited."

From the two great Railroad arteries in Georgia, a number of branches are contemplated, one connecting the central Road with Augusta, another connecting the Western Road with Columbus, &c. &c. And the Georgians seem to engage in these works with an energy that is seldom excelled.

While "the Catholic Herald" was last week its contemporaries for circulating the report, that the Archbishop of Baltimore was a Jesuit, and in open hostility with the See of Rome, it might have noticed that we regarded the statement as "hardly credible." Has the Herald chid its brother of St. Louis, for its palpable slander of the Breckenridges?

The Revival at Oglethorpe College, Ga.

A letter from the pastor of the church at Milledgeville, states that "about thirty persons have professed conversion, during our recent delightful work of grace, and others are still seeking salvation."

A letter from Sparta, Ga., furnishes the pleasing intelligence of a similar work of grace.

Speculations upon the Policy of Pope Pius IX.

The amnesty granted by the reigning Pope to the prisoners of State who had been confined in the Castle of St. Angelo, Ancona and other depots of incarceration, has been hailed with expressions of great joy in the "Eternal City." There is, however, a murmur abroad respecting it, inasmuch as the document by which it is conveyed speaks of their pardon, and exacts a pledge of their fealty to the See of Rome. Writers who appear to be familiar with the condition of Italy, speak of it as a "revolutionary hot bed," and it may be that the amnesty is granted rather as a sacrifice to the demands of the people by one who is more policy than his predecessor, and as an act either of clemency or of justice. And the same policy may have led him to pursue other measures, such as giving permission for railways to be constructed through the States of the Church, and diminishing the expenses of his own household—which seem to be winning for him "golden opinions." But though Italy is "a Revolutionary hot bed," it is so cut up into petty sovereignties and dukedoms as to render it exceedingly difficult, if not impossible effectually to concentrate its revolutionary elements. She is without a National Assembly, and under the surveillance of a foreign power. Swiss soldiers control the Neapolitans, and Austrian bayonets are stationed throughout Tuscany, Lombardy and the Roman States. "A late Emperor of Austria," says the Southern Review, "was King of Lombardy and Venice, while his father-in-law was King of the Two Sicilies; his brother, grand Duke of Tuscany; his daughter Duchess of Parma, and the Pope was elected under his influence." A similar influence was very much dreaded by the London Tablet during the presidency of the late election. But to what extent it was exerted, if exerted at all, is not generally known. At any rate if the acts of the Pope furnish an index by which the spirit of the people may be known, Italy must have entered upon what is called "an age of transition." Heretofore the Pope has been familiarly called "the old man at Rome that never dies." But the old man has been growing older and older, amid "ruins of forums and aqueducts, arches of bridges and mansions, gothic castles and temples, nunneries, dungeons, Madonna's and Venuses, the relics of old worship and Governments, crushed in a common heap, and mouldering in a general dissolution." The dissolution, however, is not complete; and if proper incentives be actively sought to be given to the mass of the people—if the bonds of superstition were broken from their necks—if they could have free access to the sources of knowledge which this "Old Man" has hitherto interdicted—if there should be a cessation of that espionage which guards as with the eyes of an Argus not only all the publications that are circulated, but all the words that are spoken within her bounds, and that exposes all that utter or publish any thing which "the powers that be" interpret as a political or theological heresy, to ruin, imprisonment or exile, it would not be long before "the transition age" would assume some fixed, and definite form. Headley in his "Letters from Italy," says "the Catholic religion is most certainly losing ground here—perhaps I should not say, this particular form of religion, so much as the power of the Priests. The people think more for themselves than formerly, and laugh at the tricks of the priests which they formerly believed. Whatever the Catholicism may say, intelligent Catholics do not believe in the Pope's infallibility any more than we believe in the infallibility of the President; and the multitude of the friars and monks are openly scorned. There is a growing contempt for the whole priesthood and a strong dislike of the tax which the Church levies on the public ceremonies of the church, and less attention to the public solemnities of the present form of religion, will be the spread of infidelity. Thus, while Catholicism, by adapting itself to the institutions of every new country into which it introduces itself, gains a foothold, and spreads, it loses in its own land by adhering to the old superstitions, and nonsense, which the spirit of the age condemns. Italy is now nearly half infidel, and we do not believe that Paris itself is more faithful than the very seat of his holiness—Rome."

This, in some respects, may be an exaggerated account, though it is so far confirmed by other respectable writers as to leave the impression that it is founded in truth. The "superstition and nonsense" of which he speaks, are not peculiar to Italy, but accompanies "Catholicism" every where, though not to the same extent in this country as in countries where it is the exclusive religion. If the Roman Priests were the drones in this country that they are in Italy—if they were not stimulated to action by the state of society into which they are introduced—were they left to suppose that they were in full and undisputed possession of the entire field, we should hear nothing of their success. And as it is, with all their activity and zeal, and with all the pecuniary aid which they derive from abroad, we are inclined to believe that they lose more from their own, than they gain from Protestant ranks. For it must be remembered that there is a constant and very large influx of foreign Papists into this country every year, and these constitute the principal increase of which they boast. And it may be again observed that there is here a necessary relaxation of the Spirit of Catholicism by those who administer it. They dare not make those exactions, or impose those restraints, or attempt to enforce those penalties for the violation of their rules which they can do with impunity and success in countries where their Ecclesiastical polity yields also the secular arm.

From the public acts of those who are in authority we can frequently learn much in relation to the Spirit of the people. The late Pope, it will be recollected, issued a year or two since a bull, or a paper of nearly the same import, denouncing the "protestant league" in the strongest terms, and charging his Archbishops, and Bishops, and all his civil officers to redouble their vigilance to prevent this Protestant Association from circulating their corrupt editions of the Bible, and D'Aubigne's history of the Reformation and other interdicted works among the people, clearly intimating that it had already done to an alarming extent, and that too with the consent or connivance of many of their own people. This document to our minds afforded conclusive evidence that the spirit of inquiry was abroad, which the Pope was laboring to suppress. And this view of the subject was confirmed, when almost simultaneously with this bull, the news came of his refusing the grant to construct Rail Roads in his dominions. With these additional facilities for intercommunication it would be evidently far more difficult to draw a curtain around their territories which should exclude Protestant sentiments; and the present Pope by reversing the policy of his predecessor most probably did it to conciliate the restless spirits with which he has to deal, and to prevent the revolts which would otherwise occur.

But intercommunication cannot be subjected to much greater impediments than it is without great detriment to the interests of the "Eternal city." If we advert to the Statistics of Rome we may find an additional reason for the policy which the new Pope has adopted. The population of Rome as published by Cardinal Zaccaria in 1842 consisted of 151,424 Romans, and 15,697 Foreigners. The Total of religious orders including Cardinals, Archbishops, Bishops, Prelates, Secular Clergy, Monks and Nuns, amounted to 61,129, that is one to about 24 of the entire population. Of the remainder 81,230 youths and individuals of both sexes are set down as without any fixed employment. And the detail of the other classes to make up the aggregate consists of Nobles and Proprietors, Professors, Physicians, Surgeons,

Druggists, Masters of Public Schools, public and private employes and Pensioners, Shopkeepers and Tradesmen, servants, laborers, and beggars, in all 73,702. The Southern Quarterly Review from which we have condensed those Statistics remarks that as "Rome is not a city which attracts emigrants desirous to fix upon it as a permanent residence, for purposes of trade, the 15,697 foreigners who inhabit it in 1842, were doubtless all transient visitors, and chiefly composed of students, artists or mere travelers. These 15,697 were by their expenditures, the chief support of the 151,424 Romans, who for the salvation of their souls, prelates, secular clergy, monks and nuns, and sustained by their labor and taxes, 2,652 Nobles and landed proprietors; and yet one of the whole population of 167,121 individuals in the eternal city, one half, or upwards of 80,000 persons of both sexes were without any fixed employment." It would appear then that as foreigners go to Rome not to make money, but to spend what they have accumulated elsewhere, and that as the city is dependent upon them, in a great measure, for its support, the true policy is to encourage, the visits of foreigners; and this may account in part for what appears to be the more liberal spirit of the reigning Pope.

Still, should this intercommunication increase, it will have an effect upon the people, by infusing among them a portion of that more liberal spirit which obtains in other lands where both the civil and religious institutions are cast upon quite a different mould; and popery itself, though *semper et ubique idem*, "always and every where the same," must assume a new phase in accommodation to its altered circumstances. No one, however, need suppose that popery will ever be thoroughly and radically reformed. The assaults upon its moral character at the Reformation led to the adoption of measures which looked to an improvement, but they resulted in no permanent or advantageous change. Nor can there be any with a foundation so utterly defective in all the essential principles of the gospel. The language of prophecy clearly indicates that as a church she is to continue as Babylon till her total destruction is effected by the word, and Spirit of God.

It is understood that the present Pope has mingled more with the world than has been common with his predecessors; and it may be that he has thus acquired lessons which he is endeavoring to turn to a profitable account. Without extending his observations beyond Italy he can see an example of an improving city in consequence of the adoption of measures which he now seems to favor. There was a time when Venice was the key of the Orient, and when her naval and military prowess were every where felt and acknowledged. It was a city of palaces, of Cathedrals, of shrines, and other splendid works of art. But the church also, lanted there her gloomy prisons, and her brutal inquisition and kept up such a terrible espionage that her Republic became the severest of despotisms; till at last her modern desolation contrasted strangely with the vigor of her ancient story. But the Austrian Government appreciating the valuable position of that city with reference to the political and commercial power of Italy, as well as its own immediate possessions, re: F ed, a few years since, tore it from the entire destruction which seemed to threaten it. And under the altered policy—a part of which is a rail road to Milan—commerce is reviving, and new vitality is infused into a body which for more than a century has only known that it still existed by its consciousness of suffering. If the Pope then reasons from cause to effect, he can see in the prison, and the inquisition and the espionage of Venice the main cause of her desolation; and in the measures pursued by the Austrian Government—though the espionage in a degree still continues,—the fruits of that altered policy which he seems disposed to adopt.

In taking a still broader survey he may have also contrasted the countries abroad where Romanism is the exclusive religion, with those which are under protestant rule, and without imposing the difference between them to the deleterious influence of that Ecclesiastical system of which he is the head upon the countries that have adopted it, he may have supposed that the cause is to be attributed to the contracted policy of his predecessors in reference to political and commercial matters, which he can modify and enlarge to advantage, and still preserve the ecclesiastical system as it was. But we shall be mistaken if these changes which he seems to be introducing, and which the spirit of the age manifestly demands, shall not tend to weaken rather than strengthen the hold which he has upon the subjects at large of his Ecclesiastical empire. They may prove the very means of introducing into his own dominions the principles of the Reformation to an extent much wider than in the sixteenth century without leaving him as the Pope and his agents then had—the power of suppressing it.

The thoughts presented in this article, have been suggested in part by the perusal of Mr. Crispien's history of the progress and suppression of the Reformation in Italy in the sixteenth century, by an article in the July number of the Southern Quarterly Review, and by Newspaper Reports of the policy which the Pope seems disposed to pursue.

The Commencement of Hampden Sidney College, will take place on the 23rd instant, and the Anniversary Addresses before the Societies on the 24th.

Books.

The Southern Church M. Labret. A collection of Sacred Music—selected and original. By Geo. Labret, author of the "History of Music in New England."

The musical world is now completely flooded by a deluge of operas, waltzes, airs, marches, quicksteps, rondos, songs, &c. &c. Now and then we single out from this medley a volume of "sacred songs"—and to the worship of God, who inspired the "sweet singer of Israel" with those strains which will be remembered till the end of time. Of such a character is the work before us. Unpretending and unassuming, it requests admittance to the family circle, where the morning and evening sacrifice are offered up, and proffers its assistance in the temple of the living God. Without restricting itself to one section of the country, it aims to be useful more especially to the South and West, and we trust that the lovers of sacred music in that portion of our land, will not receive it coldly.

Mr. H. resided for some time in this City, and the high character he sustained while here will add much, we presume, to the circulation of this collection. The elements of Vocal Music are treated in a plain and brief manner, and the whole subject is comprised in the space of twenty pages. The number of tunes is much larger than in the usual collections.

The typographical execution of the work, and indeed its whole appearance reflect great credit on the publishers—Messrs. Hogan & Thompson, of Philadelphia. For sale by Drinker & Morris, Main Street.

THE FAMILY CHRISTIAN ALMANAC FOR 1847, calculated for Boston, New York, Baltimore, and Charleston. The above publication of the American Tract Society, has been received. Besides the usual astronomical calculations, it contains a number of selections suited to the religious character of the work.

For sale by Joseph Gill, 116 Main Street, Richmond, Va., and D. W. Harrison, Chalmers Street, Charleston, S. C.

Dr. Dwight's Theological Works.

Dr. Dwight, was undoubtedly one of the most remarkable men of the last generation. He possessed various and sound learning. Not only did he excel as a writer of descriptive prose, but to him we are indebted for some of the most beautiful contributions to our poetry. For many years he was the distinguished President of Yale College. This was prematurely the field of his greatest usefulness. No man on this continent had a higher or juster claim to public confidence as an instructor of youth. When he succeeded to the Presidency of that Institution, he found it infected with principles of infidelity and irreligion. Instead of asking any favors for christianity—he boldly declared it a proper subject of rigid enquiry, and invited discussion on the part of the students. This course may be classed among the earliest successful efforts in resisting the tide of infidelity, which for near a quarter of

a century, had been threatening to sweep away all the ancient landmarks of morality and religion, especially among the educated classes.

An examination of his Theology, would of itself, indicate the school in which he had been trained. While his views on several subjects, such as depravity, imputation, and the atonement, differ from those commonly held by Orthodox Divines—his Theology is nevertheless exceedingly valuable, and ought to be in the possession of every Christian scholar. He has defended the outposts of christianity, with a thoroughness, strength, skill, and adaptiveness to American modes of thinking, not to be found in any other popular writer.

On the subject of Christian morals, he successfully met the superficial writers of our own, and former days, and exposed their vain pretensions.

His style, is characterized by strength, precision, and beauty.

Highly as he is esteemed in America—his reputation in Europe is still greater. His works have passed through several European editions—and are at this day more read abroad than when first published.

The HARRIS has just issued a cheap and handsome edition of his Theological Works, in four volumes, with a memoir of the author prefixed.

The work is for sale, by "DRINKER & MORRIS."

Protracted Meetings.

A correspondent mentions that a protracted meeting was recently held at Haynesville, Ala., which was continuing for seventeen days. It is represented as having been a very interesting meeting, resulting in the hopeful conversion of a number of the most respectable citizens among whom are four lawyers.

The same letter states that "protracted meetings" are common in that region. "At some great good has been done. At others there is an effort to work upon the passions, and get men to acting whether their judgment has been enlightened or not. This you know is the uniform policy of some, but it is no part of Presbyterism."

Southern Standard.

A new Political Paper, Daily, weekly and semi-weekly, has been commenced the next door to our office, by Messrs. Batts, Hughes & Co. On its banner which consists of the "Stars and Stripes," is inscribed "Spirit of '98," and beneath it, "Nostra principia, sub specie nuda," which freely translated may mean that its cardinal principles will remain the same both in prosperity, and in adversity. In their prospectus the Editors say that they will endeavor "to sustain the principles and doctrines of the Republican party in their pristine purity. Utterly repudiating all Agrarianism and Radicalism, as destructive of the most valuable social institutions, and worse than Federalism itself, with which indeed we will not attempt to compare it, we will advocate a limited construction of the constitution of the U. States, believing that a plain and obvious meaning of its context grants

the sake of the friends of these deluded men and women. And the truth is—and it should not be concealed—that the general result of this great movement was an almost total desolation of the Presbyterian Churches in Kentucky and part of Tennessee. For the religious body commonly denominated "Cumberlanders" arose out of this revival. The awakening commenced in the South part of Kentucky, and extended into the bordering counties of Tennessee. The Cumberland Presbytery, situated in that region, in utter disregard of the rules of the Presbyterian Church, which they had solemnly adopted at their ordination, went on to license a number of men, and to ordain some who had no pretensions to a liberal education; and they no longer required candidates for the Ministry, to subscribe the Presbyterian Confession; but openly rejected some of the cardinal doctrines of Calvinism. The Synod of Kentucky sent a large "Commission" to deal with the Presbytery, who insisted on re-examining the persons who had been licensed and ordained, contrary to order; and when the Cumberland Presbytery refused to submit their newly licensed candidates to the examination on the Commission, they were suspended by this body. Hence arose a new body of Presbyterians, professing for the most part Arminian doctrines. Still, however, adhering, (though inconsistently,) to the doctrine of the Saint's Perseverance, and to the Presbyterian Principles of Church Government.

A few years since, when new measures were coming much into vogue, Dr. Baxter's Letter was published, I think, in the N. Y. Evangelist, to support those measures. Dr. Baxter, on being informed of it, promised the writer, that he would furnish an explanation; which, however, he did not live to perform.

ANNIVERSARY AT ANDOVER. The exercises of the Theological Seminary commenced with a discourse from Rev. Dr. Adams of New York city, on the laws of progress in relation to Christianity, and the limits of that progress.

He combated, in his own peculiar style of classic beauty and elegance, the idea of some, that a religious system, devised for the infancy of mankind, is unadapted to a refined age—to the world in the ma-hood of its existence. Progress in science, he said, did not imply change in the system or laws of nature, but simply new discoveries of the laws, and of the facts to which they relate; and such progress was perfectly intelligible in reference to religion, as well as science, without supposing any change in the system of religion. Christianity, as a revealed system of truth, was not indeed, perfect, when it was first put forth. Time was, when it existed but a germ in the promise to the first human pair in Eden.—"The seed of the woman shall bruise the serpent's head." But, all the prophecies and revelations in scripture related to one and the same system of religion. It was absurd to suppose the system of Moses was a different one from that of Isaiah, or of Jesus Christ. It was gradually developed by Moses and the prophets, yet not completed till he Saviour on the cross said, "it is finished." As a system, it was perfected in the teachings, the miracles, and the great atoning sacrifice of Christ; and the record of it was completed in the writings of the Apostles, eighteen hundred years ago, and it therefore admits of no additions, and is capable of no improvement.

But, he said, it would be asked, if there was no place for improvement in reference to this religion? And he admitted there was the most abundant room for improvement, in the cultivation of our faculties for the better understanding of its sublime truths, and in our mode of studying and explaining those truths. The simplicity and beauty of the system had been greatly obscured by the traditions and speculations of men, who have, at different periods, attempted improvements; and the great business of theologians, in this age, must consist in efforts to divest it of the mere dogmas of metaphysicians, and in directing the mind to the plain, sublime facts and simple teachings of Revelation, unbiassed by human authority, however great.

The addresses of the students, which occupied the evening of Tuesday and the morning of Wednesday, evinced much intellectual discrimination, and were characterized by the expression of vigorous and manly thought, and in some instances, by the higher strains of sacred eloquence. The exercises of Wednesday morning were concluded with music by a quartette of highly cultivated voices, and prayer by the venerable Dr. Dana of Newburyport.

In the afternoon, Rev. Dr. Barnes of Philadelphia, delivered an able address on the Relation of Theology to Preaching. The great object of Theological Institution, he said, was the teaching of Theology with a view to its being preached. Every man in Christendom, at all interested in religion, felt that the pulpit was not the place for teaching a cold philosophy, or the mere formulas of religious worship, no exhibitions of taste merely, or of science or morality. Such writings as Seneca's Morals, the Rambler, and the Spectator, had their place in the improvement of mind, and their excellencies in teaching the duties of life; but something higher, more overpowering, was demanded in the teachings of the pulpit; something connected with conscience, with the hidden springs of action, and with the higher destiny, the immortal interests of man. The appropriate themes for the pulpit were fitly all to be such as the fallen state of man, the means of his restoration through an Atonement, a future Judgment, and the retributions of Eternity. And the preacher who should pass by these grave and solemn subjects, and employ the pulpit for moral essays, and the discussion of philosophical questions in religion, however able his discourses, however eloquent, or learned, or entertaining they might be, would be arraigned at the bar of an ingenious public sentiment, for the desertion of his post, and for degrading the pulpit from the high and holy ends for which it was ordained of the Divine Master.

Much of the theology of the schools, in some quarters was unadapted, he said, to the pulpit.—A faithful, zealous minister could not preach it to immortal beings, whose eternal interests he realized were in immediate jeopardy.—and he thought this a pretty good test of the value of the doctrinal opinions. Theology suited to the pulpit must be in unison with the laws of mind—in accordance with the teachings of common sense.—who heard it otherwise it only served to prejudice them against the truth, and to confirm them in their indifference to its high claims.

The theology of the pulpit must also be adapted, he said, to the age. It must have reference to men's habits of thought, and to the great subjects of interest peculiar to the age—not that it should be time-serving; the grand interests of religion were, indeed, peculiar to no age—yet there were subjects of deep interest connected with religion, peculiar to each period of the world. Among these he did not consider the questions which had recently distracted Oxford, and aroused attention in other places, as peculiar to this age; they were settled in the seventeenth century, and had been settled over and over again. But the great question of human liberty, freedom of thought and action, and every citizen of the nineteenth century, was the question of government, also—of the influence of the Bible—of Temperance, and of uni-

versal education—these were topics with which the preacher should be familiar—and he should be able, at all times, to show their connection with religion.

This age is also distinguished, he said, for scientific and literary attainments, and the preacher must be in some good measure, familiar with those. If he would minister his office, and secure the respect of the laity for his religion, he must show himself not behind the age in regard to any improvements of real importance to man. And on topics of vital interest, he should even show himself in advance of the multitude.

He must never forget that in the plainest country congregation there are men of sterling common sense, capable of appreciating excellence, and that if he would make the boldest and most honorable efforts, still he need not seek a city congregation as the best qualified to appreciate good preaching.

The speaker here administered a severe rebuke to the scores of aspiring young men lingering about our cities for a call, when nearly the whole world was in spiritual darkness. He advised them to go whither there was most need of their labor, whether in the far west or in the heathen lands, and they would not fail to find minds strong enough with which to grapple, and souls precious enough to call forth all their zeal, and all their energies. And, humbly and devotedly laboring in the cause of their Divine Master, and relying on the blessing of Heaven for success, they would not fail to reap a glorious harvest.

Boston Atlas.

TRACT SOCIETY. At an adjourned meeting of the "Richmond Tract Society," held on Tuesday evening, Sept. 8th, in the Lecture Room of Mr. Stiles' Church, at 8 o'clock, the following gentlemen were elected Officers of the Society.

- BENJAMIN B. MINOR, President.
H. B. GWATHNEY, 1st Vice President.
Wm. B. HARWOOD, 2d "
Sam'l Keeve, 3d "
Dr. A. SNEAD, 4th "
Benjamin Tate, Secretary.
Joshua J. Fry, Treasurer.
DIRECTORS.—Thomas J. EVMS, Thomas H. ELLIS, John Roberts, Sam'l Winfree, Jas. C. Crane, and Wm. D. Pember on.

Summary. Charleston, S. C.—The late election has resulted in the choice of T. L. Hutchinson, Mayor, in the place of Gen. J. Schieffele. ALDERMEN.—Chas. M. Furman, Alonzo J. White, Otis Mills, James English, Thos. Farr Capers, Geo. H. Ingraham, Cassimer Patrick, George Kinloch, John Hunter, Gilbert C. Gredges, and Wm. M. Lawton.

Richard Cobden, Esq., the great corn law agitator, is on a visit to Paris, and is of course a great Lion. He had dined with the Citizen King, by special invitation. Phillips, the Penitentiary convict, who made his escape from the Guard a few days ago, has been arrested and brought back to his old lodgings.

We have been informed that the operation for cataract has been recently performed with complete success by Dr. STRAUSS of our town. The operation was performed on both eyes of a negro man belonging to the Griggs, Esq., and a though the subject was about sixty years old, and had been blind for many months, his vision has been restored perfectly.—Charleston Free Press.

Alton Chase, Esq., has retired from the editorship of the Athens (Ga.) Southern Banner, and is succeeded by Hopkins Holsay, Esq., formerly in Congress. The U. S. Brig of War Truxton, was wrecked on the 18th ult. near the mouth of the river Tuxpan, and the crew and crew were the crew of the British steamer and nineteen men were taken prisoners by the Mexicans and marched off to Tampico.

Disgraceful riots have occurred on the Rio Grande between the Georgia Volunteers and an Irish company. In the affair some fifteen or twenty are reported to have been killed, and the rest of the British troops were quelled the riot were badly wounded. The rioters were subdued and put under guard.

Gen. Taylor was at Camargo by last advices. Most of the regulars had departed for the interior, and Gen. Taylor was expected to leave from the 1st to the 5th inst. The Steam Boat Enterprise fired five miles above Raynosa blew up, when five persons were instantly killed and some twenty or thirty wounded. Some of them badly.

The trial of Coleman C. May, for the murder of Wm. J. McKeon, of a post office, last July, was ended at Athens, Northshire, Virginia, on Thursday last, having occupied eleven days. The trial had been removed from Appomattox to Campbell, and thence to Amherst, and after hearing counsel for commonwealth and the accused, the jury returned a verdict of a quidam without bringing the jury-box.

The New York papers are filled with descriptions of a splendid new steamship, the Southampton, to run as a packet between N. York and Charleston—to make her first trip, on the 1st of October. She is a magnificent vessel, and fully equal to that of the British steamers, this fine vessel, for beauty, speed and comfort, will present rare temptations to those who go down to the sea in ships?.

John A. Collins, who has been successively an opposer of civil and religious institutions, and a defender of the Commonwealth, has been appointed, with a commission, acknowledging that his former schemes for benefiting the world are worse than useless.

A gentleman who has lived sixteen years in New Mexico, in which Santa Fe is the capital, gives to the N. Y. Times, as his opinion, that the territory is not so fertile as it is represented to be, and that the conquest of a part of Kendall's Santa Fe expedition has led us to the same conclusion.

Appointments by the President.—George Bancroft, of Massachusetts, to be Envoy Extraordinary and Minister Plenipotentiary of the United States for the United Kingdoms of Great Britain and Ireland, vice Louis McLane, re-elected; and John M. Mason, of Virginia, to be Secretary of the Navy of the United States, vice Hon. George Bancroft, resigned.

Lori Elgin, late Governor of Jamaica, has been appointed Governor General of Canada. The Liverpool Times, in announcing this appointment, says, "it is well known that Lord Elgin is particularly opposed to the administration of Lord John Russell," by whom it has been conferred upon him the selection having been made "solely in reference to his qualifications for the distinguished post."

Health of New Orleans.—We are now in the beginning of Autumn, and as yet no case of cholera fever has been reported, nor is there any indication that this scourge will visit us at all this season. The temperature is mild and agreeable, and scarcely a day passes without a refreshing shower. The city is full of people for the period of the year, and the necessary business of the place, keep up quite a show of stir and activity.

Santa Fe Taken, without the Firing of a Gun.—A correspondent of the New York Express, writes as follows from Fort Osage, Jackson County, Mo., Aug. 28th. "I have just received news by express from Fort Leavenworth, stating that they had not received news by express from Gen. Kearney, stating that he had taken Santa Fe, without the firing of a gun.

TO THEOLOGICALS. THE WORKS OF PRESIDENT JONATHAN EDWARDS, a new edition, in 4 volumes, with valuable additions, and a capacious general index.

The Works of Isaac Barrow, D. D., with a life of the author, with notes and references, and indexes carefully compiled. Standard Works of the Rev. Wm. Jay, of Bath, Eng. comprising all his works known in this country, in 3 vols.

Lectures on Christian Theology, by George Christian Knapp, D. D., Professor of Theology in the University of Halle. The Pulpit Cyclopaedia and Christian Minister's Companion, containing numerous sermons, and sketches and essays on the composition and delivery of sermons. Lectures in Divinity, by the late George H. D. D., Principal of St. Mary's College, St. Andrews.

The Works of W. Chillingworth, containing his book entitled, The Religion of Protestants a safe way to Salvation, together with his sermons, discourses, controversies, &c. The Works of that learned and judicious divine, Richard Hooker, with an account of his life and death, by Isaac Walton.

With many other valuable works in Theology, for sale at very low prices by JOSEPH GILL, Bookseller and Stationer, June 18 No. 116, Main Street, Richmond.

MRS. NOTTINGHAM'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, FOR YOUNG LADIES, Corner of 5th and Franklin Streets, Will be re-opened on Monday September 20th.

IN making this announcement, Mrs. N. deems it proper to state briefly, the principles on which the School is conducted. To enable a young lady to occupy suitably her position in society, a certain extent of personal education is indispensable. Such studies, however, are often merely external, and not only lead to painful exposure, unless sustained by thorough and judicious mental cultivation. And this, again, exhibits its highest and most beautiful effects, when guided and elevated by a pure morality, founded upon the religion of the Bible.

The due, and well balanced cultivation then of the heart, and of the intellect, guided by the influences of the Christian religion, is the great object aimed at in this Seminary, and to insure the attainment of this by her pupils, Mrs. N. brings a long and well earned experience, an intimacy with the best authorities, and sources of information, and the assistance of the most competent teachers in the various branches of study.

Terms per session of ten months payable half in advance. Boarding, \$300 Higher branches English tuition, 40 Primary do do do 30 Ancient and Modern Languages, each 20 Music on Piano, Guitar, and Vocal, each 20 Use of Instrument, 60 Washing, 10 Half payable in advance, remainder on the 1st of March. Each Young Lady will be allowed a silver fork, table and tea spoon.

No Boarder will be allowed to shop or raise accounts without the express permission of the Principal. The Boarders are expected to attend church with the family, free of any charge for pew rent—nor are they permitted to go abroad, unless under the supervision of Mrs. C. or one of the Teachers. No departure from this rule will be allowed, unless by express agreement with the parent or guardian.

Mr. Alexander Martin will attend to all letters having reference to the School, during the absence of Mrs. C. Richmond, August 6, 1846.

SITUATION WANTED. A YOUNG LADY, who has been reared in Virginia, and whose education has been conducted with reference to the French and Latin languages, is desirous of securing a situation as such, in some private family. She is prepared to teach the various English branches of knowledge, and to instruct scholars considerably advanced in the French or Latin Language.

The most satisfactory references will be given. Address the Editor of this paper, Aug 13—1f

HAMPDEN SIDNEY COLLEGE. LITTLETON TAZEWELL, Esq., of Lunenburg, Va., delivers the Annual Literary Address before the United States of Hampden Sidney College, on Thursday the 24th instant, the day after commencement.

PROSPECTUS. An Association of Presbyterian Ministers in the Town of Columbia, propose to publish a Quarterly Work, partly Theological and partly Literary, to be called THE SOUTHERN PRESBYTERIAN REVIEW.

As its title imports, it will be devoted mainly to the exposition and defence of the doctrines and polity of the Southern Church in the United States of America. Still, as it is destined to be thoroughly evangelical and profane, its editors hope to give it attractions for the young, the true as it is in Jesus. It will be the unflinching advocate of spiritual religion; and will devote equal attention to the great questions connected with the Romish and Prelatical controversies. It is to be an original work, and though it will, perhaps, consist chiefly of Reviews, and critical notices of recent works, yet Dissertations and Essays upon particular subjects, without reference to existing publications, will fall equally within its design.

In the Literary Department, the Editors are anxious that it should sustain the reputation for learning which has generally been accorded to the Presbyterian Clergy. It will defend the claims of the ancient languages—Latin and Greek, to the standard of education, and to diffuse especially sound principles in Moral Philosophy. Every effort will be made to render it worthy of public patronage. Each number will consist of one hundred and fifty octavo pages, and the first number is issued early in January, provided a sufficient number of subscribers can be procured to justify the undertaking. The annual subscription will be Three Dollars—and for the first year it must be paid in advance, to meet the expenses which must be incurred at the printing press of the Review.

Until further notice is given, all communications must be addressed to the Editors of the Southern Presbyterian Review, Columbia, S. C. P. S. The Editors would also give notice, that Mr. Tazewell, in the course of the present Session of the Southern College, is authorized to act as an Agent in procuring subscriptions and collecting moneys for the Review.

MUSIC. FROM 1 TO 4 THE USUAL PRICE. J. W. RANDOLPH & CO., 131 Main street, here for Virginia, for the sale of their Music, wholesale and retail.

They would call the attention of the trade, and the musical public generally, to the fact that they are engaged in publishing correct and elegantly printed music, at about one-tenth the usual price. Catalogues can be had gratis of J. W. Randolph & Co., Richmond, containing a full and complete list of the music they have already published. A large portion of it is arranged in sets, or classified, and will be seen. To insure correctness, we have employed to edit all our musical publications, a professor and composer of the first ability. For beauty and correctness, the speaking of it, the New York Commercial Advertiser says, "We will take occasion to say, that the music published by Ferret & Co., is issued in a style that will compare advantageously with the more expensive sheet music of the stores." And the New York Mirror, among various and unobtrusive commendations, says, "The Saturday Emporium itself opinion, that if Ferret & Co. persevere in giving to the million music in their present style, they will soon create a new era in musical publication, which will prove a fortune to them, and of immense advantage to the cause of music throughout the country; and the Saturday Emporium is right."

Ecclesiastical Notices. Winchester Presbytery will meet in Fredericksburg, on Wednesday, the 30th day of September, at 7 o'clock, P. M.

The Presbytery of Fayetteville will meet at Tirza Church, in the county of Cumberland, on Thursday the 24th day of September, 1846, at 12 o'clock, M. COLIN McIVER, Stated Clerk.

The Presbytery of Concord, will hold its next regular meeting at Franklin Church, McCurtain county, commencing on Friday the 25th of September, at 11 o'clock, A. M. J. S. KOCUTCHAN, S. C.

East Hanover Presbytery will meet at Concord Church, Brunswick county, on the Thursday before the first Sabbath in October, at 12 o'clock, A. M. JNO. LEYBURN, S. C.

The Hopewell Presbytery will meet in Greensboro, on Wednesday 30th of Sept. next, at 7 o'clock, P. M. FRANCIS BOWMAN, S. C.

The Presbytery of Harmony will meet at Darlington, in the Presbytery Church, on Thursday before the 2nd Sabbath in October, at 12 o'clock, M. W. BREARLY, S. C.

The Presbytery of Chickasaw will meet in Oxford, Miss., on Thursday before the 1st Sabbath in October, next, at 7 o'clock, P. M. JAS. WEATHERS, S. C.

The Presbytery of Bethel will meet at Fishing Creek Church, Chester District, S. C., on the Thursday before the 2nd Sabbath in October, at 11 o'clock, A. M., and all the churches in arrears to the Education Game, are expected to be punctual in their remittances. JOHN DOUGLAS, S. C.

The Presbytery of Flint River stands adjourned to meet at Ebenezer Church, Troupp county, on Wednesday before the second Sabbath in October, at seven o'clock, P. M. JAMES C. PATTERSON, S. C.

The next semi-annual meeting of Holston Presbytery, will be held in Baker's Creek Church, Blount county, commencing on the 1st Saturday in October, at seven o'clock. SAMS' Y. WILEY, S. C.

The Synod of Va. will meet at Charleston, Va., on Wednesday the 28th of October.

The Synod of Alabama will meet at Wetumpka, on Thursday before the 4th Sabbath of Oct. at 11 o'clock, A. M.

The Synod of Mississippi will meet at Holy Springs on the 4th Wednesday of October, at 11 o'clock, A. M.

The Synod of Kentucky will meet at Shelbyville on the 1st Thursday of Oct., at 3 o'clock, P. M.

The Synod of South Carolina will meet in the 2nd Presbytery Church, Charleston, on the 2nd Thursday (the 19th) of Nov., at 7 o'clock, P. M.

The Synod of Georgia will meet at Milledgeville, Ga. on the 3rd Thursday (the 19th) of November at 11 o'clock, A. M.

The Synod of West Tennessee will hold its annual meeting, at Mt. Zion Church, Maury county, Tenn, on Thursday, the 15th day of October next, at 11 o'clock, A. M. J. T. EDGAR, S. C.

The Synod of North Carolina will meet in the Presbyterian Church, in the town of Greensboro, in the county of Guilford, on Wednesday the 30th of September, 1846, at 7 o'clock P. M. COLIN McIVER, Stated Clerk.

Richmond Prices Current. For the week ending Monday Evening, Sep. 14. Tobacco.—Receipts and breaks small. We quote Lugs at \$1 a \$1 50; common leaf 243; middling 34; good 44 1/2; fine shipping 6 7/8; fine manufacturing 00 00. Flour.—Old Flour \$4 1/2; new \$4 1/4. Corn.—34 1/2; 35; per bushel. Oats.—44 1/2; 45; per bushel from wagons and railroads 35 3/4; 36; cents from vessels. Wheat.—60 a 90 cents, according to quality. Ship Flour.—Bran 18 cents; Shorts 24 1/2; Brown stuffs 30; Ship Stuffs 50.

Bacon.—Smithfield 6 1/4; 7; Western and Baltimore sides 6 1/4; shoulders 5 1/4; hams 7 1/4. Lard.—7 1/4. Butter.—Mercers, 62 1/2-75 cents per bushel. Butter.—Mountain, firkin, 12 a 16 cents per lb. roll butter 15 a 20 cents. Cattle.—Beef from \$3 1/4 to 4 1/4. Mutton.—\$1 to 2 1/2. Hogs.—\$5 per hundred, wholesale. \$6 at retail. Coffee.—Rio 7 1/4 a 8 1/4; St. Domingo 6 1/4 a 7; Laguayra 8 1/4 a 9; Java 11 a 12. Tea.—Imperial and Gunpowder 50 cents a \$1 35 per lb.; black 25 a 50 cents. Oil.—New Orleans 30 a 35; Porto Rico [new crop] 30 a 32; old crop 24 a 28; Cuba 22 a 24 cents for sweet. Sugar.—New Orleans 61 a 72 1/4; Porto Rico 7 1/2 a 8 1/4; S. Croix 8 1/2 a 9; double refined loaf Sugars 13 1/2-20; common or single refined 12 1/2-17 cents. Cloves.—Winter standard best 100 cents; Fall strained 80 a 85; white in barrels 44 cents. Coal.—10 to 18 cts per bushel; best Clover Hill 20c. Cotton.—63 a 71 1/2 cts. per lb. Cotton Yarns.—Richmond and Manchester (Factory price) Nos. 4 to 12, 17 cts. Nos. 12 to 20, 18 cts. Candles.—Tallow 10 a 12; sperm 25 a 28; Hall's patent 13 cts. per lb. Feathers.—29 a 31 cts. per lb. for fine geese. Fish.—No. 1 new Herrings, \$3 1/2 per bushel. Rice.—50 a 55 per bushel, and sea rice. Hides.—Green 4 1/2 a 5 1/2 cts. per lb.; Spanish 12 1/2 a 15 cents. Iron.—Pig Iron \$25 a 35; Swedes \$95 per ton; English \$85 a 90; Tredgar (Richmond manufacture) \$100; U. S. Bar \$82 1/2 a 85; Nails 4 1/4 to 4 1/2. Lumber.—Clear white pine \$3 a 3 3/4; red pine clear \$25; merchantable \$16 a 18; refuse \$11 a 13 per cord. Lime.—\$1 1/2 to 1 1/4. Plaster.—Lump Plaster, from the wharf \$3 75; Basin Bag \$4 3/4. Soda.—\$2 1/4 to 2 1/2. Soap.—Foreign 12 a 14. Steel.—American blistered \$110 per ton. Shot.—54 cents per lb.

Foreign: On London 8 1/2 per cent premium.

Obituary. Died, in Charas, S. C., on the 6th ult., Mr. Felix Long, aged 59 years and ten months. He was a native of Ohio, and had resided in the county of Chowan for the last twenty-three years. He attached himself to the Presbyterian Church in 1833, and confined an exemplary member thereof until he was called to his long home.

Departed this life, in the county of Dinwiddie, on Sabbath the 30th ult., Mrs. MARY E. CONYER, of Col. J. G. Bland's family. She was a native of the State of Virginia, and in the meridian of life, being only 37 years old. For the last eight years, she deceased was a member of the Presbyterian Church. And when the last conflict arrived, she was calm and confident, trusting in the Redeemer, death had no terrors. Mrs. Lundy, has left a husband and eight children to mourn their irreparable loss. But they are abundantly consoled by the precious assurance, that her Spirit is now supremely and eternally happy.

Departed this life, in the county of Nowtown, on Thursday the 3rd inst., Miss MARRIA A. HAWKINS. For many years Miss Hawkins was a consistent and exemplary member of the Presbyterian Church; relying on Christ the Redeemer, she met death with entire composure. The death of this young lady, is a deep affliction to the family of Dr. James Jones, in which she had resided several years. "Her end was peace."

CHINA HALL. FALL SUPPLIES. 1846. THE Subscriber is now receiving per barque Phoenix, from Liverpool to this port, and by the ship Panthea, at New York, his Fall Supplies of

Earthenware and China; and by the regular packets from the Northern factories, his supply of PLAIN, PRESSED and CUT GLASS, LOOKING GLASS, &c. & comprising the best assortments he has ever offered—and having been purchased on his own terms, he assures all who may be in want of any article in his line, that he will sell as low as any house in the market, whether dealing in business, or intending to speculate. Chinese Merchants are particularly invited to examine his stock and prices. sep 17—4t HUGH A. WATT.

LAMPS! LAMPS!!! LAMPS!!! No. 72, China Hall. MY stock of Hall, Hand, Stand, and Hanging Patent Solar and Campfire Lamps; Gilt and Silver Glass Rods, &c., is now large and complete, and having purchased my Fall Stock, at lower rates than at any previous time, I have considerably reduced my price, and invite an examination of my stock. sep 17—4t HUGH A. WATT.

NEW FALL GOODS. AT HAWES, VAN DERUSEN & WARD'S, 91 Main Street. WE are now in daily receipt from the Northern and Eastern Markets, our Fall and Winter Stock, consisting of entire new style of Lauzes wear—such as Embroidered Robes, Cashmere Pyramidal and Graduated Robes, California Checked de Laines, Silk warp Alpaca black and colored, Very rich ombre-shaded Plaid Silks, French twist and descriptions, has given us great advantages in our cash purchases, nearly equal to the year 1837. We are, therefore, prepared and will offer, at wholesale and retail, our Goods at prices corresponding with the reduction in the Northern cities. A part are enumerated below.

Black French, Belgian, English and American Cloths, Blue, brown, green, olive, mixed and drab do French & American silk, blue & fancy colored Cassimeres, Cashmere, merino, valencia, satin and velvet Vestings, Oregon Cassimeres, Satinets, Ky Jeans, Kerseys, &c. &c. and all descriptions, has given us great advantages in our cash purchases, nearly equal to the year 1837. We are, therefore, prepared and will offer, at wholesale and retail, our Goods at prices corresponding with the reduction in the Northern cities. A part are enumerated below.

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