

WATCHMAN OF THE SOUTH.

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

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Whole No. 54.

For the Watchman of the South.
GENERAL LETTER FROM THE
MISSION OF THE A. B. C. F. M. IN CEYLON,
Received at the Missionary Rooms, Boston, August
24, 1838.

JAFFNA, March 1st, 1838.

The Circular calling us to make immediate reduction in our Mission expenditures reached us in December last. In obedience to the injunctions of the Committee, at our annual meeting, held on the 2d, 3d, and 4th of January, we decided on the following reductions, viz: That the Mission Seminary be reduced to 100 students, by turning away 45. Also, that we can make no appropriation for a new class, the coming October. As you will remember, we were also unable, for want of funds, to receive a class at the last commencement. From the Female Seminary at Oddooville, we have removed eight girls. We could not cut very deeply into that Institution, without striking a fatal blow at the cause of female education and female piety in the land, thus marred our brightest hope. We have turned away some of our helpers, whom we would have been glad to retain. Some of these are now without employment; some have entered the service of Government; and some have gone into the service of other Missions. We have diminished the amount paid by the Mission for the support of the printing press, to such a degree, that if foreign aid to an important amount do not come from other Missions, through the channel of local Bible and Tract Societies, we must before the year closes, suspend the very important operations of that department. We have appropriated nothing for building; and for ordinary repairs nothing, except what is absolutely necessary to keep what we have from going to ruin. We have made only a very small provision for travelling for health—a provision which, in view of the very precarious health of some of our number, prudence would make liberal. If one of our number should be compelled, by alarming symptoms, to seek a change of climate, it would exhaust the provision we have made. Should it become necessary for others to do the same, it could be done only by distressing those who remain behind. We have made no appropriation which will authorize any members of the Mission to make tours to places distant from their residence, for the purpose of distributing Tracts and Bibles, and preaching the word. And lastly, our village schools, which at great loss were temporarily suspended in July last, on account of the pressure we then began to feel, we are now compelled almost wholly to relinquish, and to leave more than 5000 children wholly and permanently under the control of heathenism. We retain only 16 schools, giving one to a population of 6500 souls. Our own salaries we have left to be used at the discretion of each individual, with the understanding that each will strive by acts of rigid economy and self-denial, and postponement of expenditures ultimately necessary, to leave as much as possible in the Treasury on loan to the Mission, not even allowing any one to spend any part of his own salary in furtherance of his own Mission operations. To this we are compelled by the fact, that after all our reductions, we find about £100 of expense for the coming year, which our appropriations will not cover. We have cut off the arms and limbs of our system close to the trunk. If we must cut to the amount of £100 more, it must be "next the heart."

We deeply sympathize with you in the distressing circumstances into which the Board have been thrown, in consequence of the commercial embarrassments of our land. You are compelled to feel with all the Missions so far as it is possible for any in America to appreciate the evils connected with such a reduction as we have made. We know you have hearts to feel with us and others, whose hopes and labors and plans have been crossed as ours have been. As you, so we also, would look upon the whole as from the Lord, who looks the cause of Missions far more than we do. But it is painful to feel that such a blow must come from his hand, in consequence of our sins, or the sins of his people in America. Our heart's desire and prayer to Him is, that we and our brethren at home may see his design, and how we are to conduct in reference to it. Then, his chastening stroke, though heavy, will not be for destruction, but salvation. The result of this reduction of our Mission operations is not one of unmingled evil. There is no unmingled evil under the Providence of God. No doubt the effect on the minds of the better portion of our native helpers will be, to drive them to depend more on God, and less on the Missionaries; and on our own minds, to draw us away, somewhat, from human reliances. And these are blessed results. Still looking at the results as a whole, we see evils too great for human computation.

In the work of changing the religion of a whole people like this, which involves an entire change of education, manners and customs, nothing is more important than a fixed impression on the minds of the community, of the permanence of those causes which are to bring about the change. After many years of toil, our labors were resulting in a strong impression, throughout the land, that the Christian religion would certainly prevail. And this impression was to a very great extent based on the conviction that the missionaries would never give over; that their means of influencing the community, and especially the rising generation, would never fail. And this impression was fast preparing the way for breaking up those bonds of caste and clanish and family, which with a strength that cannot be appreciated in America, bind the people to the religion of the land. The predictions that the missionaries would by and by give up in discouragement, had been proved vain. Every year, their cords were seen to be lengthening and their stakes strengthening. But the blow which has been struck has weakened, every where, the strength of this impression. It has staggered the weak in faith, in our churches, and taken away their confidence, in the presence of opposers. It has quieted uneasy consciences among the people. It has caused the whole community to feel what has been, may be only the precursor of greater reductions to come. This impression we meet with constantly. We feel its influence in almost every department of effort. In many cases it takes away the edge of our words. It often closes the mouths of our helpers. It is an evil

which cannot be written, so as to be appreciated abroad, but it is an evil disastrous not only to the progress of our cause generally but also to the increase of true piety in the land. This, time and steady toil only can remove.

The breaking up our schools has been a grievous blow. On account of the pressure which we then began heavily to feel, we were driven to a temporary suspension of our schools in July last. We then made our retrenchment in that department, because there was no other department of our labor which could so easily be resumed after a temporary suspension. But it was with aching hearts that we turned 5000 children out into the wilderness of heathenism, to be exposed to the roaring lion, even for the short period of three months. It was painful to miss them at the house of God, on the Sabbath and on Tuesdays, when they were accustomed to come together, to study and hear the word of God. Through the strong confidence that the schools would be resumed in January, some of them were kept together, and a few children and masters at each station assembled on the Sabbath as before. Yet in the few schools which were thus kept up, the Christian lessons were dropped, as the parents would not pay for the instruction of the children in christianity. So deeply had we come to feel the evils of this suspension, that when we came together at our annual meeting, it was a general feeling, that at almost any sacrifice we must resume them, to an important extent. But we could not. We have left the children to wander. They hear not the word of God—they come not to his house—they study not the way of life. Their education is strictly heathen. Their minds are filling with prejudice. They are trained only in sin.

By the breaking up of the schools, the Sabbath congregation is almost broken up, at a number of our stations. The children and masters formed the nucleus of the congregation. By the breaking up of our schools one of the rods of our power is broken. No man who has not tried it, can tell how difficult it is to bring the simplest truths of the Gospel in contact with the mind of an adult, trained from his earliest years in Hindooism. The rising generation, by a course of instruction, to a very important extent biblical, were getting Christian ideas in connection with language, and were shut out from those heathenish associations with every important word, which prevent the adult from feeling the force of the preached truth. But we have no heart to dwell upon this point. Our children are no longer ours. They are almost certainly shut out from the way, and the hope of heaven.

The results to the Seminary, and the important Christian interests which cluster around that institution are very painful. For want of funds we took no class at the regular time in October last. And our funds will not authorize the admission of a class, the coming October. By this, the whole arrangement of the institution is necessarily thrown into disorder, and it will take years to bring it to the previous state of regularity. There will now necessarily be a chasm of two or three years between the present fourth class and that which shall succeed it. A year ago, in a printed card, we told the whole community that we should take a class of 40, the then coming October, according to the terms of admission therein stated. In October we were compelled to say, "For want of money we cannot fulfil our promise, but we shall be able to do it the year following." But we cannot do it, and a failure to do it will add strength to the impression that the missionary efforts and means are declining, and may by-and-by cease. But this is not all. At the commencement of our annual meeting, we carefully looked over the list of students with a view of selecting all who were so deficient in promise, either on account of scholarship, conduct, or ability, that they might be dismissed without serious injury to the institution, or the general cause. Feeling our pressure, we numbered in that class some whom we would gladly have retained. We marked the names of 14. To this we have been compelled to add 30 more, making in all 44. Among these are some lads of fine promise as to scholarship, and from the most influential families of the land. If they had continued with us, doubtless many of them would, by the grace of God, have been truly converted, and had been prepared to build up the Redeemer's kingdom in the land. But they are now thrown back with minds soured by their disappointment, to grow up its strongest opposers. We could have wished the Christians in America could have turned aside, for a day, from buying and selling, and getting gain, to see these 44 boys, as they left the Seminary, to go back to their heathen homes.

But the loss of these is not the only loss. Through the strong desire waking up in the land for the knowledge of English, the Seminary was fast coming to have the virtual control of the whole education of the district. By requiring a knowledge of our Christian books as the terms of admission, we were securing the careful study of these even by many not connected with mission schools. But our inability to take new classes for two successive years, together with the excision of so large a number already received, has, to a great extent, cut off the hope of future admission. The consequence is, that scholars are leaving our English day schools at the stations, some of which will probably be broken up. These schools, bringing boys daily under the eye and Christian instruction of the Missionaries, are, in a peculiar degree, the nurseries of the church. We might go into the detail of many other painful particulars, but we will not. They have come upon us suddenly, and we must bear them. We cannot write them so that they will be felt in America. If we could have foreseen the coming blow, though grievous, it would not have been so destructive. It has come like a thunderbolt, and compelled us, with but little time for deliberation, to break up, or palsy, plans and operations whose success, under God, depended mainly on their permanence. We had no time to prepare. The voice of the church in America had been urging us on to a large extension of missionary operations; and so imperative did it seem, that we had enlarged, in some respects, beyond the bounds of our judgment; we had been compelled to feel, that in our seclusion we were getting behind the spirit of the age, and that not to enter upon great plans, which necessarily involved great increase of expenditure,

would be to hold back the rising energies of the Church. With this impression we had formed the mission at Madras. This necessarily made a heavy draft upon the appropriations of the Committee for this mission and brought us into arrears. We did this under the conviction that what the churches commanded us to do, they would give us the means of doing. With that conviction only would we have suffered our expenditures to exceed our receipts. Previous to this, too, we had been at a heavy expense in the support of the Madura mission, until that time upon our hands. In these circumstances, the reduction which the Committee have been compelled to make, is well nigh destructive to your mission in Jaffna.

We make no complaint. We see not how the Committee could have done otherwise. But as the messengers of the churches, we ask the privilege of saying to the friends of missions in America—If you would not waste your money in the missionary work; if you would not waste the labors and lives of your missionaries in fruitless toil; if you would not do, only to undo again, you must give a steady and unchanging support to your established missions. Better not establish a new mission for years, than to throw one already established into a state of bankruptcy. Better say to all candidates for the missionary field, "We cannot send you," than by sending, to bring so heavy a loss upon a mission established with the cost of so much money, labor and life. One of the greatest evils which could come upon us in our present circumstances, would be the addition of new missionaries, without additional appropriations for their support. The addition of one to our number would close the doors of our printing office, leave us without a tract, and with only a scanty and precarious supply of portions of the Bible. The addition of two would disband the Seminary. If the novelty and excitement of establishing new missions, be necessary to keep up the interest and the faith of the church of God, we feel that it would be well for the churches, to select men for that object be made upon this mission, that those who remain might be so relieved from pecuniary embarrassment as to be able to follow out the plans of labor commenced and approved among us, and upon which we think we see resting the approval of the Lord Jesus Christ.

We know the state of universal pecuniary distress which has visited our land. It is indeed unparalleled. We learn, too, with gratitude to God, that even in that year of distress, the receipts of the Board exceeded those of former years. But, brethren, when in your stead we went into the deep; when, you told us that, come storm or come sunshine, you would hold on to the rope. And now, when, after much toil, we have gathered around us many of those whom we were sent down to rescue, will you forsake us? We plead not for ourselves; on that score we have no anxiety. We plead for this dying people; that having begun to lead them in the way to heaven, you would not for any worldly consideration, leave them to turn back to hell. We do not write these things in despondency. Our confidence is in Him who sent us. We pray and hope that these things may be to his Church like the furnace to the gold; and that henceforth the offerings of Judah and Jerusalem, may be pleasant unto the Lord as in the days of old. Oh, if the result would be, to lead Christians to give themselves wholly to prayer, and to the work of establishing Christ's kingdom on earth, we should rejoice even in bearing again the pressure of so heavy a tribulation!

Deeply sympathizing with you and your associates, in all your labors and discouragements, as well as your joys and consolations, we remain your brethren in the kingdom of Jesus Christ. In behalf of the Mission.
(Signed) JOHN M. S. PERRY.

This letter was the last public service of the excellent writer to the cause he loved. He laid down his pen, and was called away to his Master's presence. On the morning of the 10th of March, he was attacked by cholera, and departed in the triumph of faith, at half past 3 o'clock, P. M., of the same day. Mrs. Perry, a daughter of Mrs. Lathrop, of Norwich, Conn., sat calmly by his bedside, until he expired, and was then attacked by the same disease, and died on the 13th of March.

The following notices of the Mission of the A. B. C. F. M. in Ceylon will be interesting in connection with this letter. It was begun in 1816. It is in the northern part of the island, among the Tamul people, of whom there are in the district of Jaffna, 200,000, and on the adjacent continent 8 or 10,000,000. The first native convert was admitted to the Church in 1819. The first boy's boarding-school was commenced in 1818 with six pupils. In 1819 the Mission was its first effort for female education. Two little girls were induced to come to the Mission premises to learn to read and sew. Now there are seven churches, containing more than 350 members. The free schools contained, previous to their recent dismission, nearly 7000 pupils, of whom more than 1000 were girls. The Seminary for the education of young men as teachers and preachers, formed in 1825, contained, one year ago, 170 pupils, of whom 58 were members of the church, and many others hopefully pious. The female Seminary at Oddooville contained 75 pupils, of whom 23 were church members. Fifty-seven graduates of the Seminary were connected with the Mission as preachers, teachers and helpers in the printing department. The Missions at Madura and Madras, among the Tamul people, are branches of this Mission.

Detained from heaven by the blessedness of its prospect.—When the late venerable Thomas Scott, author of the Commentary, paid his last visit to his old and revered friend, the Rev. Henry Venn, he found him in rather a torpid and vacant state. But at length, on the mention of the prospect before him, and how his Lord would welcome him to glory, all his ancient fire rekindled, and he talked for some time in the most animated and heavenly strain. Indeed, it was remarked, that this aged saint, when he seemed nearly expiring, was repeatedly revived again by the thoughts of the happiness which awaited him, and continued somewhat longer on earth through the inspiring prospect of the glory prepared for him in heaven.

CALVIN ON GRACE, MERIT AND RIGHTEOUSNESS.
(Concluded.)

IV. But when we say that grace is procured for us by the merit of Christ, we intend, that we have been purified by his blood, and that his death was an expiation for sins. "The blood of Jesus Christ cleanseth us from all sin." "This blood is shed for the remission of sins." If the non-imputation of our sins to us be the effect of the blood which he shed, it follows that this was the price of satisfaction to the justice of God. This is confirmed by the declaration of the Baptist: "Behold the Lamb of God, which taketh away the sin of the world." For he opposes Christ to all the sacrifices of the law, to shew that what they prefigured was accomplished in him alone. Now we know what Moses frequently says, that an atonement shall be made for sin, and it shall be forgiven. In short, the ancient figures give us a fine exhibition of the power and efficacy of the death of Christ. And the apostle copiously discusses this subject in the Epistle to the Hebrews, judiciously assuming this as a fundamental principle, that "without shedding of blood there is no remission." Whence he infers, that Christ hath "once appeared to put away sin by the sacrifice of himself;" and that "he was offered to bear the sins of many." He had already said, that "Not by the blood of goats and calves, but by his own blood; he entered once into the holy place, having obtained eternal redemption." Now when he argues in this manner; "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ purge your conscience from dead works?" it evidently appears that we too much undervalue the grace of Christ, unless we attribute to his sacrifice an expiatory, placatory, and satisfactory efficacy. Therefore, it is immediately added; "He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." But we ought particularly to consider the relation described by Paul, that he was "made a curse for us." For it would be unnecessary, and consequently absurd, for Christ to be loaded with a curse, except in order to discharge the debts due from others, and thereby to obtain a righteousness for them. The testimony of Isaiah likewise is clear, that "the chastisement of our peace was upon him; and with his stripes we are healed." For if Christ had not made a satisfaction for our sins, he could not be said to have appeased God by suffering the punishment to which we were exposed. This is confirmed by a subsequent clause: "For the transgression of my people was he stricken." Let us add the interpretation of Peter, which will remove all difficulty, that "he bare our sins in his own body on the tree;" which imports that the burden of condemnation, from which we have been relieved, was laid upon Christ.

V. The apostles explicitly declare, that he paid a price to redeem us from the sentence of death. "Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation, through faith in his blood." Here Paul celebrates the grace of God, because he has given the price of our redemption in the death of Christ; and then enjoins us to betake ourselves to his blood, that we may obtain righteousness, and may stand secure before the judgment of God. Peter confirms the same when he says, "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot." For there would be no propriety in the comparison, unless this blood had been the price of satisfaction for sin; for which reason Paul says, "Ye are bought with a price." Nor would there be any truth in his other assertion, that "there is one Mediator, who gave himself a ransom," unless the punishment due to our demerits had been transferred to him. Therefore, the same apostle defines "redemption through his blood" to be "the forgiveness of sins;" as though he had said, "We are justified or acquitted before God, because that blood is a complete satisfaction for us. Which is consonant with the following passage, that "he blotted out the handwriting, which was contrary to us, nailing it to his cross." For these words signify the payment or compensation which absolves us from guilt. There is great weight also in these words of Paul: "If righteousness come by the law, then Christ is dead in vain." For hence we conclude, that we must seek from Christ what the law would confer upon any one who fulfilled it; or, which is the same, that we obtain by the grace of Christ what God promised in the law to our works: "whichever commandments 'if a man do, he shall live in them.'" This the apostle confirms with equal perspicuity in his sermon at Antioch, asserting that "by Christ all that believe are justified from all things, from which they could not be justified by the law of Moses." For if righteousness consist in an observance of the law, who can deny that Christ merited favor for us, when by bearing this burden himself he reconciles us to God, just as though we were complete observers of the law ourselves. The same idea is conveyed in what he afterwards writes to the Galatians, that "God sent forth his Son, made under the law, to redeem them that were under the law." For what was the design of that subjection to the law, but to procure a righteousness for us, by undertaking to perform that which we were not able to do. Hence that imputation of righteousness without works, of which Paul treats, because that righteousness which is found in Christ alone is accepted as ours. Nor indeed is the "fe-ah" of Christ called our "food" for any other reason, but because we find in it the substance of life. Now this virtue proceeds solely from the crucifixion of the Son of God, as the price of our righteousness. Thus Paul says, "Christ hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." And in another place, "He was delivered for our offences, and was raised again for our justification." Hence it is inferred, not only that salvation is given us through Christ, but that the Father is now propitious to us for his sake. For it cannot be doubted, that this which God declares in a figurative way by Isaiah, is perfectly fulfilled in him; "I will" do it "for mine own sake, and for my servant David's sake." Of this the

apostle is a sufficient witness, when he says, "Your sins are forgiven you for his name's sake." For although the name of Christ is not expressed, yet John in his usual manner designates him by the pronoun *ipse*, *he*. In this sense the Lord declares, "As I live by the Father; so he that eateth me, even he shall live by me." With which corresponds the following declaration of Paul: "Unto you it is given for the love of Christ (*ut propter Christum*) not only to believe on him, but also to suffer for his sake."

VI. But the inquiry made by Lombard and the schoolmen, whether Christ merited for himself, discovers as much foolish curiosity, as the assertion does presumption when they affirm it. For what necessity was there for the only-begotten Son of God to descend, in order to make any new acquisition for himself? And God by the publication of his own counsel removes every doubt. For it is said, not that the Father consulted the benefit of the Son in his merits, but that he "delivered him to death, and spared him not," because he loved the world. And the language of the prophets is worthy of observation: "Unto us a Child is born." Again: "Rejoice greatly, O daughter of Zion; behold thy King cometh unto thee." There would otherwise be no force in that confirmation of his love, which Paul celebrates, that he "died for us, while we were enemies." For we infer from this, that he had no regard to himself; and that he clearly affirms himself, when he says, "For their sakes I sanctify myself." For by transferring the benefit of his sanctity to others, he declares that he makes no acquisition for himself. And it is highly worthy of our observation, that in order to devote himself wholly to our salvation, Christ in a manner forgot himself. To support this notion of theirs, the schoolmen preposterously pervert the following passage of Paul: "Wherefore also God hath highly exalted him, and given him a name which is above every name." For, considered as a man, by what merits could he obtain such dignity? "The Father of the world and the Head of angels, to enjoy the supreme dominion of God, and to be the residence of that majesty, the thousandth part of which can never be approached by all the abilities of men and of angels? But the solution is easy and complete, that Paul in that passage is not treating of the cause of the exaltation of Christ, but only shewing the consequence of it, that he might be an example to us; nor did he mean any other than what is declared in another place, that "Christ ought to have suffered, and to enter into his glory."

FRIENDSHIP PERPETUATED;
IN A COLLECTION OF LETTERS ORIGINALLY WRITTEN TO MRS. JUDITH A. SMITH, IN AN ACTUAL CORRESPONDENCE.
BY REV. DRURY LACY, A. M.

LETTER XVI.
May 7, 1785.

Miss Judith.—Marcia once told me, that having received a letter from me, while she was in a low state of health, it revived her spirits very much. I am in hopes this will have a similar effect on you, which is the reason that I write to you, rather than to any one of the family. But I may be now attempting to prepare a remedy for a person, who may be out of the reach of its application. However, as this is uncertain with me, my anxiety for your welfare will justify the attempt. Have you recovered from the ague, that destroyer of health and tanker-worm of cheerfulness? or are you yet harassed with that shivering, burning disease? If you are still sick, I hope you are as quiet as a sleeping babe under your affliction. Whatever distress cannot be avoided, patience is provided by heaven to render it tolerable. Do not reject this remedy, which is better calculated to produce tranquility of mind than all the opium that you could take. Should you begin to feel serious under your sufferings, do not banish the salutary reflections. There are very few events that might not be improved by you to advantage, were your mind rightly disposed. Sickness would remind you of your approaching mortality, and shew the perishing nature of all created enjoyments. And should your affliction make you look back on the time that is already past (much of which you have wasted) with regret and sorrow, and cause you to be diligent in improving what may come, it would be the greatest blessing you ever experienced.

"Tis greatly wise to talk with our past hours, And ask them what report they bore to heaven, And how they might have borne more welcome news."

Let your sister N. know that I am very far from forgetting her, and present my compliments to her brother.

I am yours, &c.
LETTER XVII.
June 21, 1785.

Miss Judith.—Whilst I was sitting in uncertainty whether I would write to you or your brother, I was presented with a bowl of cherries. This circumstance recalled to memory last summer's evenings so strongly, and the agreeable hours I enjoyed in your company and conversation, and particularly the evening we ate cherries together and talked on the goodness of God in giving such a variety of flavors to fruits originating from the same sap, that it determined me to write to you.

It affords me peculiar pleasure, when I look back on the occurrences which have happened since our acquaintance, that I find nothing that gives me cause of regret. Intimacies between young persons are seldom lasting. They are commonly entered into with ardor, and broken off in caprice. But I hope our friendship will not prove so transitory; because the same end, that I always had in view, still operates as forcibly as it did at first, which is our mutual improvement.

Since the beginning of this month, I have felt uncommonly lonesome. Perhaps I am wrong, but I cannot use the same freedom with Mr. M. as I formerly did before he was married and licensed to preach. I have not yet had the pleasure of hearing him. My mornings are spent in studying the Greek, and in the evening I walk a mile or two along the road, and read some pious, instructive book. I have not met with any copy of verses since I received your letter, which I thought worth sending you, but shall comply with your request with pleasure, whenever an opportunity occurs. The orations you mentioned shall also be sent, if I can procure them; but I have

been very negligent about inquiring for them. My love to every one at Montrose. Ask your brother to excuse a poor hurried fellow.
I am yours, &c.

SELECT REMAINS
OF
REV. JAMES W. DOUGLASS.
—
SERMON.

THE SOUL MAY BE LOST.
Matthew xvi. 26. For what is a man profited if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?

The salvation of the soul is the great concern of life. It demands the constant and anxious care of every individual. The great object of my life should be to preach and to live so as to save my own soul, and yours that hear me. Your chief concern is the same—to save your own souls, and souls around you. He that is living thus, is living well. Every thing declares the salvation of the soul to be the chief concern. For this purpose the eternal Son of God came down from heaven, and poured out his soul unto death that ours might be saved. For this the Holy Spirit awakens the conscience, convicts of sin, and enables us to repent and believe on Christ. For this we are blessed with Sabbaths, and a preached gospel, and various means of grace. It is all that we "might not perish but have everlasting life."

To this same purpose, by appointment, I meet you here to-day. Not to lecture on philosophy, or agriculture, or medicine, or mechanics, or law. Not to trace out the path of worldly wealth, or honor, or pleasure. No—but to pray with you, to preach to you about the salvation of your souls. To stir you up to remembrance on the subject; to urge you to diligence; and to keep you, if possible, from preferring this world to the next. "For what is a man profited if he shall gain the whole world and lose his own soul?"

This question brings the matter at once before you. It is supposed to have been a proverb among the Jews, What is a man advantaged by gaining what he desires, if in gaining it he lose his life? Still more, what is a man profited by any earthly good, if in order to gain it he lose his soul; and thus for the sake of that momentary pleasure, endure eternal pain? Here is a question worthy of an answer. And whilst I endeavor, with serious and affectionate earnestness, to bring this question before you, grant your serious and prayerful attention—meet the question fairly, and decide upon it speedily, ye worldlings! "What is a man profited if he shall gain the whole world and lose his own soul?"

1. Now in the first place, that some will lose their souls in gaining what they desire of the world, or that they are in danger of losing them, the text plainly supposes. And both scripture and observation prove it to be a fact. For the sake of the world some are positively destroying themselves. They are pursuing a course of conduct the direct tendency of which is to ruin them, soul and body forever.

But here let me premise once for all, that to have wealth, or an exalted office, is not necessarily sinful and ruinous. Men may possess these things, and they may even labor for them, if they do it lawfully. But yet the pursuit of them is often ruinous, and the profession is dangerous. "How hardly shall they that have riches, and much worldly honor, enter into the kingdom of heaven!" I do not say you may not in any case have the riches and honors of this world. But I say that many, for the sake of these things are destroying themselves. They are pursuing a course of conduct the direct tendency of which is to ruin them, soul and body forever.

Look into history, and see how men, for the sake of distinction, have trampled on law and justice, and intruded their hands in blood.

"Some scrambled up to thrones,
And sat in vestures dripping wet with gore."

See Abimelech, for the sake of royal power, cruelly murdering seventy of his own father's children. See political men, for the sake of an honorable office, discarding sometimes all religious and moral principle and violating the most sacred laws. See duellists, from a regard to principles of honor, which are false and forbidden, going forth to commit wilful murder. Sometimes they gain the distinction they seek, and sometimes they do not, but in either case they are ruining their souls.

See the drunkard persisting in his intemperance in despite of conscience, of all friendly counsel, and of Heaven's suspended wrath. He pursues his own course, but in doing so he is destroying his health, his reputation, his property, his soul; and what has he gained? See the profligate wading through every excess of filthy and beastly gratification. See the Sabbath-breaker spending in business, in amusement, or in idleness, that holy day which the Lord has set apart for his own service. See the gambler endeavoring by every effort of ingenuity, and often of fraud, to possess himself of his neighbor's purse. See the extortioner devouring widows' houses, trampling on the rights of the orphan and the stranger, extorting from the hand of poverty the most extravagant usury, taking advantage of the ignorance and inexperience of those he deals with, and in every way endeavoring to over-reach his neighbor. See the thief pilfering from another what is his, and that without compunction, and again and again repeating the crime. See all these, and many more reaching after worldly things, and for the sake of them, ruining their souls.

This present world they are trying to gain, and for the sake of gaining it, they are pursuing such a course as must inevitably destroy them; unless, indeed, they should seasonably repent. But you are not generally pursuing this high-handed course. You are honest in your pursuit of riches, you are moderate in your thirst for pleasure, and as a candidate for fame you do not swerve from your integrity. But yet you may be loving riches, pleasure, or fame more than you love God. The world engrosses your time, your thoughts, your anxiety, and your Bible, your closet, your salvation is neglected. You do not openly oppose the gospel, but you do not embrace it. You do not revile religion, yet neither do you seek it. You acknowledge that it is important, and the one thing needful, yet you do not treat it as such. You can even praise theark which is provided to save you, but yet you are busy

summary or compend of Gospel truth, as being, and because it is, the system of doctrine taught in the Holy Scriptures.

But still it is asked—Where is the need of any definitive declaration of what we understand the Scriptures to teach? Are they not intelligible enough in themselves? Can we make them more lucid than their Author has done? Why hold a candle to the sun? Why make an attempt to form a more explicit text than He who gave the Bible has thought proper to frame? To this plea it is sufficient to answer, that although the Scriptures are undoubtedly simple and plain, so plain that "he who runs may read," yet it is equally certain that thousands do, in fact, mistake and misinterpret them.

Still, however, it may be asked, "What right has any man, or set of men, to interpose their authority, and undertake to deal out the sense of Scripture for others? Is it not both impious in itself, and an improper assumption over the minds of our fellow men?" I answer, this reasoning would prove too much, and therefore proves nothing. For, if admitted, it would prove that all preaching of the Gospel is presumptuous and criminal; and enforcing Scripture always consists in explaining and enforcing Scripture, and that, for the most part, in the words of the preacher himself.

But, after all, what language do facts speak? Are those individuals or churches, who have been most distinguished for their attachment and adherence to Creeds, more regardless of the Bible than other professing Christians? Do they appear to esteem the Bible less? Do they appear to value it less frequently, as their grand and ultimate authority? Do they quote it more rarely, or with less respect in their preaching? Where they once refer to their Creeds or Catechisms, for either authority or illustrations, do they not notoriously refer to the Bible a thousand times? Do they take less pains than others to impress the contents of the sacred volume on the minds of their children, and to hold it forth as the supreme and unchanging object of study to all? Let those who doubt, look at the Reformed churches of Scotland and Holland, of France and Geneva, in their best estate, when their Confessions of Faith were most venerated, and had most power, and then say, whether any churches, since the days of the Apostles, ever discovered more reverence for the Scriptures, or treated them with more devout regard, as the only perfect standard of faith and practice than they? And am I not warranted in making a similar appeal with respect to those churches in our own land which have been most distinguished for their attachment to Creeds? Are not their ministers, in general, quite as remarkable for very rarely quoting their own ecclesiastical Formularies, for either proof or illustration, as they are for their constant and abundant quotations from Scripture for both purposes? Can the same incessant and devout recurrence to the sacred Oracles be ascribed with equal truth to the great body of the opposers of Creeds in ancient or modern times? I will not press this comparison into further detail; but have no apprehension that the bitter enemy of Creeds, who has a tolerable acquaintance with facts, and the smallest portion of candor, will venture to say that the result, fairly deduced, is in favor of his cause.

Some other points in relation to this subject must be reserved for future discussion.

Truly, yours, SAMUEL MILLER. Princeton, Aug. 14, 1838.

For the Watchman of the South. A THIRCE-TOLD TALE.

Mr. Plumer.—There is a laxity of opinion and of practice amongst Christians of the present day, on the subject of travelling on the Sabbath, which calls for unqualified censure. It is a great evil—a growing one; and unless there is some union of effort to discountenance the practice, it will go far towards breaking down those barriers which the Bible, and holy men have endeavored to erect between "the followers of the Lamb" and those who serve the god of this world.

But so far from remembering "the Sabbath day to keep it holy," many persons make a convenience of it. It is a thing of every day occurrence to see professors of religion travelling on the Sabbath. Meet them in their journeyings, and ask them why they do so, and some apology is always at hand—"Business of the utmost urgency compels me to go to

B—to-day." "I have just received a message that makes it necessary for me to reach S— by breakfast-time to-morrow, and I have yet 22 miles to go." "The Superior Court commences its session in F—to-morrow," says the lawyer, "and I shall have barely time to reach there by travelling to-day." Not long since, I met a member of the church, who had ridden 18 miles on the Sabbath, and then had 5 more to go, to attend an election! He was to represent his political friend on the occasion, and was busily engaged in coming over the speech he was to deliver on the next day, (our elections were then held on Monday.) Now could this be regarded as any thing less than a wilful and flagrant violation of the 4th commandment? There are neither money-transactions, nor civil courts, nor politics in "the world whither we are hastening!" Why then employ God's day in attending to such things?

There is another common, and equally censurable method of making a convenience of the Sabbath. Some think if they can only get to a place of worship, and tarry long enough to hear a sermon; why, all's well and they can then pursue their journey innocent of violating the Lord's day! Cases are known to me, in which even elders in the church have so far forgotten the station they occupy as examples to the flock, as to travel thirty miles on the Sabbath, and urge the above flimsy and unworthy excuse for doing so. It is true, there are times when the path of duty may not be plain. An overruling necessity, or sickness, or death, may take away all the criminality of such an act. But are we not often too prone to imagine a necessity, which does not really exist? One who has a crop of tobacco fears that a frost will destroy it, and to work he goes on Sunday. Is this not, in very many cases, sheer distrust of Providence, and does it not seem like endeavoring to cheat our creator?

The farmer drives, or sends his wagon 70 miles to market, and says he must travel one Sabbath in going or returning. This is a double injustice—to the driver, who needs repose from his labor, and to the poor animals, which are thus worn out with never-ending service. The merchant goes to market, and he imagines that every thing depends upon his travelling night and day, at the utmost speed of steam and stage—Oh! these steamboats, stages, and rail roads sometimes make sad wear and tear of conscience!

Let me be honest and acknowledge that I have been a transgressor in some of the above particulars. I will be still farther honest and acknowledge that I have seen the ill effects of such practices, and have determined to abandon them. There is a thought, which more than once crossed my mind while travelling on the Sabbath, and which brought me to reflect on its impropriety. Had God chosen to require my soul at such a time, would it have been prepared for the awful summons? This is a solemn consideration to those who remember, that in the economy of God's government "he that is guilty in the least of these is guilty of all!" OMEGA.

For the Watchman of the South. DR. HOGE ON NEW TESTS.

Mr. Editor.—The nature and application of the "test," as it is frequently termed, has been, I am persuaded, very much mistaken in certain quarters. By some it is represented as designed to embrace a full approbation of all the acts of the General Assemblies in 1837 and 1838; by others, as at least requiring an explicit approbation of the leading acts of those Assemblies, as for instance, the manner in which the "four Synods were excised, &c. So likewise, it has been very positively affirmed that every Presbytery is required to say whether it adheres to the Presbyterian Church, on the basis of the Assemblies of 1837 and 1838, and that each Presbytery must make the same requirement of all ministers and churches in its connection. Although these views have been several times corrected, and by yourself among others, yet they are still widely circulated and pertinaciously maintained. I propose therefore to examine the points in question particularly, yet briefly. And for doing so, I assign two or three reasons. First, I was a member of the last Assembly, and think I understand the meaning and intentions of its acts; next, I have been urged to give my views through the medium of your paper, and finally, there is great importance attached, very justly, to a correct understanding of this matter.

Without making any remark on the use of the word "test," which might be applied in this connection, in a perverted and injurious sense; I express the decided opinion that it was not the intention of the first Act, in which the expression, to which there is reference, is used, to prescribe any term of Communion at all, or to make approbation of all the acts of the Assemblies of 1837 and 1838, or any of them, in themselves considered, a test of orthodoxy or of connection with the Church. Certainly it is neither said nor directly and necessarily implied. Every act of this kind must be construed strictly, that is, as intending what is expressed and no more. The interpretation, and inferences of various minds are inadmissible, but it is no where said in Act I, that it intends to require approbation of any one part of the proceedings of any Assembly as a term of adherence, surely, then, not of the whole of the proceedings of the Assemblies of 1837 and 1838.

Further, it is not a direct and necessary inference from what is said. No such inference can be derived from the use of the phrase—"the basis"—or from a specification of those two Assemblies, or from both of them united, or from the fact that this basis is made the ground of adherence. I am ignorant of any logic which can make out an inference which neither the terms used, nor the connection in which they are placed, will justify.

There is a plain meaning, (however obscure it may seem to some minds,) which I think the true meaning of the clause, "are willing, on the basis of the Assemblies of 1837 and 1838, to adhere to the Presbyterian Church," i. e. are willing to recognize these Assemblies, as true and lawful General Assemblies of the Presbyterian Church, and so are willing to adhere to the Church, as represented in these Assemblies, and bound by their acts, until they shall be lawfully repealed. The "test," thus understood, denies two things, viz. that the declaration of the Assembly of 1837, that the Four Synods were not constitutionally an integral portion of the church, nullified or dissolved the Assembly; and that the secession formed the true General Assembly. These positions have been distinctively taken by the New-school party, and to deny them and affirm the contrary is enough for our purpose, when followed by decided adherence. To whom is the test applied? The act applied to those Presbyteries whose commissioners have seceded, and I think with great

propriety; and rightly considered it is not an instrument of exclusion, in the first instance, but a way of return: if it is the former to any, it is by their own choice. It is undeniable that no other application of this condition of adherence, is here expressly specified.

But do not the expressions used concerning the order to be taken by the Presbyteries, generally, for the reform and pacification of the Church, such as "in consistent with this minute," and "the principles of this act shall be applied to churches, and to Church Sessions," imply that it is to be applied to all the Presbyteries? I think not: the fair implication is that if in Churches and Church Sessions as well as in Presbyteries, any portion, whether majority or minority, has placed itself in the position of a Seceding Presbytery, then, but not otherwise, the test shall become applicable. If they have withdrawn, where is the injustice of providing that they shall return in a way which is easy and safe for them, and for the Church? That such is the meaning of the act, is evident from one consideration—"Consistent with this minute," means the *scholæ minute*—the principles of this act; "includes all the principles of the act. Secession is specified in the minute, and the application of the test to those who have withdrawn, &c., is one of the principles of the act. How then can the application of the test be rightly made to a case for which it is not provided or needed.

Two words of explanation may be proper respecting the form in which the "Test" is expressed, Act II, sec. 1, and its application to a seemingly different case. And first, it was certainly intended to be precisely the same thing in both cases, and so it was, or nearly so, as originally reported. In the first act the language was changed in the Assembly, but in the second act was overlooked through inadvertence, and the inference is fair that the meaning expressed by the amendment of the Assembly is the true interpretation. And secondly, the cases are only seemingly different, for both were out of our ecclesiastical connection, the one by their own or their representatives' act, and the other by the operation of a declaration made by the previous general Assembly. JAMES HOGE. Columbus, Ohio, Aug. 29, 1838.

CAUTION.—We have received information which leads us to believe that the Pelagian party are employing means to create disaffection in orthodox churches, with the view of displacing their pastors. This is not done openly on the ground of their orthodoxy, but from various pretences; that device being adopted which is most effectual to make the pastor unpopular and uncomfortable. For the present we merely wish to guard churches against such emissaries and to urge Presbyteries to be vigilant in discountenancing any effort which may be made to break up pastoral relations upon false and insufficient grounds. Evils of the kind alluded to must be expected in the present posture of the Church, but when the churches and Presbyteries are forewarned they will be forearmed.—Presbyterian.

Have every day higher thoughts of God, lower thoughts of self, kinder thoughts of your brethren, and more hopeful thoughts of all around you.—Fletcher.

THE SANDWICH ISLANDS. Having obtained information of the present situation of this interesting portion of Polynesia, from one who has observed it in person, we have set down some hasty and detached memoranda of our gleanings.

Four hundred children usually assemble in the Sunday-school at Wailouki. About 250 of these read very well, and are capable of comprehending almost any subject in morals or religion which is plainly exhibited.

Diseases introduced by Europeans during the visits of Cook, Vancouver, and others, have devastated the Islands, and still exert a fatal influence on the population.

Books cannot be prepared in sufficient variety to meet the wants of the people, as they learn to read. This want is particularly felt in the schools.

One of the pupils of the High School executes very correct maps by copperplate engraving.

The Sandwich Islands are chiefly mountains. The summits of the two highest are covered with snow. The population live on or near the shores. The mountains are evidently of volcanic origin, and the surface even now is almost covered with lava. Not a twentieth part of the surface has been cultivated.

Forty square feet of well watered land will produce four enough to sustain one person for a year.

The productions of the islands are taro, potatoes, yams, onions, sugar-cane, corn, beans, cabbage, melons, tomatoes, bananas, breadfruit, grapes, a species of apple, guavas, figs, oranges, limes, pine-apples, mulberries, &c.

The Americans have obtained a lease of a large tract of land for the cultivation of silk. Cotton may be raised with very little labor. The body and mind of the Sandwich Islander are in strong contrast: the former being large and strong, the latter dwarfish and feeble.—Education and religion have improved this native imbecility of intellect, but it is still one of the greatest obstacles in the way of their elevation. The minds of children, however, are found to be as capacious and ready as those of any nation, and their progress at school is very encouraging. The missionaries are often astonished at the industry in study they evince, compared with the indolence and stupidity of the nation in general. Some of them are successfully taught the higher branches of the mathematics.

The native temper is docile and pliant, but capable of deep malice and cruelty. The people are naturally improvident and idle. Notwithstanding the existence of many vices which habit has rendered national, it may be said that the Islanders are now a moral people. With a small exception they have become temperate, and with the excessive use of ardent spirits that once prevailed, have passed away the impure and violent amusements which attended it. The Sabbath is virtually observed as a day of rest, and if the school and place of worship are not attended, they remain at home. The characteristic crimes of the nation are licentiousness and theft. They are ready to conform to the outward duties of religion. Hence arises a great difficulty in judging of the sincerity of professed converts, and the great liability of their yielding to some system of religion that will be satisfied with nominal adherence. The conscience is weak: there is little strength of purpose or perseverance. There are many bright exceptions to this remark in the churches that have been founded on the island; but this is one of the difficulties of their evangelization. There are between twenty and thirty thou-

sand who can read the New Testament intelligently. Multitudes have committed to memory a short catechism, containing a summary of Christian truth, and many of these have learned it from each other, without being able to read.

In the immediate vicinity of the stations the majority of adults, probably, know what is right and wrong according to the Bible, and what they must do to be saved; but owing to their habitual want of thought and reflection, their ideas are often very crude and confused.

The most successful way of preaching to them is by reducing every statement to the simplest possible terms. They do not understand general principles. Every item of instruction and of inference must be brought down to their apprehension by the plainest illustrations. They understand the Saviour's parables better than any other part of the Scripture; and are interested by the personal history of Christ. The boys in the high school are making fine progress in learning, and this source is looked to for supplying good teachers for the nation and eventually preachers.

A few men are now employed in giving public instruction to the people under the direction of the missionaries. One of these is named Bartimeus, a middle-aged man, and nearly blind; a decided Christian and an eloquent speaker. His acquaintance with the Bible is remarkable, and his services are very valuable. David Malo, another native, is superior to Bartimeus in education and intellect, but not so powerful a speaker, or as strong in his influence, though always a very useful assistant to the mission.

The civilization of the Islands is advancing. In dress, dwellings, and domestic habits, there is a gradual though slow progress of improvement.—S. S. Journal.

All extremes are error. The reverse of error is not truth, but error. Truth lies between those extremes.—Cecil's Remains.

PEIERSBURG MARKET.—Sept. 1, 1838. Cotton.—The market remains inactive, prices without variation.

Tobacco.—In brisk demand. Lugs \$6 a \$7; Leaf, \$7 a \$11.

Flour.—Superfine, \$7 50; Family, \$8 a \$8 50.

Wheat.—Red, \$1 40 a \$1 42; white, \$1 50.

Corn.—\$1 25 per barrel (of 5 bushels).

DUNN, McILWAINE & BROWNLEY.

NOTICES. Winchester Presbytery will meet in Winchester, on Wednesday, the 26th September.

The Presbytery of Lexington will meet at Falling Springs, on Friday, September 28th, at 12 o'clock, M.

West Hanover Presbytery will meet in Charlottesville, on Friday, September 28th, at 12 o'clock, M.

East Hanover Presbytery will meet at Nottoway Court-House, at 12 o'clock, M., on Thursday, September 29th.

The Synod of Virginia will meet in Staunton, on the 4th of October.

The Synod of North Carolina will meet at Third Creek, Rowan county, on the 17th October.

The Presbytery of Orange will meet in Greensborough, on the 12th October.

The Presbytery of Concord will meet at Mocksville, on the 12th October.

The Presbytery of Morgantown will meet at Fork of Pigeon, Haywood county, September 13th.

The Fayetteville Presbytery will meet at Mount Harmony church, in Richmond county, October 11th, at 12 o'clock, M.

The catalogue of Jefferson College, at Canonsburg, Pa., shows the average number of students for the year to be 230.

MARRIED. On Thursday evening last, by the Rev. William Calhoun, Mr. ANDREW B. COWAN, to Miss MARY A. E., daughter of Hugh Hamilton, Esq.

On Wednesday, the 22nd instant, by the Rev. J. B. O'DONNELL, Mr. W. J. COCKE to Miss ANNE J. B. O'DONNELL, both of Southampton county, Va.

At New Glasgow, on Wednesday August 29th, by the Rev. Prof. Calhoun of Washington College, FRANCIS N. MARTIN, Esq. of Prince Edward Court House, to Miss MARTINA A. daughter of Mr. John W. Scott, of Mississippi.

At the residence of Mr. John M. Wynn, in the county of Sussex, on the 21st ult., by the Rev. Mr. Spotswood, Dr. W. J. COCKE to Miss ANNE J. B. O'DONNELL, both of Southampton county, Va.

On Wednesday the 15th inst. at the residence of John Blair Dabney, Esq. of Campbell, by the Rev. Wm. S. Reid, Mr. EDWARD SIMS, of Buckingham, to Miss MARGARET CAROLINE TOWLES, of Fluvanna.

DIED. In the county of Prince Edward, on Thursday, the 30th inst. about 9 o'clock, A. M. at the residence of Rev. Geo. A. BAXTER, D. D. SINKEY BAXTER, infant son of Sidney S. and Anne B. Baxter, of Richmond city.

This infant was aged 10 months. He had been suffering for a considerable length of time. His disease had greatly reduced him. He died very easy—I believe, without a struggle, or a groan. Under the bereavement, it is impossible not to feel the loss. Not to feel under such a stroke, would seem rather to indicate, that both parents and relations were "without natural affection." But though nature must weep, the pious heart may even rejoice. God gave, and now has only recalled his gift. To be bereaved, then, we would say, mourn not too much. If God has your child, he will take better care of him, than you could, had he been spared to you. Here, he suffered pain; with God he will suffer none—here, if he had been spared, he must have been subjected to many temptations; where he now is, there is no temptation, no sin. With him, we hope, all is well. For us, then, it remains to see, that we are also ready. Ready, that when called for, we may leave all, and go to be reunited, not only with him; but many others we loved dearly, who have gone on before us to that bright and better world. Certain it is, our request our coffin and shroud to be made—our grave to be dug—our bell to be tolled—our funeral to be preached, and our lifeless corpse to be entombed.

"We are a little longer wait, But his little noise can know." Union Theological Seminary, Aug. 31, 1838. (COMMUNICATED.)

At his residence, near South Hanover, Jefferson county, Ind., on Thursday the 25th of July, of Congestive fever, Dr. JOSEPH MORTON VENABLE, in the 47th year of his age.

In this city, on the 10th inst. Mr. JACOB M. WEAVER—for many years an active and useful professor of religion, and at the time of his death a ruling elder in the 2d Presbyterian church.

At his residence, near Louisville, on the 18th ult., Mr. ROBERT JERRY, in the 75th year of his age. The deceased was a native of Granville county, N. C., where he resided until the year 1831, when he removed to his late residence. He was a most worthy and exemplary man, and highly esteemed by all who knew him.—La Grange News, Waig.

In Carrollton, Miss. on the 28th July, Mr. JOSEPH GILES JOHNSON, a native of this State, and grandson of the senior Proprietor of this paper—a young man of fine talents, and of a generous disposition, and a favorite with all who knew him.—Raleigh Register.

In Wilmington, on the 6th inst., in the 37th year of her age, Miss SARAH ALLAN, consort of Mr. David Allan, Merchant. Also, on the 4th, Mr. TOWNSEND. In Rutherford county, on the 4th inst. THOMAS DEWS, Jr. Esq. Attorney at Law.

From the Microcosm. Miss MARTHA SEAWELL died at Raleigh, Monday August 13. This bereavement comes home to the heart and feelings of the young. It is a strong appeal to wit, and beauty, and loveliness cannot deny the will of Him, who, in all things, acts for our good. He has claimed her for his own; and, in his promise of reward

to virtue and innocence, we have the strongest assurance that she is now a ministering Angel in the courts of Omnipotence. It were vain to exhibit the griefs and sorrows which this sad affliction has produced; but an event is recorded which is highly interesting to be passed and unobscured. This sweetness—the meekness—the mildness—the meek exemplar of parental obedience—this called away—deserve to be chronicled. It is a tribute to worth, which will propagate virtue. This simple narrative of feeling is devoted to the memory of her virtues, and the correctness of her deportment were but constant indications of domestic virtues and native sweetness of disposition. They have embalmed her memory in the hearts of doing relatives and admiring friends—May it be a balmy incense, as such tribute to the hearts of others as it is grateful to that which yields it.

On Friday last, at Poplar Grove, in the county of Matthews, after a long and painful illness which he endured with Christian resignation, Col. CHRISTOPHER TOPKISS, a gentleman highly distinguished in all the relations of life, with a kindness of heart and suavity of manner that endeared him to a numerous circle of relatives and friends, by whom his memory will long be cherished, and his noble feelings and affections be regarded. Possessed of a large estate, his hospitable and the seat of extensive and elegant hospitality; he was remarkable for those active virtues that adorn our nature—free from all vain pride and ostentation. Mild and charitable in his disposition—with a hand always open to the wants of the poor and destitute, he enjoyed that measure of respect and veneration which ever accompanies a life of usefulness and benevolence. He had been an example of what is excellent and of good report in this life, but he fixed not his hope upon these things: he was about to bid an eternal farewell to the pleasures and fashions of this world, surrounded by all that wealth and station could command, yet he parted from them without regret; his trust was in the merits of his Redeemer; and in reliance upon his gracious promises, he looked beyond the sufferings of dissolution to that rest which remaineth for the people of God. He died in communion with the Protestant Episcopal Church, having some weeks previous to his death, in his sick chamber at the hands of one of her pious Ministers, partaken of the solemn sacrament of the Lord's Supper. May that God who tempers the wind to the shorn lamb, mercifully adapt this visitation to his surviving widow and children, that the tears which nature sheds may be mingled with resignation and a consciousness, that although they have met what no human resources can restore, yet the greatest treasure is retained: knowing who hath said,—"Fear not; I am the first and the last. I am he that liveth, and was dead; and behold I am alive forevermore; and have the keys of hell and of death." If we possess this assurance, we shall be reconciled to every privation; and with regard to the circumstances connected with the dying, the bereavement, and death of our friends, we shall find that in sickness and in death, they

"Are angels sent on errands full of love, For us they languish, and for us they die!" Norfolk and Portsmouth Herald. On Tuesday, the 28th of August, at Brooksville, Alameda county, (where she had gone for the benefit of her health,) Mrs. ANN CHARLES, in the 53d year of her age, leaving four children, to whom their irreparable loss is a source of great affliction, and she, very early, yet they were borne with much fortitude, and a calm resignation to her Heavenly father's will. In all the relations of life, her conduct was most exemplary, tender, affectionate, and benevolent. She has left a void in the circle of her acquaintance which will long be felt and deeply regretted.

A CARD. The members of the Electoral College of the Union Theological Seminary are respectfully reminded that their meeting at the Seminary, in September, will afford them a good opportunity for doing the Institution an important service by donations of books to its Library. Many volumes now resting idly upon the shelves or in the garrets of ministers and private members of the church, might, if placed here, do great good. Useful books of all kinds are gratefully received. All theological and biblical books would of course be acceptable; but besides such, we need additions to the departments of classical and general literature, history and science. Rare works, and literary curiosities of all kinds are carefully preserved, and answer their end here better than in the hands of private individuals. Will each member of the Board, every Elector, and the friends of the Institution in general make an effort to do something for us in this way, on the present occasion? THE LIBRARIAN. Union Seminary, 23d Aug., 1838.

Having been requested by three members to call a meeting of the Board of Trustees of the Caldwell Institute, for the transaction of ordinary business; I hereby give notice that there will be such a meeting, at Greensboro', the 24th of October, at 12 o'clock, M. S. L. GRAHAM, President.

PROSPECTUS. FOR THE MICROCOSM. BY MASTER LEONIDAS B. LEMAY.

THE MICROCOSM is printed weekly, in the City of Raleigh, on a half sheet of medium size type, and fine white paper. Although small, it contains a "world" of matter. It is devoted to the flowers of Literature, original and selected; to notices of important improvements in any of the branches of Science, Commerce and Agriculture; to general News; and to the particular and interesting of North Carolina, especially party politics, and all the muddy streams of any controversy upon every subject. One great object of the publication is to convey instruction to the young, in an unexceptionable, chaste, and agreeable manner; to excite in them a thirst for knowledge and fondness for reading; to inculcate the soundest correct principles, and incite them to the practice of virtue and morality. Another is, to furnish as much amusing matter, interesting news, and valuable information, to readers of every class and age, as can possibly be done, on the cheapest terms. And we may venture to assert, without subjecting ourselves, (to use the fashionable editorial phraseology) to the imputation of egotism, that it will not be found wanting in something both to please the taste and tickle the fancy of all.

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THE semi-annual meeting of the Board of Directors of the Union Theological Seminary, will take place at the Seminary, on Tuesday, the 25th of September next, at 10 o'clock, A. M. The examination of the students will commence on Saturday, the twenty-third.

MEMBERS OF THE BOARD. From the Synod of North Carolina—Rev. Messrs. S. L. Graham, D. D., H. N. Pharr, D. Lacy, Jesse Rankin, G. Colton, R. Burwell, N. H. Harding, and A. Wilson; Messrs. W. M. Lewis, C. L. Read, A. W. Venable, H. L. Read.

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Abstract Depository.—We have recently ordered and received a full supply of all the Tracts published by the American Tract Society. Distributors and others can now obtain any Tract they may wish. YALE & WYATT. July 12

ACKNOWLEDGMENTS.

1838. July 17—A lady in Mecklenburg county, Va., \$5 00 July 21—From a private member of Goshen congregation, for the schools at Ding-degal, southern India. 2 00 24—Miss Scidion, M. E. F. Missions, 3 00 28—Received of Mr. Peake, for Missionary Herald for two years, from August, 1837, for E. Carter, New Canaan, Conn. 5 00 30—Received of Wm. G. White, from the Young Men's Missionary Society of Lexington. 10 25 Aug. 6—Received of Miss Sarah B. Gynes, Wilderness post office, Spottsylvania county, (Missionary Herald.) 1 50 15—Received of Miss Isabella Given, for Virginia School in Greece, 5 00 23—Received of Dr. R. E. Peyton, for Missionary Herald, sent to Salem, Fauquier county, Va., the paper to be discontinued. 2 00 28—Received from congregation of Third Creek, N. C. by Rev. W. S. Plumer, for A. B. C. F. M., through Central Board of Foreign Missions, 37 00 68 75 SAMUEL WINFRE, Treasurer of C. B. F. Missions. Sept. 1, 1838.

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