

WATCHMAN OF THE SOUTH.

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

VOL. IV.—No. 26.

RICHMOND, THURSDAY, FEBRUARY 18, 1841.

Whole No. 182.

ROBERT BARNES, D.D., REFORMER AND MARTYR, ON JUSTIFICATION.

"Truth it is, that we do not mean, how that faith for his own dignity, and for his own perfection, doth justify us. But the scripture doth say, that faith alone justifieth, because that it is that thing alone, whereby I do hang, of Christ. And by my faith alone I partaker of the merits and mercy purchased by Christ's blood; and faith it is alone that receiveth the promises made in Christ. Wherefore we say with blessed St. Paul, that faith only justifyth imputative; that is all the merits and goodness, grace and favor, and all that is in Christ to our salvation, is imputed and reckoned unto us because we hang and believe on him, and he can deceive no man that doth believe in him. And our justice is not (as the schoolmen teach) a formal justice which is, by fulfilling of the law, deserved of us; for then our justification were not of grace and of mercy, but of deserving and of duty. But it is a justice that is reckoned and imputed unto us, for the faith in Christ Jesus, and it is not of our deserving, but clearly and fully of mercy imputed unto us.

"Then cometh my lord of Rochester (Fisher, Romish Bishop of Rochester) and he saith that faith doth begin a justification in us, but works do perform it and make it perfect. I will recite his own words: 'Justification is said to be begun only by faith, but not to be consummated, for consummate justification can no otherwise be attained than by works, wrought and brought forth to light.'

This is precisely the Oxford doctrine of Justification, increasing according to the degrees of sanctification—or of Fides Formata, faith made perfect by love and other works, and therefore justifying.

"What christened man (says Barnes) would think that a Bishop could thus trifle, and play with God's holy word? God's word is so plain, that no man can avoid it, how that faith justifieth alone; and now cometh my lord of Rochester, with a little and vain distinction invented of his own brain, without authority of scripture, and will clearly avoid all scripture. But, my lord, say to me of your conscience, how do you reckon to avoid the vengeance of God, since you thus trifle and despise God's holy word? Doth not St. Paul say that our justification is alone of faith, and not of works? How can you avoid this same, *Non ex operibus* (not of works, Eph. xi.) if that works do make justification perfect, then are not St. Paul's words true; also St. Paul saith that 'we are the children of God by faith.' And if we are the children, we are also the heirs. Now what imperfection find you in children and in heirs? Christian men desire no more but this, and all this they have by faith only. And will you say that faith doth but begin a justification?—*Treatise on Justification, entitled 'Only Faith justifieth before God.'* *Fathers of the English Church, vol. v. pp. 577 and 587.*

From the New York Observer.

GEMS FROM MODERN WRITERS.

The Wise.—There are but two classes of the wise—the men who serve God because they have found him, and the men who seek him because they have found him not. All others may say, "Is there not a lie in my right hand?"

My Habits.—I must think forever; would an eternal train of my usual thoughts be either worthy of me, or useful to me? I must feel forever; would an eternal reign of my present spirit and desires please or satisfy me? I must act forever; would an eternal course of my habitual conduct bring happiness or even bear reflection?

My Deficiencies.—I feel my deficiencies daily more and more. O! may I ever feel them till I lose them.

Formalism.—Not only is there to be found in the religious world a solid, substantial, consistent and devoted character, but there is also what may be termed a genteel sort of evangelism, which but too well combines with the luxurious ease and partial acquiescence of the world and the flesh, not to say the devil also. But such evangelism will not prepare the soul for sickness, death, and eternity. In the hour of trial it will at best leave it a prey to the most fearful doubts, or still more to be dreaded, to the fearless delusions of a false peace.

Christian Joy.—Let me remember that the highest joy to the Christian almost always comes through suffering. No flower can bloom in Paradise which is not transplanted from Gethsemane. No one can taste of the fruit of the tree of life, that has not tasted of the fruits of the tree of Calvary. The crown is after the cross.

Spirituality.—Be not contented with a little religion, with a little knowledge, a little hope, a little activity, a little holiness. Rest not satisfied with any thing short of deep, devoted, active spirituality, and the decided and eminent holiness. Make not the too numerous half-hearted and decent but doubtful Christians your patterns for imitation. But set your mark and standard very high, and steadily and prayerfully endeavor ever to regulate your conduct by it.

Piety.—Gentility and piety form a happy union; but poverty and piety are quite as acceptable in the eyes of God, and so they ought to be in ours.

Grace.—Divine grace educates the reasoning faculties of the mind, as well as the best affections of the heart—happily consecrating both to the service of the Redeemer.

Time.—"There is a time to be born, and a time to die." So says Solomon, and it is the memento of a truly wise man. But there is an interval between these two times of infinite importance, and on which eternity depends.

Censoriousness.—Guard against hasty judgments of character, and above all, against hastily uttering sentiments, or making remarks to the disparagement of others. Particularly avoid making the errors, failings, faults, or follies of good people, either in private or public matters, the subject of rash and unguarded remarks. Be known for charity, forbearance and kindness.

Hearing the Gospel.—Beware of the critical hearing of sermons preached by good men. It is an awful thing to be balancing the merits of the preacher, rather than the demerits of yourself. Consider every opportunity of hearing the truth, as a message sent you from heaven. For all the sermons that you hear, you are soon to give account.

Christ all-powerful.—Many people talk about having strong corruptions. Why, if I have a strong corruption, I have a strong Christ to conquer it, and then it is a weak corruption.

A wise saying.—They are the best Christians, who are more careful to reform themselves than to censure others.

The Christian and the Man of the World. The grand difference between the Christian and the man of the world is, that the burden of the one is gathering as he proceeds, while that of the other is becoming lighter and more easy. The one clings more and more to his beloved earth, and new cares thicken around his death-bed; his burden collecting as he advances, so that when he comes to the edge of the grave, it bears him down to the bottom like a mill-stone. But the other, through the influence of the blessed Spirit, gradually finds obedience more easy and delightful, until he rises to God's presence, where he finds it forever a service of perfect freedom and endless joy.

Prayer.—Let every man study his prayers, and read his duty in the petition. For the body of our prayer is the sum of our duty; and as we must ask of God whatsoever we need, so we must labor for all that we ask.

FAMILY PRAYER IN THE MORNING BY MEN OF BUSINESS.

In this busy and bustling age, no wonder if secular duties are allowed to crowd out those of higher order. Indeed, I am myself acquainted with some, who profess and call themselves Christians,—men of business,—who seldom or never attend morning devotion with their families. They think that they have a sufficient excuse in the supposition that their business would materially suffer by the delay; as if there were a will, the family could not be brought together sufficiently early to remove this fancied objection. What means the reluctance which so many Christians appear to manifest, to take God at his word? "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you."

The following deeply interesting illustration of the blessedness of family prayer, before entering upon business, will, I hope, be read by many with profit. May the Lord add his blessing.

Said a pious tradesman (in England) to a clergyman.—"When I first began business for myself, I was determined, through grace, to be particularly conscientious with respect to family prayer. Accordingly, I persevered for many years in the delightful practice of domestic worship. Morning and evening every member of my family was ordered always to be present; nor would I allow my apprentices to be absent on any account. In a few years the advantages of these engagements appeared manifestly conspicuous; the blessings of the upper and the nether spheres followed me; health and happiness attended my family, and prosperity my business. At length, such was my rapid increase in trade, and the necessity of devoting every possible moment to my customers, that I began to think whether family prayer did not occupy too much of our time in the morning.

Pious scruples arose respecting my intentions of relinquishing this part of my duty; but, at length, worldly interests prevailed so far as to induce me to excuse the attendance of my apprentices, and not long after, it was deemed advisable, for the more eager prosecution of our business, to make the prayer with my wife, when we arose in the morning, suffice for the day. Notwithstanding the repeated checks of conscience that followed this base omission, the calls of a flourishing concern, and the prospect of an increasing family, appeared so imperative and commanding, that I found an easy excuse for this fatal evil, especially as I did not omit prayer altogether. My conscience was now almost seared with a hot iron; when it pleased the Lord to awaken me by a singular providence.

"One day I received a letter from a young man who had formerly been my apprentice, previously to my omitting family prayer. Not doubting but I continued domestic worship, his letter was chiefly on this subject; it was couched in the most affectionate and respectful terms; but judge of my surprise and confusion when I read these words: 'O, my dear master, never, never shall I be able sufficiently to thank you for the precious privilege with which you indulged me in your family devotions. O, sir, eternity will be too short to praise my God for what I learn there. It was there I first beheld my lost and wretched state as a sinner, it was there that I first knew the way of salvation, and there that I first experienced the preciousness of 'Christ in me the hope of glory.' O, sir, permit me to say, never, never neglect those precious engagements; you have yet a family and more apprentices may your house be the birth-place of their souls!' I could read no further; every line flashed condemnation in my face. I trembled—shuddered—I was alarmed at the blood of my children and apprentices, that I apprehended was soon to be demanded at my soul-murdering hands!

"Filled with confusion, and bathed in tears, I fled for refuge in secret. I spread the letter before God. I agonized, and—but you can better conceive, than I can describe, my feelings; suffice it to say, that light broke in upon my disconsolate soul, a sense of blood-bought pardon was obtained, &c. I immediately flew to my family, presented them before the Lord, and from that day to the present, I have been faithful, and am determined, through grace, that whenever business becomes too large to interfere with family prayer, I will give up the superfluous part of my business and retain my devotions; better to lose a few shillings, than to become the deliberate murderer of my family, and the instrument of ruin to my own soul."

My dear Mr. Editor, if the account which this pious tradesman furnishes shall bring similar traitants back to their solemn and responsible duty in the morning, you can begin to calculate the good which such a movement might effect upon the hearts of parents, children, apprentices and their associates. What father, what master, that omits the duty habitually, can expect the divine blessing on his household? What an item, in the list of ministerial comforts, would it be for a minister to know that all the heads of families in his pa-

rish, every morning, remembered him—his sins and frailties—before God. What a fruitful source of support and comfort it would be to him in his parochial labors! So far as my experience goes, I have usually found, on approaching a household who perform, or rather offer both the morning and evening sacrifice, that thoughts of Christ and things divine, come without bidding; whereas when drawing near to one where these are altogether omitted, the compliments of the day, or some other trivial acts of courtesy and kill-time are all that seem to occur to the mind. Would that while men become 'diligent in business,' they would not forget to be 'fervent in spirit, serving the Lord.'—*Christian Witness.*

For the Watchman of the South.
SIAMESE PRESS STOPPED FOR WANT OF MEANS.

The following letter from Rev. D. B. BRADLEY, missionary in Siam, painfully illustrates the necessity, not only of a liberal, but a steady pecuniary support of the foreign mission press. It is with serious misgiving, if not with an unbecoming want of faith in God and of confidence in the churches, that the American Tract Society have limited the proposed appropriations now designated for foreign stations to \$25,000; distributing it as the necessities are apparently most urgent, yet with the certainty that it cannot fully supply the existing wants. About \$8,000 of this sum is already received and transmitted. It is hoped that the balance will be obtained at farthest before April 15; and if the liberality of the churches shall add \$5,000, or \$10,000, it will cheer the hearts of many who have a spirit kindred to that which now appeals to us from the vales of Siam. It is due that Christians should hear the voice of the missionary himself, as he stands surrounded by the heathen, with this right arm of his instrumentality palsied from want of means.

Bangkok, August 26, 1840.

"Dear Brother H.,—I regret to inform you that our pecuniary embarrassments are such that we have judged it indispensable to stop the press. We have not printed a page since the early part of last February. It does not seem probable that we shall be able to resume the work yet for many months. Our list of Tracts at the best was small. Several of them were all distributed when we shut up our office. Others have run out since. Now we have only eight or ten different kinds, and but one or at most two or three thousand copies of each. Fearing that we shall soon find ourselves entirely shorn of the strength of the press in preaching the gospel, we are now constrained to distribute these powerful helpers with extreme economy, which we fear may often be mistaken for the covetousness which gives grudgingly.

"Tens of thousands of good readers whom we would and could supply with Christian Tracts, if we had the money to print them, we are obliged to put off into the uncertain future, when many of them will finish their probation before we can reach them, and others without number will wander so far away that our call will never reach them. Oh, our failure in printing is sad beyond calculation. Thousands of those dear souls whom, by Divine aid, we had sweetly drawn around the cross that enlightens and saves the world, we are now obliged to let go; for the golden chains of the press, that drew and held them ardently in the pursuit of light, have snapped asunder. They cannot be repaired but by sending to the churches in America for gold and silver. And after the means shall have been procured, it will require years to repair the loss.

"That heart must be made of adamant that would not weep in view of the multitude of souls that come to us full of what they have read, and rehearse much of it with astonishing accuracy, and then plead in vain that the series of Scripture history or doctrine which 'has taken hold of their hearts,' may be continued to them. Often the same individuals will come day after day with the same petition, and seem to think that it is not possible that we have led them thus far in the eager pursuit of light and life, and are now to disappoint them thus. When we tell them that our money falls short, and we cannot continue to print, they are very slow to believe that we are in earnest. And well this may be, when the Lord of heaven and earth has commissioned his people to preach the gospel to every creature as the glad tidings of great joy which he bequeathed to all nations, and now it is said that means are not adequate to its accomplishment.

"It is painful in the extreme to be obliged, as we are, to let go our hold of these precious souls simply for want of a little of the surplus means in the hands of the churches. We exert ourselves to the utmost to make up for the loss of printing by extemporaneous preaching and talking; but our strength fails us. Our voice reaches to but few comparatively; and it is with a stammering tongue at best that we can preach in this strange language. Our words are not taken, as are our Tracts, into all this kingdom, and read in the hearing of twenty, thirty, forty, and sometimes a hundred times the number that received them from us. Our words are not reported to others with the same correctness that the message is borne on the pages of the Tract, to which, if misunderstood, the reader or hearer can recur again. Oral preaching, the grand means of God's appointment, can never be omitted; but in the present state of this mission, portions of Scripture and well written Tracts, in my opinion, hold out to the missionaries a means of wide and permanent usefulness scarcely exceeded by the whole array of other instrumentalities which can be employed. This state of things will probably continue for years. We must preach the gospel, in our chapels, and in our houses, by the way side, and in the market-places; we must establish schools; but we cannot part with the agency of the press.

"I am more and more convinced that if any heathen people on the face of the earth can be benefited by the press, the Siamese are pre-eminently that people. It is a fact that should be printed in letters of gold on every Missionary Herald, and every Tract report and doctory rule; that ability to read is, with the Siamese, the rule; and inability the exception. Tell an adult, or even a lad, that you suspect he cannot read, and he will reply, 'What! I born a Siamese, and you think I am not able to read!'

"We know the Lord 'reigneth ever the hea-

then,' and why has he been raised up so many readers, and brought so many missionaries among them, and brought four good presses into the capital of the kingdom, if not to pour a flood of light upon them by the printed page. One of these presses has been set up by Romanists. Oh that the churches would enlarge their hearts for Siam! Oh that they would taste and realize fully the blessedness of giving liberally and prayerfully for these suffering and perishing millions! What Christian would not delight to contribute of his Lord's bounty to magnify his blessed name, and that his glorious banner may wave on the high towers of his foes. Let the churches tremble lest the bitter curse of Meroz fall upon them, because 'they come not up to the help of the Lord, to the help of the Lord against the mighty.' I hope better things, though I thus write. They will sustain their missionaries by their funds and their effectual fervent prayers. The Lord pour out his Spirit upon them, and powerfully constrain them by his love. Your brother in Christ,
D. B. BRADLEY."

For the Watchman of the South.
THE PRIMARY SCHOOL SYSTEM OF VIRGINIA.

Mr. Editor.—This system went into operation in 1818, under the provisions of an act of 21st Feb. of that year, which set apart for the purpose \$45,000 per annum out of the revenue of the Literary Fund.

This appropriation was directed to be divided amongst the counties and corporate towns represented in the Legislature, according to the proportion which the white population of each county or town bore to the whole white population of the State, and to be applied to the instruction of the children of the indigent poor in reading, writing and arithmetic.

In each county and corporate town, not less than five, nor more than fifteen discreet persons, to be called School Commissioners, were directed to be annually appointed by their respective Courts, with power to determine what number of poor children they would educate—that sum should be paid for their education—what portion of those children each of their body might select, and (with the assent of their parents or guardians) send 'to such schools as might be convenient, to be taught reading, writing and arithmetic.'

These Commissioners were to meet annually on the first day of their respective county or corporation Courts held in the month of October, and were required to prepare at that time a statement exhibiting the number of Schools and indigent children in the county or corporation, the number of poor children educated, the price paid for their tuition, and to return the same to the Clerk's office, whence a certified copy was to be sent to the President and Directors of the Literary Fund.

This beneficial appropriation was hailed throughout the Commonwealth as an act conferring inestimable benefits on the destitute class, for whose education it provided, and through them on the community at large, as well as immortal honor on the Legislature which made it.

At this period that class of our population was wholly destitute of the means of obtaining any education whatever, with the exception here and there of some few charitable donations and legacies from benevolent individuals, of small amount and ancient date, much of which had from bad management or neglect, been gradually dissipated or lost.

The system went into immediate operation on the passage of the act in many of the counties, but owing to the difficulties which obstruct the progress of all new schemes, however judiciously planned—to the inexperience of the Commissioners, the great scarcity of teachers throughout the Commonwealth at that time, the little value placed by the indigent upon the advantages of education, and above all perhaps, to the absence of precise rules and forms for the government of the Commissioners—it made comparatively slow progress, nevertheless it was attended with a degree of success which, although not sufficient to attract the applause of the advocates of universal education, yet has been inestimable value to thousands and tens of thousands of indigent children, many of whom have through its agency become highly respectable and useful members of society.

After ten or twelve years experience of the imperfections of the system, William H. Fitzhugh, Esq., of Fairfax, then a member of the House of Delegates, a pure patriot, an enlightened statesman, and above all a warm hearted philanthropist, brought forward and procured the amendments to the then existing law, which through a more efficient organization and administration, have resulted in securing a rigid economy and accountability in the expenditure of the school funds, increased attention on the part of the School Commissioners and better instruction to the poor. I will merely add, that when this system was devised, it was not deemed necessary to provide out of the public treasury, for the education of the children of those who possessed competent means, it being taken for granted that all such were too well aware of the value of education to withhold it from their offspring. I submit from a great number, a few striking and important

FACTS.

1. In Amherst county, the school commissioners reported, in 1822, that several years elapsed after the formation of the Board, before more than ten indigent children could be engaged.
2. In Scott county, the commissioners reported in 1822, that the number of schools to which indigent children were sent was but 7. "In 1820, there was but one school in the county—the number now is 15; 23 children were then educating—now the public are teaching 108; and from the best information the school commissioners can obtain, the number now receiving education, including those sent by the commissioners, is 327."
3. In 1840, 385 poor children attended 36 schools in that county.
4. According to the reports received from the school commissioners, after the institution had been in operation from three to five years, only 8236 poor children then attended school

in a year, in all the counties of the State. In 1839, the number was 26,732.

4. Before the establishment of the present system, the children of all that portion of our white population, who did not possess the means of sending them to school, with the exception of those provided for by three Lancasterian schools, and some few donations and legacies of charitable individuals, were growing up in entire ignorance of even the letters of the alphabet. In 1839, 26,732 received instruction, and a large portion of them at highly respectable schools, attended by the children of the most substantial citizens of the State.

5. In the first year of the system, even the most worthless class of our population considered it a degradation to permit their children to be educated by the bounty of the state; and to this class a more rigid construction of the law than is now given to it, in many instances restricted its benefits. But in 1840, such an objection is almost unheard of; on the contrary, hundreds, and it might be said without exaggeration, thousands of respectable and honest parents, possessed perhaps of a little freehold or other property, but unable, from various adverse circumstances, to provide for the education as well as the support of their children, eagerly avail themselves of the boon which the system tenders them. The whole of this latter description of our population, as it regards the operation of the system, being now comprehended in the term *indigent poor*, and the greater proportion of the children under the patronage of the school commissioners belong to it.

6. In the older and more densely peopled parts of the state, a large proportion of the poor children attend schools established by individuals of high respectability, moral character and attainments, under the patronage of the most wealthy and intelligent citizens of the respective neighborhoods. It will scarcely be denied, that this description of schools is superior to the generality of the common schools of the northern and eastern states. In the western and more newly settled counties, in which the population was extremely sparse twenty years ago, the only schools which the substantial farmer, grazier, or merchant or tradesman, could send his children to, were established through the efforts of the school commissioners, with a view to provide instruction for the poor; and this is the case in many counties to a considerable extent at this day. The great advantage of the system to other classes than the indigent is thus clearly manifested.

7. It will be seen from what has been just stated that *practically* the system is not obnoxious to the charge that it creates an odious distinction between the rich and the poor, because throughout the State with but few exceptions they mingle at every school. Some of the poor children even attend incorporated academies of high grade and reputation.—That such a distinction does prevail in dissipated hearts and unimproved minds to some extent is admitted, but in what school or society however formed and assembled, whether composed of old or young, and however open to the promiscuous admission of all classes without distinction and upon professed equality, will it not be found to exist.

8. A great advantage springing out of the system must be acknowledged—to wit—the excitement at this time prevailing throughout the whole State on the subject of education. In the reports of the second auditor for some years back to the legislature he asserted that it would produce that effect. This is its natural tendency. If the moral and intellectual condition of the lowest class of society be sensibly improved, that class can by no possibility remain the lowest in point of respectability, unless the class immediately above it makes a corresponding advance in order to extricate itself and maintain its advantage. The poor but amiable youth, with good natural talents and a tolerable education, gains a hold upon the esteem and kind feelings of the community in which he lives, which will advance him in the honorable career of life, and to which the son of the wealthy will in vain aspire, however amiable by nature, if denied by his parents the advantages of education and consequently doomed to ignorance, need it be asked, which of the two stands uppermost in society? Thus, if a useful education be given to the poor, the irresistible power of a lever is applied to every superior class. None of these can remain stationary, for the same result will be produced at every step in the ascending scale. Hence I conclude that, in the absence of a general and effectual system, providing for all classes, a greater and more thorough and immediate influence will be wrought throughout society at large by insuring a useful education to the poorest class, than will attend the education of the wealthy!

9. There is no direction to which we can look at this time which is so likely to provide a competent number of qualified teachers, either for the education of the poor or for a general system of common schools. Does any intelligent person expect that the youths educated at our highest private and public seminaries, academies, colleges, or the University, the sons of the wealthy, will turn their attention that way? A very few of them may, but experience tells us not one in fifty will. Or are we to import from other states and to pay high salaries to a repudiated class of teachers, whose qualifications are so much complained of and derided at home, and who have constituted so great an obstacle to the success of the common school system in other States? For such only should we be deluged with.

I do indeed regard our present system as very valuable. But I do not deny that in some things it may be improved. I will venture to suggest one point for consideration. Let legal provision be made, at an extra expense if necessary, for the annual selection of a certain number of the most intelligent and virtuous poor children of either sex, and for their education at convenient private or public seminaries of established reputation, until they shall have attained the desired degree of proficiency to constitute them qualified teachers. Let this be done with a previous engagement on the part of parent and child that the latter will then as a return for the invaluable education conferred on him, establish a school for a stipulated period in each part of the county as may be designated by the School Commissioners or Trustees, the latter guaranteeing him a reasonable salary. Where extraordi-

nary genius is discovered, let the youth possessing it, if otherwise unexceptionable, have the advantage of the best education to be procured in the State. Would not the University of Virginia, so liberally endowed and aided by the State, be bound to lend its aid in such cases free of charge for tuition fees? Might not the military institute too, a State institution, be adapted to this object? If not misinformed, some of our colleges already admit some worthy, but poor young men without tuition fees.

If only one child were thus selected by each School Commissioner of the State it would at once yield the highly respectable number of 1,200, who, according to their mental vigor, industry, previous acquirements and age, would in one, two, or three years, have possessed themselves of the necessary qualifications for teaching—after which period, the same number would be annually added to the educational resources of the State. Should this number be deemed insufficient, let two, or three, or more be selected for each Commissioner of a county. Thus, from the midst of poverty, and probably disgrace, may we raise up a corps of valuable teachers, possessing Virginia feelings and principles, and attachment to their native soil—youths who, from a sense of gratitude, will be most likely to take up their permanent residence amongst their early patrons and friends. In this manner, too, will our public literary institutions and private seminaries of high grade, in a very great degree, if not effectually supply the place of *normal schools*, which can be established only at an expense which the State is not prepared, under existing embarrassments, to incur.

Whatever may be the determination of the Legislature respecting the introduction of some other and more perfect system, great care should be taken to avoid the sudden and complete overthrow of the existing system—for, if that should unfortunately be brought about, there would, in many counties, if not in parts of every one, be a cessation, for a considerable period, of all education of the poor.

A gradual introduction of a general system, too, even if there were no other difficulty, is not only more desirable, but it is the only mode of procuring the necessary number of qualified teachers for the whole State at once. The least reflection will satisfy any rational person that if the district system was imperatively ordained throughout the State, thousands of the teachers employed under the present system, and who are said to be so totally unfit for the vocation, would be placed at the head of the schools. N.

For the Watchman of the South.
ON THE IMPORTANCE OF SUPPLYING THE CHURCHES WITH THE PUBLICATIONS OF THE ASSEMBLY'S BOARD OF PUBLICATION.

Brother Plumer.—At the last stated meeting of West Hanover Presbytery a committee was appointed to devise ways and means for establishing, within our bounds, one or more depositories of the publications of the Assembly's Board of Publication; and to report to the next stated meeting of Presbytery. Allow me to occupy a few columns on the subject, in the Watchman of the South.

I shall attempt in the first place to show the importance and necessity of having those publications generally circulated and read by the members of our Church. It is always important that the minds of Christians be established and settled in the faith: "that they be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive." No business can succeed well that is not fixed and steady in its operation. It was when the churches "were established in the faith, that they increased in number daily." Acts xvi. 5. "The apostle's great desire to see the Christians at Rome, and to impart unto them some spiritual gift, was 'to the end they might be established.'" Rom. i. 11. The prayer of the apostle Peter on behalf of the saints to whom he wrote, is always seasonable—"The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that we have suffered awhile, make you perfect, stablish, strengthen, settle you." (1 Peter v. 10.)

So likewise in the exhortation of the apostle Paul to the Colossians; (chapter ii. 6-9.) "As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fullness of the godhead bodily." And also, (verses 16-23.) "Let no man therefore judge you in meat or in drink, or in respect of a holy-day, or of the new-moon, or of the Sabbath-days; which are a shadow of things to come; but the body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those which he hath not seen, vainly puffed up by his fleshly mind; and not holding the head, from which all the body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world are ye subject to ordinances, (touch not, taste not, handle not, which all are to perish with the using,) after the commandments and doctrines of men? Which things have indeed a show of wisdom in will-worship and humility, and neglecting of the body; not in any honor to the satisfying of the flesh."

There have always been errors abroad in the church and in the world; and men who were industrious to propagate them—"evil men and seducers," who, the apostle says, "shall wax worse and worse, deceiving, and being deceived." Hence, as I have said, it is always necessary that the minds of Christians be well established and settled in the faith—

* I understand the meaning here to be, not, after they have suffered awhile, they be made perfect, stablished, &c. but that they are called unto his eternal glory, after they have suffered awhile in this world. In other words, that the expression, "after ye have suffered awhile," is to be connected with the former, and not with the latter clause of the verse; as I observe is done by most commentators.

Christmas orgies, but they had comforts notwithstanding. Indeed, whatever may be said of the truth or the greatness of Calvinism, it is a happy religion. As exemplified in the Nonconformists, it has the logic of the Schoolmen and the learning of the Anglicans, without the coldness of either; the unctious of the mystics, without their macerations. No system more exercises the understanding, or feeds the imagination, or moves the heart. You cannot read the works of Charnock, Bates, Jacob, Gurnall, Brooke, or Flavel, without sympathizing in the perpetual cheerfulness which plays over their pages. One naturally thinks of them as robust and animated men. We know Matthew Henry was such; but we might have inferred it from his commentary. And, in the Church of England, where can be found tokens of more general cheerfulness than in the letters of Romaine and Newton?

XII. Heathen Hopes of Immortality. Seneca, in consoling a friend under the fear of death, has nothing to support but the faint conjecture that "death will either annihilate us, or make us happy." *Mors nos aut consumit aut exultat.* (Ep. 24, vol. iii. p. 63; ed. Tauchnitz.) And this sophism passed for argument with the wisest of the ancients. Cicero often resorts to the same consolation. These were two of the wisest philosophers; but here they seem to maintain a "foregone conclusion." Who told them that the next life might not be more wretched than this? Who told them that punishment might not follow crime?

To the Editor of the Watchman of the South. REV. J. W. DOUGLASS. Rev. and Dear Sir,—I see in your paper of last week, that you have justly expressed the attempt of some of the New-school brethren, to invoke a false voice from the ashes of some of our departed worthies of the Old-school, to bolster up their tottering cause.—And as my name has now been used twice on the same subject, it may be expected that I should say a word or two.

It has been said that had the Rev. Dr. J. H. Rice and the Rev. J. W. Douglass lived, they would have joined the seceding party and opposed the General Assembly and the order of our Church. It was my good fortune to be acquainted with both of these men of God; and from my knowledge of Dr. Rice I feel assured that had he lived he would have been a staunch and unwavering Old-school man, and would have lent all his influence (which was great—for he was in himself a host) in sustaining the General Assembly of 1837. He loved his Church too well to leave it, and he detested the heresies, disorders and shameful abuses of the New-school party too much to tolerate them. As to my late pastor (Mr. Douglass) I happened to know more of his views and feelings on this subject than perhaps any other man. After my return from the General Assembly of 1837, we had several interviews, and the action of the Assembly was the chief topic; but especially upon one occasion when he called on me, we had a long conference and discussed the subject in all its aspects and bearings. He sought for information, like an honest man as he was, and I imparted from my scanty stock all that I could. He was evidently much distressed at the idea of parting from some of his old friends and brethren, and he labored hard to desire some middle ground on which they might all meet. He found no difficulty in yielding his assent to every act but that of disowning the four Synods. He acknowledged the alleged heresies and disorders, and agreed that the Synods ought to have been cut off, but doubted as to the mode; not distinguishing properly, as I thought, between an ordinary judicial trial for offenses, and the general power of the Assembly to make and unmake Synods. I stated to him the facts and reasons, as well as I could, which influenced the Assembly to pursue the course they did—and I gave him my views on the constitutional question, contending as I have always done, that the Assembly had jurisdiction of the subject, and having that jurisdiction, their decision ecclesiastically, though erroneous, could not be reversed or annulled by the civil courts—saving always the vested legal rights of injured persons. He showed me a letter on the same subject, which he had received from his friend, the Rev. Stephen Taylor—the contents of that were also considered: And before he left he seemed to acquiesce in all the measures as a necessary course, and remarked with emphasis that the General Assembly must be sustained. Some short time after this, our Church session met to elect a delegate to the coming Presbytery—a New-school member was nominated, upon which, Mr. D. our Moderator said, they ought to send me, so as to afford me an opportunity for defending myself in the course I had taken in the Assembly; and he manifested some anxiety for my election. I was, of course, not chosen; but Mr. D. in his remarks, said that Presbytery would be unanimous. How? asked a member of the session. In sustaining the General Assembly, was the reply.

A few days previous to the meeting of Presbytery I called on him and found him in bed, under the operation of medicine, and very sick; but the greatest affliction to him was the distracted state of our Church. He anxiously desired to reconcile his New-school friends, at home and abroad, to the measures of the General Assembly; and to that end, he had sketched out a minute for the consideration of Presbytery. This paper he handed to me and asked me to read it and give him my opinion. I read it, and without hesitation told him it would not do. He said he supposed not; but that he merely sketched the outline of something which might elicit the kind remarks and feelings of the parties, in the view and hope that the jarring elements might be so composed as to lead to unanimity of action. Here the conversation ended—he was too ill to be further disturbed. In the course of a few days after this, he left the broils and strifes of this lower world for the peace and joy of the upper world. This able Christian brother, had it been the will of providence for him to attend Presbytery, would, no doubt, have voted with the majority, and been the able advocate for peace in the Church. If these facts, in your opinion, will subserve the cause of truth and righteousness you may send them forth.

Yours, H. POTTER. Fayetteville 5th February, 1841.

To the Editor of the Watchman of the South. THE BIBLE IN THE UNIVERSITY OF VIRGINIA. At a meeting of professors, students and others, of the University of Virginia, held in the Rotunda, on the 4th of January, 1841, for the purpose of forming an auxiliary to the Virginia State Bible Society, Robert L. Dabney was called to the Chair, and F. H. Archer appointed Secretary.

The meeting having been addressed by the Rev. Mr. McElroy (Agent for the Virginia

State Bible Society) and the Rev. Mr. White, then proceeded to form itself into a Society. Whereupon, a constitution, as contained in the 20th annual report of the American Bible Society, was presented by the Rev. Mr. McElroy for consideration; which, after a few alterations, was unanimously adopted. On motion, it was then resolved, that we proceed to the election of officers as required by said constitution.

Upon which the following persons were duly chosen: Dr. G. Harrison, President; Dr. C. L. Cabell, 1st Vice do.; Rev. Mr. White, 2d do. do.; R. L. Dabney, 3d do. do.; F. H. Archer, Secretary; Col. Wm. H. Woodley, Treasurer. On motion, resolved, that the above named officers, with the exception of the President, shall constitute an Executive Committee for managing the business of the Society. On motion, resolved, that we do now adjourn. R. L. DABNEY, Chairman. F. H. ARCHER, Secretary. January 4, 1841.

To the Editor of the Watchman of the South. I have been officially requested to transmit to you the foregoing account of the organization of the Bible Society of the University of Virginia. It gives me great pleasure to state that the interest manifested in this Society, by the professors, students, proctor, and others, is of the most gratifying character.

The Society is composed exclusively of individuals connected with the University. It already numbers seventy-six members, and has contributed more than \$170 to aid in the distribution of the Word of God. The attention of this Society is now particularly directed to that portion of Albemarle well known as the Ragged Mountains. So soon as the necessary books are procured, arrangements will be made for the thorough supply of that destitute region. There will be no difficulty in finding among the students those who will cheerfully act as distributors. How pleasing it must be to every pious heart, to find that an institution, which has long and successfully shed the light of literature and science upon our land, has thus undertaken also to disseminate "the light of life."

It may not be amiss to add, that a flourishing Bible class, composed of the students, is industriously engaged, under the superintendence of the chaplain, in searching the scriptures—that a Sabbath school is taught in the Rotunda—and that public worship on the Sabbath, and the meeting for prayer, held every Wednesday evening, are well attended.

To the Editor of the Watchman of the South. MENTAL CULTURE.

The subject of this communication, though it may not be considered vital to morals or religion, cannot but be deemed highly important by all who duly remember that moral principles and religious affections involve mental action. Whatever then strengthens and refines the mental powers, and thus prepares them for healthful and vigorous action, has an important connexion with every thing desirable in the character or conduct of man.

What is now proposed, in this and a few consecutive numbers, is, to exhibit some advantages of mental culture. It is indeed a wide field which we do not expect fully to explore. And yet, without too great a tax upon time and patience, we may take some interesting, and it is hoped, profitable views of this subject. Culture literally means the art of husbandry by which the earth is rendered productive. In its application to the mind the term is indeed figurative, but strictly appropriate. For the mind, like the soil, is not only capable of improvement, but its productiveness depends, to a very great extent, upon that improvement which is the result of culture. And, to carry the figure a little farther, as the skill of the husbandman consists not so much in taking off crops as in keeping the soil good, so the art of mental productiveness lies principally in effecting and keeping up a good state of mental culture. In other words, to make successful efforts in pursuit of any desirable object, the powers of the mind must be exercised, must be accustomed to exercise, and to that exercise which relates to the acquisition of knowledge.

"The mind," says a late writer on Mental Science, "is a name which we give to that mysterious principle within us, which is the permanent subject of various properties, differing essentially from those which matter exhibits. Mind is that which perceives, remembers, compares and judges. And, confining our observation to this world, the mind of man must be allowed to be the noblest production of almighty power." No argument is needed to show that the mind is susceptible of culture, for the results of education are familiar to all, and are too obvious to admit a doubt here. But the extent to which this culture is practicable, and its advantages in raising man above himself, and increasing his dignity, comfort and usefulness, being less within the reach of common observation, may be a proper subject of illustration.

The advantages of mental culture may be arranged in two classes, viz. those which affect the mind itself, and those which affect the interests and usefulness of man in the community. Or, to use the technical terms, these classes are SCIENCE and ARTS. Science is the knowledge of truth, and some advantages of this class we shall now consider. In the first place, culture strengthens the mind. The acquisition of knowledge requires the exercise of mental powers, and by that exercise those powers increase in vigor and capacity. The effects of exertion in strengthening the body are well known. Let a man use one of his arms, and the consequence will be, that arm will gain strength, its muscles will be more perfectly developed. And the more he uses it, within reasonable limits, the more strength it acquires. While, if he neglect to use the other arm, it will soon become debilitated, or will remain stationary. And the less he uses it, the less it will be fit for use. So with mind, exercise its powers in pursuit of knowledge, and they will become more and more capable of exercise. This is a fact which none will question who have observed the states of the mind. If you would have a retentive memory, put it to task, commit to its keeping truths and facts, and require it to render an account of them, and soon you will feel a sensible development of this power. Reason is strengthened by exercise. Accustom the mind to give and require a reason for its conclusions, and its operations will assume the form of logical exactness. It will be satisfied with nothing else. Many minds are out of patience with an argumentative discourse merely because they are so little habituated to reason, they cannot grapple with an argument,

they encounter it with the same misgiving with which a feeble arm takes hold of an heavy weight. They are frightened at the appearance of logic, and resort to those light matters which are better suited to feeble powers. This is a great evil, the remedy for which is mental culture. Who can be willing to have the richest treasures of knowledge locked up from his mind merely through his own inability to apply or turn the key? But the mind, to gain strength by exercise, must be employed in the acquisition of real knowledge. Not every kind of mental exercise is followed by increased vigor. There is such a thing as mental dissipation. And this will always be the consequence of exercising the imagination and taste to the neglect of the more substantial powers of the mind. This process is by many called polishing. But the mind will not receive polish until it has acquired consistency and solidity. What can be more preposterous than the idea of refinement and polish in respect to a mind which is greatly deficient in intelligence and judgment. As well might we think of putting varnish on a sponge.

This may be the proper place to enter a word of caution against the light popular reading of this day. We are a busy, money-seeking community, especially the younger class of persons, and amidst the bustle of business, the mind is not allowed time to take its necessary food. It is turned off with a sup of literary pastry and froth. It feeds on fiction, and much of it gaseous and evanescent, if not absolutely poisonous. Mammoth sheets of tales and trash are issuing from a mercenary press to satisfy the cravings of this perverted appetite, and the only profit goes into the pockets of the publishers. And the consequence to the reader is a feeble, sickly state of mind, a mental dyspepsia, which rejects all solid nourishment, and dotes on the very means of its own misery. A mind in this state, how is it prepared to take hold on the great truths which respect present or future good? Is it not rather prepared to welcome delusion and to become the victim of every deceiver?

Again, Culture extends the sphere of mental action. The mind, in its action, is impeded by no force of gravitation, it is bound by no laws of material substance to a particular place. Give it the wings of knowledge and it will fly with the rapidity of thought to the most distant places or events. Give it the expansive force of information and it spreads over a vast field of contemplation. Give the mind the light of science, and it goes forth of its earthly prison, is freed from bodily encumbrance and ranges abroad in its own activity. It needs no vehicle of transportation but knowledge, no provision for the journey but knowledge, it is liable to no hindrance of bad weather or bad roads, no casualties of bursting or burning, but makes a man a traveller without fatigue, or danger, or expense. Give it the light of history and it surveys the scenes of human action in other countries and ages. Give it the light of geography and it visits the most interesting places on the globe, it passes over the rivers and mountains, darts across the oceans and traverses the earth. Give it the light of astronomy and it takes its journey from planet to planet, from system to system, as far as knowledge can reach. And is this no advantage? It is nothing to be able, by our knowledge of their characters and actions, to have intercourse with the great and good who have lived before us? Suppose a hall were situated near your residence, by entering which you could see and be acquainted with the British sovereigns and statesmen from remote antiquity. Would not such a hall have attractions beyond places of ordinary resort? But take your volumes of British history and you have such a hall. Suppose you could go to the top of some mountain and see around the whole globe, looking down upon its rivers, and valleys, and cities, and kingdoms spread out at your feet. Would not many a visitor be climbing that mountain? But take your geography and there you have it. Every one knows that pleasure which is occasioned by a letter from distant friends. What causes this pleasure? It is the knowledge which the letter affords us of their circumstances and thoughts. The mind, by means of this knowledge, instantly transports us into their society, and we have intercourse with them even though oceans intervene. Let me know what is the situation of a friend in India or China, and instantly I am there conversing with him. Give me a journal of a friend's voyage or travels, and my mind goes with him through all the scenes and mingles in every sorrow or joy. Nothing but the absence of knowledge can limit this wonderful power of mental expansion. Give to the mind any means of knowledge concerning a distant star, from which the light is thousands of years in coming to us, and in a twinkling the mind is there. Culture, therefore, enlarges the mind. For the mind becomes great, not by any increase of dimensions, but by the sweep of its thought. And for this it depends on knowledge. In whatever respect or degree the mind is cultivated in that respect and degree it is enlarged, and the sphere of its operation extended.

NEWS FROM THE EXPLORING EXPEDITION. Honolulu, Sept. 26th.—The United States Schooner Flying Fish, G. Sinclair command-er, arrived on Saturday last, 35 days from Fiji Islands, among which the Exploring Squadron have been cruising for the last 3 months. The remainder of the squadron sailed four days before her for this place, and may be hourly expected. Capt. Sinclair informs us of the distressing intelligence of the murder of Lieut. J. A. Underwood, and Midshipman Wilkes Henry, a nephew of Captain Wilkes, in a most treacherous manner, by the natives of Malolo, one of the Fiji group. These unfortunate officers, having gone ashore with but a few men, were attacked and killed almost instantly, but not until they had shot four of their assailants, who were the very men that but a few minutes before they had employed in tracking boats over the reef. The men with them were wounded, but escaped.

The squadron's boats, being near, immediately pulled in and commenced a well directed fire upon the savages, under cover of which Lieut. Alden landed and brought off the bodies, which were entirely stripped. Had not the natives been fully occupied in carrying off their own dead, their bodies would have been taken away and devoured. This occurred on the 25th of July. Capt. W. immediately made preparations for attacking their town and fort, which the savages considered impregnable. The seamen were landed and a fire was opened upon it, but without much effect, until a rocket, or "Flying Spirit" as they called it, set fire to their town, and created great consternation. It was finally carried by assault. The natives fought well, and even stood a charge of bayonet, but were finally beaten at all points. Seventy or more were killed; the fort and town burnt, their plantations destroyed, and the island laid waste.—These Islanders have always been noted for their ferocity, and treachery, and cannibalism, characteristics which it seems they fully retain.

H. B. M. surveying ship Sulphur, Capt. Belcher, was lately at the Fijis. These Islands are three hundred in number, mostly small: two as large as Hawaii. The squadron spent three months in surveying them.—Natives treacherous in the extreme, and the worst of cannibals. Came along side the vessels devouring human flesh. Occasionally eat their own wives and children. Captured a chief, who is now on board the Vincennes, who seven years since, killed ten of the crew of an American vessel.

The Porpoise was sent to rescue the crew of the American whaler Shylock, 2,000 barrels sperm oil, recently shipwrecked among the Southern Islands; and to take off the missionaries from some of the Islands of the Fiji group, who were in a very distressed situation; the chiefs having threatened to kill and eat them if they manifested any abhorrence at, or refused to witness their cannibal orgies: She is not expected here for some time to come.

The Vincennes, on her way here, discovered and surveyed some new coral Islands. Gov. Kekuamoa has placed the largest stone house, belonging to Kekauloohi, at the disposition of Capt. Wilkes, who has taken up his quarters there, and fitted it up also as an observatory.

Honolulu Oct. 10.—The U. S. brig Porpoise, Capt. Ringgold, arrived on Wednesday, after a short passage of 27 days from the Salmon Islands. Officers and crew all well. All the vessels of the exploring squadron are now in port, and from what we hear, will make a long stay. The Porpoise, after parting with her consorts, returned to one of the Fiji Islands to protect or take away, as the occasion might require, a family of Wesleyan missionaries settled there, whose lives were supposed to be endangered by the savages. But they preferred remaining, having been promised protection by the old king. From thence, the brig went to the Navigator's Islands.

Great Britain.—Decrease in the Revenue.—The two great departments in which the decrease has occurred are the Customs and the Post-office. The latter was to have been expected, and it is notorious how many causes have occurred to produce a decrease, abstracted from the calculation consequent upon the re-

his experience, tending to show, of course, that he is entirely perfect or entirely deluded. We believe in the latter. The Presbytery, it appears, had characterized his doctrines as "impious and dangerous errors." More heresy hunting.—Presbyterian.

High Churchism.—We cut the following morsel of high church arrogance from an exchange paper. It is said to be an extract from a doctrinal catechism of the Church of England used in London. We presume it is authentic. "There seems to be nothing wanting but a few figs, to bring these wicked dissenters to a proper sense of duty and submission.—Biblical Recorder.

"Is it not very wicked to assume this sacred office?" "It is, as is evident from the case of Korah, Dathan, and Abiram, mentioned in the 16th chapter of Numbers.

"Who appoints dissenting teachers?" "They either wickedly appoint each other, or are not appointed at all, and so in either case their assuming the office is very wicked.

"But are not dissenting teachers thought to be very good men?" "They are often thought to be such, and so were Korah, Dathan, and Abiram, till God showed them to be very wicked.

"But may we not hear them preach?" "No; for God says, 'Depart from the tents of these wicked men!'"

MESSRS. HARPER have in press, and will publish at an early day, *Travels in Central America*, in two volumes, with Engravings by Mr. Stephens; and a *Journal in Europe*, by Miss Sedgwick.

SUMMARY. The Virginia Legislature have passed a bill authorizing the Banks to issue small notes.

The National Intelligencer of Saturday says, "from information which we presume may be relied on," the following gentlemen will in all probability compose the Cabinet of President Harrison:

Secretary of State—Daniel Webster, of the State of Massachusetts. Secretary of the Treasury—Thomas Ewing of the State of Ohio. Secretary of War—John Bell, of the State of Tennessee.

Secretary of the Navy—George E. Badger, of the State of North Carolina. Postmaster General—Francis Granger, of the State of New York.

Attorney General—J. J. Crittenden, of the State of Kentucky.

OBITUARY. Died, at the Seven Island Mills, Fluvanna county, on the 22d January last, with scarlet fever, MARGARET LEWIS, aged 1 year, 9 months and 6 days; and on the 4th instant, JOHN MOULSON, with the same disease, aged 7 years, 3 months and 21 days—both children of Edward W. Sims. Thus, in the course of a few days, two lovely and interesting children have been taken from their fond and bereaved parents and friends. But should they mourn? God in his infinite wisdom gave them, only for a season, and has thought proper to take them home to himself.

Departed this life, on the 16th of January, 1841, in the 73d year of her age, Mrs. MARY KEY, relict of Capt. Joshua Key, of Fluvanna county. Mrs. Key had been long a worthy and exemplary member of the Presbyterian church; and no one seemed to prize and enjoy church privileges more than she did. Truly she could adopt the language of the pious Psalmist,—I was glad when they said, Let us go up to the house of the Lord. She had her full share of trials and difficulties to contend with. Bereaved of an only son, of great promise, when just grown; and Capt. Key, for many years before his death, being very helpless and infirm; she had the chief care and burden of the family to bear. But her devoted piety and humble trust in the grace of God, alone conspicuous through it all. Without much illness, she died suddenly; but not unexpectedly to herself. She seemed to anticipate the event, though about to be bereaved of her dear husband, and that she was resigned to the Lord's will, and only regretted that she had so little in his service." She has left behind her several married daughters, with numerous families, who, I trust, are walking in the footsteps of their sainted mother. May the blessing of their mother's God be upon them, and upon their children, as the prayer of the writer.

Departed this life, on Friday, the 22d of January, at the residence of her father, Mrs. MARTHA ELIZABETH, wife of Mr. James Smith, and only child of William Baptist, Esq. of Mecklenburg county, leaving an infant a week old. In the death of this amiable and excellent lady, the loss of one is to be lamented, who was exemplary in all the relations of life. She has left many friends and relations, who doubtless mingle their sympathies and sorrows with those of an afflicted and distressed father and mother, and a disconsolate husband, in deploring this their heavy and irreparable loss, who hope that she now rests on the bosom of her God.

The Board of Directors of the Union Theological Seminary will hold its next semi-annual meeting on Tuesday, the 6th of April next, in the Seminary chapel. The examination of the students of the Seminary will take place on the Saturday preceding the meeting of the Board. The following persons constitute the Examining Committee, viz. the Rev. Messrs. J. Morrison, Wm. H. Foote, A. Hart, and Messrs. Jm. Dunn and C. C. Read, of the Synod of Virginia; and Rev. Messrs. R. Burwell, A. Wilson, D. D. Lacy, and Messrs. A. W. Venable and N. C. Read, of the Synod of N. Carolina.

The Rev. James Morrison was appointed to preach the sermon before the Board, and Rev. D. Lacy, his alternate. ANDREW HART, Sec. to the Board. Charlotte county, Jan. 29, 1841.

NEW PATTERNS TABLE WARE. February, 1841. I HAVE just opened, per ship Madison, an assortment of Table Ware, of entirely new and really beautiful patterns. WM. F. BUTLER, feb 11 3 doors above the Bell Tavern, Petersburg.

THE expenses of the Post-office have been, of necessity, largely increased, as well by the requisite employment of additional clerks, as by the adoption of railways as channels for the conveyance of the mails, and by the increased number of mails and deliveries. There is, also, this obviously great cause, "the gradual substitution of payment in advance for payment on delivery (id. for 2d.)—a cause which is now nearly exhausted, as nearly all letters are now paid for in advance." We have no fears for the ultimate success of the reduction of postage as a question of revenue; but it will, of course, require time to procure it; and whilst here is exhibited a loss in this department, it should be recollected, that an impost which acted unequally, and as regards the interests of trade and commerce, injuriously, has been removed; and that those interests, and many others, have been by this reduction and its consequences, rendered much better able to bear the burden of the increased and more equal taxation recently imposed on them. The decrease of £1,078,000 in the Post-office during the year is not to us therefore an object of much importance as it bears upon the question of the prosperity of the country tested by its revenue.

RICHMOND MARKETS.—Feb. 15, 1841. TOBACCO.—The receipts of Tobacco at our inspections were large during the past week, say from 50 to 100 hhd per day, besides a great quantity in the loose state, and prices gave way from the previous week's quotations; Lugs \$4 25 a \$4 75; Leaf common \$5 25 a \$5 75; middling \$6 a \$6 50; good \$7 25 a \$8 25; a few hhd extra manufacturing qualities have been sold during the season at \$9 a \$10 25; general sales of Leaf \$6 25 a \$7 25. WHEAT—\$1 05 a \$1 10 per bushel. FLOUR—Canal \$4 50 a \$4 62 1/2 per barrel. WINFREE & WILLIAMSON. In our quotation of common leaf 8th instant, instead of \$5 20 a \$5, it should have been \$5 50 a \$6.

ECCLIESIASTICAL NOTICES. VIRGINIA. The Presbytery of the District of Columbia will meet in Alexandria the first Tuesday in April at 11 o'clock, A. M.

The Presbytery of Winchester will meet in Moorfield the last Thursday of April at 12 o'clock, A. M.

The Presbytery of Greenbrier will meet in Charleston the second Thursday of April at 11 o'clock, A. M.

The Presbytery of Lexington will meet in Fincastle the Wednesday before the fourth Thursday of April at 7 o'clock, P. M.

NORTH CAROLINA. The Presbytery of Concord will meet at the village of Concord on the second Wednesday (the 10th day) of March next at 11 o'clock, A. M.

TENNESSEE. The Presbytery of the Western District is to meet, agreeable to adjournment, in Prosperity church, Fayette county, at 11 o'clock, A. M., on the Thursday previous to the first Sabbath in April, 1841.

All the churches will please to bring their sessional records to be examined, and their contributions to the commissioners' fund, &c., together with their statistical reports. HENRY M. KERR, Stated Clerk.

SOUTH CAROLINA. Bethel Presbytery will meet at Catholic church on the Wednesday preceding the fourth Sabbath in February.

The Presbytery of Charleston will meet in the Second Presbyterian church in Charleston on the second Thursday of April at 6 o'clock, P. M.

GEORGIA. The Presbytery of Georgia will meet at Walthourville on the first Thursday in April at 11 o'clock, A. M.

ALABAMA. The Presbytery of South Alabama will meet at Lowndesborough on the first Thursday in April at 11 o'clock, A. M.

INDIANA. The Presbytery of Vincennes will meet at Evansville the third Thursday of April at 2 o'clock, P. M.

THE WATCHMAN OF THE SOUTH IS ON MAIN STREET, Opposite the New Store-houses occupied by Messrs. Charles Ellis & Sons, and F. & J. S. James & Co. TERMS. The WATCHMAN OF THE SOUTH is published weekly on Thursday, at \$3 00 per annum, payable in advance, or \$3 50 if payment is delayed six months. All bank notes, current in any of the States where subscribers reside, will be received in payment for the paper. Virginia or United States Bank notes will be a convenience to the Editor.

All Ministers and Elders friendly to the paper are authorized to act as agents. Promptness is confidently expected in all agents. All letters and communications should be sent to WM. S. PLUMER, Editor, Richmond, Va., post paid. An addressee to this rule will impose a riding tax upon individuals, and the neglect of it will make the aggregate amount very onerous to the editor, and beyond what the receipts of the paper will justify his countering, except on orders for the paper or remittance of money.

ADVERTISEMENTS not inconsistent with the character of the paper will be admitted at 15 cents per square for the first, and 50 cents per square for each subsequent insertion. No subscription will be received for less than two months. Notices to discontinue the paper must be given one month previous to the termination of the year for which the individual has subscribed. It is important that this rule should be attended to. Where arrears are not paid, the right to discontinue the paper is reserved.

PAYMENTS TO THE WATCHMAN OF THE SOUTH. Made during the week ending Saturday, Feb. 13, 1841. All payments are to No. 208, unless otherwise notified. Ripley, M.—Wm. Miller, 182. Norfolk, Va.—Dr. N. C. Whitehead. Littleton, Va.—Mrs. Eliza J. Howard. Lynchburg, Va.—D. H. Kerr, 207. Rock Hill, Va.—Mrs. Sarah F. Robertson. Ross Mills, Va.—Miss Sarah A. Rose, 180. Blacks and Whites, Va.—James Craig, 222. Locust Mount, Tenn.—Samuel B. McAdams, 209. Brookville, Va.—John Crutcher, James McCue. Pedlar Mills, Va.—Mrs. Richard S. Ellis, 157. Millbottom, Va.—Mrs. Martha B. Bratton, 250. Andrew Bratton. Florence, Ala.—John Loranca, 242. Thos. Childress. Joseph Bigger, Joseph L. Sloss, 190. Mrs. Margaret Thompson, Mrs. Mary Coffey, 156. John Simpson, 199. Buzzard Road, Ala.—Rev. James H. Gillespie. Gerardstown, Va.—John McKown, 278. Betham, Va.—Rev. Ephraim D. Sanders. Columbia, Tenn.—Miss Mary Jane Kesse. Muddy Fork, N. C.—Drury Arrowood, 202. Isaac and James White, 211. McMillan, 225. Ocoeeville, N. C.—Lewis F. Carr, 231. Fayetteville, N. C.—Miss Mary McKenzie, 269. Bethany Church, N. C.—Hugh Andrews. Harrisonburg, Va.—Miss Diana Hall, 215. Longwood, Va.—Mrs. Margaret Parkey. Charlottesville, Va.—James H. Kerr, 207. Charlottesville, Va.—Brooks & McFadden. Charlotte C. H. Va.—Mrs. E. W. Watkins, Mrs. E. L. Watkins, Rev. Andrew Hay. Brooklyn, N. J.—Leroy B. Gaston, 156. Wilmopla, Ala.—Ned A. McMillan, 225. Covington, Va.—Robert Sheen, 231. Pleasant Grove, N. C.—Ed. Murray, 226. Greensburg, Pa.—Mrs. Mary Foster, 217. Richmond, Va.—Mrs. Elizabeth Atkinson, 221. Grandview, Ill.—John Y. Allison. Conroy, Va.—Samuel G. Moyer, 208. Newcashe, Tenn.—Rev. H. M. Kerr, 194. Andersonville, S. C.—Andrew Melus, 200. Old Salem Tenn.—G. L. Mathes, 156. J. R. Green, 220. Steel Creek, N. C.—Capt. Wm. H. New, 224. Abbeville C. H., S. C.—Robert H. Wadly, 224. Dr. John F. Livingston, 171. Lewisburg, Va.—Petersburg, Va.—Wm. L. Morion, Jr. New Orleans, La.—Rev. John Brockridge, D. D., 191. Prince Edward C. H., Va.—Wm. Maxwell, Esq.

A TEACHER WANTED. THE undersigned having been appointed a Committee, by the Trustees of the Female Seminary, to procure a Teacher, would take this mode of informing gentlemen engaged in that profession, that they are desirous of obtaining the services of a gentleman thoroughly qualified to teach all the branches usual in the highest Female Seminary in the State. A large and commodious building is now completed, sufficient to accommodate a family and twenty or thirty boarders. Thirty or forty scholars may be had to begin with, in and around the town, and there is no Seminary of the kind in this section known to us. Communications should be addressed to the Committee, at Farmville, or either in Petersburg, Va. We wish the School to commence its first session the first Monday in May next. The Committee have full power to employ a teacher. WILLIAM WILSON, WM. P. NASH, JAMES B. ELY, feb 18—41 WILLIAM C. FLOURNOY.

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THERE are many persons who would purchase a Piano Fortes if they were sure of being suited, without much trouble. To such, I would say, leave the choice of your instrument to myself, and if I send you an individual who will be my own loss—simply send in your order and say what priced Piano shall be chosen. I am thoroughly convinced myself that my Pianos are superior, and in order that others may be convinced also, I will agree for them to be tried before being paid for. It is out of my power to make a more liberal proposition. None need apply. Book and Piano Forte Store, Petersburg, Va. feb 4

ACKNOWLEDGMENT. Bro. Plumer,—Permit me, through your paper, to acknowledge the receipt of the following sums, paid me for the relief of the Presbyterian Church in Columbus, Md., viz: From a few individuals in the Presbyterian church, Augusta, Ga. \$85 00 From do. in do, Columbia, S. C. 155 00 " do. in do, Charleston, S. C. 15 00 " do. in do, Petersburg, Va. 35 00 " do. in do, Richmond, Va. 27 00 \$317 00 T. MORROW, Agent. Richmond, Va. Feb. 8, 1841.

APPOINTMENTS. The following churches in Fayetteville Presbytery may expect a visit from the Secretary of the Central Board of Foreign Missions, according to the order of Synod, viz: February, 19th, Friday, " Shiloh; 20th, Saturday, " Union in Duplin; 21st, Sabbath, " Union in Duplin; 23rd, Tuesday, " Mount Thuron; 24th, Wednesday, " Hopewell; 25th, Thursday, " Keith; 26th, Friday, " Black River; 28th, Sabbath, " Rockfish.

The attention of the elders of these churches is particularly requested to the Appendix of the 7th Annual Report of the C. B. F. M., as it presents a subject on which they and the churches will be called to take action. A copy of the Report has been sent to them all by mail. All persons interested in the cause of foreign missions, belonging to the churches and congregations above named, are earnestly requested to attend. The help of the churches is exceedingly needed. WM. HENRY FOOTE, Secy C. B. F. M.

With a view of more easily meeting the expense attendant upon the publication of this paper, there is connected with it

A JOB OFFICE, Which is prepared to execute Books, Pamphlets, and Job work generally, WITH NEATNESS AND ACCURACY. The patronage of the members of the Presbyterian Church, and of the public generally, is respectfully solicited. Respecting Job Printing address either the Editor, or B. R. WREN, PRINTER, Rear of Randolph & Co.'s Bookstore, Main Street.

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