

# 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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From the New York Observer.  
"The Saint's Sweet Home"—the production of a young lady who was attached to a gentleman fond of the song "Sweet Home," which she sung delightfully. He was called abroad. During his absence she became a Christian. On his return he called for his favorite song; she sang the enclosed. At first he was offended; but her conversation was blessed with other means to his conversion. He now enjoys "the Saint's Sweet Home" more than his favorite song. God blesses the simplest means to effect the great purposes of his grace.

**THE SAINT'S SWEET HOME.**  
Mid scenes of confusion and creature complaints,  
How sweet to my soul is communion with saints;  
To find at the banquet of mercy there's room,  
And feel, in the presence of Jesus, at home,  
Home, home, sweet, sweet home,  
Receive me, dear Saviour, in glory my home.

Sweet bonds that unite all the children of peace,  
And thrice precious Jesus, whose love cannot cease,  
Though oft in thy presence I sadness I roam,  
I long to behold thee, in glory, my home.

I sigh from this body of sin to be free,  
Which hinders my joy and communion with thee;  
Though now my temptations like billows may foam,  
All will be peace when I'm with thee at home.

While here in this valley of conflict I stay,  
Oh give me submission and strength as my day;  
In all my afflictions to thee would I come,  
Rejoicing in hope of my glorious home.

Whate'er thou deniest, oh give me thy grace  
The spirit's sure witness, and smiles of thy face;  
Indulge me with patience to wait at thy throne,  
And find, even now, a sweet forecast of home.

I long, dear Lord, in thy beauties to shine,  
No more as an exile in sorrow to pine!  
And in thy fair image arise from the tomb,  
With glorified millions to praise thee at home.

**FAITH.**

It is faith alone which can plant in us that which is the root of all contentedness and all patience; a just indifference and unconcernedness about all things here; it alone can unclutter our minds and affections from this world, rearing our souls from earth, and fixing them in heaven; for if we are persuaded there is a state of life infinitely more desirable than the best condition here; if we believe there are things attainable by us incomparably better than any which this world affords; in respect to which all these glories are but smoke, all these riches are but dirt, all these delights are but dreams, all these businesses are but triflings, all these substances are but shadows; how in our minds can we prize, how in our affections can we cleave unto these things?—how, then, can we find in our hearts to spend upon them more care or pain than is needful? He that taketh himself here to be out of his element, that he is but a stranger and sojourner upon earth, that he hath here no abiding city, no country, no house, no land, no treasure, no considerable interest; but that he is merely wayfaring, in passage towards his true home and heavenly country, the Jerusalem above, whereof he is a citizen, where his grand concerns do lie, where he hath reserved for him immovable possessions, and invaluable treasures—where he is designed to enjoy most noble privileges, and most illustrious dignities, in the court of the great King; how can he have his heart here sticking in this earthly clay, entangled with the petty cares, amused with the sorry entertainments of this life—how can he otherwise than with St. Paul be dead, and crucified to this world—how can he withhold his mind from soaring thither in contemplation, and in affection dwelling there, whether his desires and hopes do all tend—where his joy and felicity are found—where the great objects of his esteem and love do reside?

**Barrow.**

**GRACE, MERIT, RIGHTEOUSNESS.**

"There is nothing new under the Sun," even in the forms of error. The New Divinity is not "new" after all its boasts of improvement. Every article of it is found in the System of Pelagius, or some other old heretic, whose name has no sweetness to the church of God. The great offence taken by many at the orthodox view of the work of Christ and his merit and righteousness and grace is no new demonstration of either subtlety or hatred of the truth. The same offence has long been had at the same doctrines, correctly stated. Of late there has been manifested in various quarters peculiar hatred to the great doctrine of the imputation of Christ's righteousness. In our paper for this week and the next we propose to give from Calvin's Institutes his views on one branch of this subject. It suits our days no less than his own. He is arguing this proposition:

*Christ truly and properly said to have merited the Grace of God and Salvation for us.*

We must devote an additional Chapter to the solution of this question. For there are some men, more subtle than orthodox, who though they confessed that Christ obtained salvation for us, yet cannot bear the word *merit*, by which they suppose the grace of God is obscured. So they maintain that Christ is only the instrument or minister, not as he is called by Peter, the Author, or Leader, and "Prince of life." I grant, indeed, if any man would oppose Christ simply and alone to the judgment of God, there would be no room for merit; because it is impossible to find in man any excellence which can merit the favor of God; nay, as Augustine most truly observes, "The brightest illustration of predestination and grace is the Saviour himself, the man Christ Jesus, who hath acquired this character in his human nature, without any previous merit either of works or of faith." Let any one tell me, how that man merited the honor of being assumed into one person with the Word, who is co-eternal with the Father, and so becoming the only-begotten Son of God? Thus the fountain of grace appears in our Head, and from him diffuses its streams through all his members according to their respective capacities. Every one from the commencement of his faith is made a Christian, by the same grace, by which this man from the commencement of his existence was made the Christ. Again, in another treatise, Augustine says, "There is not a more illustrious example of predestination than the Mediator himself. For he who made of the seed of David this righteous man, so that he never could be unrighteous, without any previous merit of his will, he converts unrighteous persons into righteous ones, and makes them members of that Head," &c. When we speak of the merit of Christ therefore, we do not consider him as the origin of it, but we ascend to the ordination of God, which is the first cause; because it was of his mere good pleasure, that God appointed him Mediator to procure salvation for us. And thus it betrays ignorance, to oppose the merit of Christ to the mercy of God. For it is a common maxim, that between two things,

of which one succeeds or is subordinate to the other, there can be no opposition. There is no reason therefore why the justification of men should not be gratuitous from the mere mercy of God, and why at the same time the merit of Christ should not intervene, which is subservient to the mercy of God. But to our works are directly and equally opposed the gratuitous favor of God and the obedience of Christ, each in its respective place. For Christ could merit nothing except by the good pleasure of God, by which he had been predestinated to appease the Divine wrath by his sacrifice, and to abolish our transgressions by his obedience. To conclude, since the merit of Christ depends solely on the grace of God, which appointed this method of salvation for us, therefore his merit and that grace are with equal propriety opposed to all the righteousnesses of men.

II. This distinction is gathered from numerous passages of Scripture. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish." We see that the love of God holds the first place as the supreme and original cause, and that faith in Christ follows, as the second and proximate cause. If it be objected that Christ is only the formal cause, this diminishes his merit more than the words now quoted will bear. For if we obtain righteousness by a faith which relies on him, it is in him we are to seek the cause of our salvation. This is evident from many passages. "Not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." These words clearly demonstrate, that to remove every obstacle in the way of his love towards us, God appointed a method of reconciliation in Christ. And there is much contained in the word "propitiation;" for God, in a certain ineffable manner, at the same time that he loved us, was nevertheless angry with us, till he was reconciled in Christ. This is implied in the following passages: "He is the propitiation for our sins." Again: "It pleased the Father, having made peace through the blood of his cross, by him to reconcile all things unto himself;" again: "God was in Christ, reconciling the whole unto himself, not imputing their trespasses unto them." Again: "He hath made us accepted in the Beloved." Again: "That he might reconcile both unto God into one body by the cross." The reason of this mystery may be learned from the first chapter of the Epistle to the Ephesians, where Paul, having taught that we are chosen in Christ, adds at the same time, that we are accepted in him. How did God begin to favor those whom he had loved before the creation of the world, but by the manifestation which he made of his love when he was reconciled by the blood of Christ? For since God is the fountain of all righteousness he must necessarily be the enemy and judge of every sinner. Wherefore the beginning of his love is the righteousness described by Paul: "He hath made him to be sin for us, who knew no sin; that we may be made the righteousness of God in him." For his meaning is, that by the sacrifice of Christ we obtain gratuitous righteousness so as to be acceptable to God, though by nature we are the children of wrath, and alienated from him by sin. This distinction is indicated also wherever the grace of Christ is connected with the love of God; whence it follows that our Saviour bestows on us what he has purchased; for otherwise it would be inconsistent to ascribe this praise to him distinctly from the Father, that grace is his, and proceeds from him.

III. Now that Christ by his obedience has really procured and merited grace from the Father for us, is certainly and justly concluded from various passages of Scripture. For I assume this as granted: If Christ has satisfied for our sins; if he has sustained the punishment due to us; if he has appeased God by his obedience; in a word, if he has suffered the just for the unjust, then salvation has been obtained for us by his righteousness, which is the same as being merited. But according to the testimony of Paul, "We were reconciled by his death, by whom we have received the atonement," or reconciliation. Now there is no room for reconciliation without a previous offence. The sense therefore is, that God, to whom our sins had rendered us odious, has been appeased by the death of his Son, so as to be propitious to us. And the antithesis, which follows just after, is worthy of careful observation: "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." For the meaning is, that as by the sin of Adam we were alienated from God and devoted to destruction, so by the obedience of Christ we are received into favor, as righteous persons. Nor does the future tense of the verb exclude present righteousness; as appears from the context. For he had before said, "the free gift is of many offences unto justification."

**EVIDENCES OF THE LOVE OF CHRIST.**

By seven tokens a man may suppose that he hath the love of Christ. The first is, when all coveting of earthly things and fleshy lusts is slacked in him; for where coveting is, there is not the love of Christ. The second is, burning desire of heaven; for when he hath felt aught of that Saviour, the more he feeleth the more he coveteth, and he that hath felt naught desireth naught. The third token is, if his tongue be changed; that which was wont to speak of earth, now speaketh of heaven. The fourth is, exercising or practicing what is for spiritual good; as when a man, leaving all other things, hath good will and devotion to prayer, and findeth sweetness therein. The fifth is, when things which are hard in themselves, through love, seem light to be done. The sixth is, hardness of the soul to suffer all anguish and troubles that befall. The seventh is, joyfulness of soul when he is in tribulation, and that he love God and thank him, in all diseases and suffering. It is the greatest token that he hath the love of God, when no work, tribulation, or persecution can bring him down from the love.

**THE WORLD.**

As you love your souls beware of the world; it hath slain its thousands, and ten thousands. What ruined Lot's wife? the world. What ruined Judah's world? the world. What ruined Simon Magus? the world. And what shall it profit man, if he gain the whole world, and lose his own soul?—Matt. xvi. 26

**APPLICTIONS.**

Wherefore doth a living man complain, a man for the punishment of his sins? &c. There are three strong reasons together, why we ought not to murmur in our afflictions. First, we are men; and what an impudence is it for the clay to swell against the potter that formed it, and complain. Why hast thou made me thus? Secondly, we are sinners; and the punishments we suffer are our own, the wages of our iniquities; and what a madness is it to complain against the justice of our Judge! Thirdly, we are living men; and therefore God hath punished us less than our sins deserve, "for the wages of sin is death;" and what ingratitude is it to repine at merciful and moderate punishments? but yet such is the frowardness of our nature that we are apt thus to murmur. What is the cure and remedy of this evil affection? "Let us search and try our ways, and turn to the Lord our God." "The more we grow acquainted with our sinful estate and marvellous provocations, with the patience and promises of God, the more we shall justify God, and wait upon him; the more we shall judge ourselves less than the least of God's mercies and forbearance. "I will bear the indignation of the Lord;" I will not repine nor murmur at his dealing with me; I will acknowledge that righteousness belongeth unto him, and confusion unto me, and the ground of this resolution is the sense of sin. "Because I have sinned against him." I have pressed, and wearied, and grieved, and vexed him with my sins, without any zeal or tenderness of his glory; but he hath visited me in judgment, and not in fury; in wrath he hath remembered mercy, and not quite consumed me, as he might have done; he hath not dealt with me after my sins, nor rewarded me according to mine iniquities; he hath spared me as a son, when I dealt with him as a traitor; and he will plead my cause and bring me forth to the light, and revenge my quarrel against those which helped forward my affliction.

*Bishop Reynolds.*

From Blunt's Sketch of the Reformation.

**MARTYRDOM OF JOHN ROGERS.**

The first called to take up his cross was John Rogers. He had been brought up in Cambridge, and afterwards became chaplain of the factory at Antwerp, where he fell into the company of Tindall and Coverdale, and helped them to produce that translation of the Bible which goes by the name of Matthew's translation. He thence removed to Wittenberg, where he had the charge of a congregation for many years, till Edward's accession having rendered it safe for those who held his opinion to return to their native land, he repaired thither with his wife and children (for he was married), and was soon preferred by Ridley to a prebend of St. Paul's and to the divinity lectureship in that cathedral. Thus was he in a situation to attract the attention of Mary, and to be smitten by her evil eye. Accordingly, he was soon brought before the council to answer for his doctrine, and having been first confined to his house, where he remained half a year, and from which he took no pains to escape, he was afterwards, by the tender mercies of Bonner committed to Newgate, and lodged amongst the common desperados of a goal for twelve months more. In his examinations before Gardiner and the council, he played his part with the intrepidity of one who felt strong in the righteousness of his cause, and with a force of reasoning which required the scoffs and brutal laughter of his judges to smother, for answer they could not. Kneeling on his knees, he reminded them of their own acquiescence in the laws of Henry and Edward; one amongst them, and he the chief, having been the open advocate of the King's supremacy as opposed to that of the Pope. He defended his own marriage, as being originally contracted in a country where marriage was permitted to priests; and said that neither did he bring his wife to England till the laws of England permitted it too. With regard to service in an unknown tongue, and the doctrine of mass, he stayed himself upon Scripture. Gardiner exclaiming against him, that "he could prove nothing by the Scripture, for that Scripture was dead, and must needs have a lively expositor." But all was in vain, for they were bent on having his life, and having been on several successive days brought before his judges, that some semblance of justice might not be wanting, he was at last condemned, and on the 4th of February, in the year 1555, being Monday, in the morning he was warned suddenly, by the keeper's wife of Newgate, to prepare himself for the fire. He had been sound asleep, but being at length awakened, and bid to make haste—"then," said he, "if it be so I need not tie my points;" and so he was handed down to Bonner, to be degraded, of whom he craved one petition, that he might talk a few words to his wife before his burning; but this poor consolation was denied him; and being led to Smithfield by the sheriff, singing the Miserere as he went, his wife and eleven children, one at the breast, meeting him by the way, his pardon still offered him at the stake on condition of his recantation, he bore himself through this most cruel temptation of all, with a stout heart, and bravely washing his hands in the flame as he was burning, gave up his spirit to God. Notwithstanding the care which had been taken to remove his writings during his confinement in prison, he had contrived to evade the vigilance of his keepers; and it was supposed, that when he wished to have a word with his wife before he was put to death, it was to tell her where they were secreted. If so, however, it proved needless; for when she and her son afterwards visited his cell, and were on the point of going away, the latter chanced to cast his eye toward a dark corner under a pair of stairs, and there perceived a black packet of papers, which on examination turned out to be an account of his trial, in his own hand, wherein was contained, as well many of the details already given, as a very touching prayer, begging of God to sustain him; and all others in the like case, through their great need, and importuning all "to be good to his poor and most honest wife, being a poor stranger, and all his little souls, hers and his children; whom (he adds,) with all the whole faithful and true catholic congregation of Christ, the Lord of life and death save, keep and defend, in all the troubles and assaults of this vain world, and bring at the last to everlasting salvation, the true and sure inheritance of all crossed Christians. Amen, Amen." So perished the first

champion of the Reformed Church; and it has been observed, in reference to their leader, that of those who underwent the same fiery trial, married men, and the parents of many children met their deaths the most courageously.

**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 XIII.**

March 22, 1835.

Miss Judith.—Great news and wonderful good luck! Mr. M. is married. I enjoyed the pleasure last Thursday of seeing him give his hand (his heart I suppose he had given long before) to Miss A. V. I am now a poor solitary thing, like you would be, were your sister to get married and leave you. He and I had been good, yoke-fellows in the business of college; but not being satisfied with me any longer, he has broken the yoke off my neck, and bound himself to another. I wish they may go on as smoothly and pull together as evenly as we did.

I have seen a great many handsome young ladies lately. I can hardly say now, as I used to do, "I am as free as Casar;" but am in hopes that intense application to study will soon eradicate any impressions, which I may have received from a small indulgence in idleness. I feel more than ever convinced of the importance of improving my time and the necessity of attending diligently to business.

I am, as ever, your sincere friend.

**LETTER XIV.**

March 31, 1835.

Miss Judith.—I have scarcely risen from my chair for eight hours; and have been so closely engaged the whole time in writing, that my fingers, arm, shoulders, head, and almost every member aches. Your sister N. will tell you more about the affairs of this world, which I suppose to be the best and I had been flattering myself with the hope of seeing you when your father came up; but I find that I am to live in a kind of solitude, as it regards female society, for some time longer. Well, let it be so. The less company I see now, the more agreeable companion I hope to make hereafter.

I was pleased with your letter. The little piece of poetry was delicately introduced. I am delighted to see any thing done with taste and judgment. Pay a little more attention to spelling. Write frequently on various subjects. Nothing will contribute more to give you a facility in expressing your thoughts. We are all in a bustle at college about the exhibition; some learning orations, others committing plays, &c. This is a poor scroll, but you have received as bad. When one does not expect a nice entertainment, coarse fare will please well enough. Yours, &c.

**LETTER XV.**

April 9, 1835.

Miss Judith.—Surrounded with awful silence, sleep having closed the eyes of all but me, I sit down to sacrifice a small piece of paper to that friendship, which has so happily subsisted between us for a considerable time. My thoughts again turned on the season, and I have attempted to give them a poetical dress. But as it is my first essay in this kind of writing, I must beforehand beg pardon for every defect which either you or others may discover.

Quickened by Spring, whose cheering voice my Muse inspires, I, as just aw'd, from a long Winter's night, where cold and noxious damps Had chill'd my mental pow'rs, shlep off dull sloth, And now engage to write what nature's charms Shall detain. Be nature still my lyre, and Let me now, taught by its sacred voice, transmit To you such thoughts as an ev'ning mind May bear, unstrain'd and unprovok'd. Attend Me in my rural walk, you gentle fair, And with me range the fields and meadows pure.

Behold how winter drear still lags behind, And bursts the opening flow'rs, which now should burst

Their beautiful gems, and with their foliage Decorate each bough. For scarcely yet the Bud, protruded by the sun's profuse Warmth, is seen to swell, nor yet the herbage Green to vivify the sight; excepting Here and there, in scattered sprays, the grass Peeps thro' the surface. But soon the southern Gales and influence of the pow'ful sun Will drive far hence the chilling blast, and call The rising moisture from the roots and send It through the branches, dotting the trees with Verdure. Then shall the gardens shine in all Their pride, and nature smile on every side.

Survey the feather'd choir and hear their songs; How from each grove and tree, and first the sun Breaks from the east and drives the darkness far Behind the western hills, unnumbered notes Melodious join the vocal strain, and Praise the great Creator. Let us not be mute; But joining the grand chorus, show ourselves As grateful as irrational, nor lost In supine slumbers, be reprov'd by birds.

Go, mark the vine, from which, ere now, we pluck'd The grape delicious, pleasing to the taste. Soon will the shooting branches seek support, And taught by nature, stretch themselves to clasp With twining, strong embrace the neighboring tree, As sensible of weakness. Thus sustain'd, They'll soon become a pleasing prospect to The sight, and, in due time, abound in fruit. Thus Chorus on her Davies leav'd; and thus With confidence and love sincere, on her Fidelio, Callida still reclines. Whenever you change your present state of life, And think it better to become a wife, May you find firm support, a faithful friend, A loving husband, true, and just, and kind.

I see so many imperfections in this composition, that I am strongly tempted to burn it. And to say the truth, if I thought you would discover as many faults in it as I do, you should never see it. But knowing your fondness for poetry, and hoping for a little partiality because it is mine, I submit it to your perusal.

Yours, &c.

\*The account you gave in your last letter of a little bird, which, perching near your window, seemed to call you from your bed every morning, will naturally occur to you on this occasion.

However the joy of faith may decline, the grace itself shall never totally fail; having, for its security, the Father's covenant love, which is from everlasting to everlasting; the blessed Mediator's intercession, which is perpetual and all-prevailing; and the faithfulness of the Holy Ghost, who, when once given, is a fountain of living water, springing up in the believer's heart to life eternal.

*Toplady.*

**SELECT REMAINS**

OF  
**REV. JAMES W. DOUGLASS.**

**AN EFFICIENT MINISTRY.**

[Read before a meeting of Ministers in Raleigh in the spring of 1836 and requested for publication, but never until now published.]

The phrase "Gospel Ministry" designates a class of men who have been set apart as preachers of the gospel of Christ. They are men. The angels are gospel ministers, "sent forth to minister for them who shall be heirs of salvation." That is an efficient ministry. We rejoice in it, and would imitate it. But the gospel ministry now before us, are men, not angels. They are men, again, not women. If the putting of our sisters into the ministry depended on their being found faithful, numbers might be admitted. But our gospel, from regard to their nature and relations in society, withholds a commission. "I suffer not a woman to teach."

Gospel ministers are men, but they are men of like passions with others. Inheriting the defects and infirmities of the race, their character is, in many respects, common, while their profession is peculiar. I must, however, take them as they are. I shall endeavor to show, if possible, how they can be rendered more efficient.

Efficiency is the power of producing an effect. And, in this connexion, it is the power of producing the effect intended to be secured by the gospel ministry, which is the glory of God, in the salvation of men. To be more efficient is to be more successful in securing this blessed result.

After thus stating the question I have found it extremely difficult to proceed. To discuss the subject fully would require a volume.—And to teach it superficially may be of little use. I will state, however, as I am expected to answer the question, and yet am required to be brief, what I suppose to be the best answer which a single sentence can contain. Let a man resolve to be efficient, and keep his resolution.

In sustaining this remark, I will take it for granted that there exists a general adaptiveness to the work, without which one would not think of the ministry. The ordinary members, senses, and faculties of a sound and a mature man are indispensable. More than ordinary native talent, mental culture and piety, are also indispensable. Without these there is no gospel ministry.

I will suppose, again, that there is a special adaptiveness to the work, such as the proper authorities pass upon during the trials of a candidate. I will suppose that he has been called by the Holy Ghost, that he has been called by Providence, and called by the Church to preach the gospel, and that he has been actually introduced, by the laying on of hands, to the work of the christian ministry. How shall he become an efficient minister? I can only say, under God, let him resolve to be efficient and keep his resolution.

In keeping this resolution two things are implied. First, concentration of his powers upon his profession; and, second, perseverance of effort. He must not be cumbered about many things, like Martha; nor must he be soon weary in well doing. And, further, he must not only collect himself upon his profession, but upon some one department of it. Would he excel as a sermonizer, or as an author, or as an eloquent preacher, or as a powerful debater in church courts, or as a skilful polemic in a popular discussion with heretics? Would he excel as a pastor in edifying the church, and training the children of the church, and the people generally in the knowledge and love of the truth; or shall he act as an evangelist, aiming almost exclusively at the conversion of sinners? Shall he cultivate one field, to perfection, like Baxter, at Kidderminster, or cultivate many to fruitfulness, like Asahel Nettleton? Shall he look for immediate fruit, like Whitefield, or prepare for a protracted harvest for years to come, like Wesley? Or suppose he leave the direct work of the ministry, and take charge of our spiritual machinery for spreading the gospel. Shall he attempt to work the whole or limit himself to a part?

The various objects embraced by the christian ministry, are not inconsistent with each other, yet they are different; and a minister must choose between a particular and a general efficiency. If he limit himself to one department he may be the more felt in that, but he must be the less felt in others. Again, he must choose between a present and a protracted efficiency. The first will be the most powerful while it lasts, but the ultimate effect may be inferior.

Perhaps, however, the necessity for these explanations will be obviated by returning to the grand object for which the ministry was instituted, and which I have already stated—the glory of God in the salvation of men. And, as neither men nor ministers live always or live long, it must be admitted that the highest degree of ministerial efficiency is that which secures the greatest number of conversions, by judicious and unexceptionable means, in the shortest time. This is "the big and busy calling," in the language of Chalmers, "which is to tell on the moral destinies of the world," and to which he is exclusively "to separate himself." Here let him resolve to be efficient and keep his resolution.

I now take the position that the ministry is so far like other professions, that a man who is so at all qualified for ordination, under an ordinary providence, may and must succeed if he so determine. He may not stand first, but his ministry cannot be a failure.

In all other pursuits we know that close and continued effort is apt to bring success. And especially when genius, application, and perseverance have been powerfully directed by a master spirit, upon some one commanding object, as in the case of Bonaparte, the result is a force of character which, it would seem, can literally do all things. Men of this description are like Bonaparte when he would conquer an army. He selected one point in the opposing line, and then concentrated and drove his endless squadrons upon that point. It was obliged to yield. The enemy was cut in two and conquered. So a man of powerful mind, collected and fixed on one object, becomes so intensely efficient as to make failure almost impossible, were it not that He who is higher than the highest often denies the race

to the swift and the battle to the strong, that he may hide pride from man.

But genius and talents of a high order, it should be remembered, are not in most pursuits indispensable to efficiency. Howard's ability for a given work was but ordinary. The secret of his power was in his entire devotion to that work. He had but one object. His biographer says, "He generally declined every invitation to dinner or to supper, while upon his tours; abstained from visiting every object of curiosity, however attractive; and even from looking into a newspaper, lest his attention should be diverted." . . . . . Once, and it would seem only once, he was prevailed upon, in Italy, to hear some exceedingly fine music; "but finding his thoughts too much occupied by its melody, he could never be persuaded to repeat the indulgence." Here was the secret of his efficiency.

Harlan Page is another example to show that a common man, an ordinary mechanic can wield an uncommon influence, when he puts forth an exclusive and continued devotion to one object.

Says Mr. Hallock, "His eye was single. He had one definite object before him: it was not fame, or family, or ease, or pleasure, but to honor Christ in the salvation of men." This was the burden of his heart, and the purpose of his life. . . . . This singleness of purpose made him skilful and prompt in adopting means, and was the grand secret of his success." When a man thus lives, though he be a mechanic, it is not strange "that in every church with which he was connected individuals, when relating their religious experience, should refer to his faithful endeavors, as the means of bringing them to Christ." That persons should come to his dying bed and thank him, with tears, for his fidelity to their souls. Or that he should be able to say, in one of his last conversations with his wife, "I know it is all of God's grace, and nothing that I have done; but I think I have had evidence that more than one thousand souls have been converted to God through my own direct and personal instrumentality." All of grace it was, and grace selects its agents as well as its objects, but we never find it selecting a man, whether a mechanic or a minister, as its agent in the conversion of many sinners, unless their conversion was the burden of his heart and the purpose of his life. On the other hand, we have a right to expect that, as in other professions, so in the ministry, if we use our best efforts we can be efficient. Our Lord would not require us to preach the gospel to every creature, and make disciples of all nations, if it were impossible, do as we might, to discharge the duty. It is not so. Let a minister resolve to be efficient and keep his resolution, and while life and health are granted he will be.

This resolution, I have said, implies, first, that he collect his whole ability, and second, that he persevere in applying it. These points have been somewhat illustrated. For their further illustration I have only two things more to introduce.

If a minister collect all his ability upon his work, he must secure all the qualifications which his work demands. He must not only use up his resources, but he must perpetuate and increase them. And increase too by exhausting. Gain by giving. Acquire in eundo.

His own piety is of first importance and must be sedulously cultivated. His mental stores must be continually replenished. In his profession he must be perfectly at home. But on no subject may he be ignorant. There cannot be general efficiency without general learning. In the pulpit he must command attention. Sermons, therefore, which are rich and engaging he will have; and like Demosthenes, he will know how to deliver them. But after all what efficiency have he or his sermons, toward conversion, without the Holy Spirit? None at all he feels; and therefore he so prays as not to be denied. Nay, he so lives as that God will come unto him, and make his abode with him; and being with him all ways, and strengthening him, he can do all things.

The other remark is, that to hold himself up to his object, for life, and in every day of life, which is perseverance, is no easy thing. He may resolve to be efficient, but how long will he keep his resolution? If he keep it, then, must he, from the beginning to the end, redeem the time. An idle, gadding, gossiping spirit must never possess him. If other men may indulge in idle chat, in useless reading, in unnecessary sleep, he may not. The love of ease, the indulgence of appetite, the fascinations of general literature, news, politics, nothing must detain him from his object.

2. Again, if he hold himself to his work he must guard against injudicious connections, and especially an injudicious marriage. His relations to society require that, ordinarily, a minister, like other men, should have his own wife. But if he should select a wife only, instead of a help-meet, his efficiency and hopes of success are gone.

3. He must also guard against an injudicious settlement. If he open his ministry in a large and cultivated congregation, where a full tale of bricks will be expected every week, whilst as yet there is almost no straw, he will sink. At least he will not rise. He cannot be efficient. When Dr. Doddridge had been a year in the ministry he received two invitations for settlement. One to Coventry, a considerable city, the other to Kibworth, an obscure village. He chose the latter, "principally on account of his youth, and that he might pursue his studies with greater advantage. . . . Ministers, in general," his biographer continues, "have been too unwilling, even at their entrance on their work, to live or preach in small country places; but he reflected on it with pleasure all his days, that he had spent so many years in a country retirement." Most young men would have gone to Coventry. Had Doddridge done so, it is probable that we should have known him only through the biographical dictionaries, and perhaps not even thus. Again, when a minister accepts the charge of a divided people, or continues where many are disaffected, he labors at a disadvantage which forbids efficiency. . . . And even where his people continue united, if he have lost his power over the unconverted so as no longer to expect success with them, then to be efficient he must change his place or he must change the plan of his ministry.

4. Once more, if he keep his resolution he

WATCHMAN OF THE SOUTH.

RICHMOND, AUG. 30, 1838.

Persons to whom this No. is sent gratuitously will please circulate it among such of their friends as will be likely to read it and subscribe for it.

THE WATCHMAN OF THE SOUTH.

THE FIRST No. of volume second of our journal appears to-day. Our readers will immediately perceive that our sheet is very much enlarged. We also use in the most of our paper an entirely new type, which has never been in use a day till now. In regard to our affairs we wish not to be tedious. We will briefly say what we think.

1. HOW WONDERFUL HAS BEEN THE GOODNESS OF THE LORD in all his dealings respecting this paper. The enterprise began in sorrow and perplexity and in much temptation, without experience, without funds, in the face of violent and industrious opposition, and yet it has gone on with a steadiness and a rapidity of success that few, if any, even dared to hope and pray for. Truly, this is the Lord's doing and it is marvellous in our eyes. Not unto us, not unto us, but unto thy name, O Lord, be all the glory. If it had not been the Lord was on our side, we should have utterly failed. Yes, we had fainting unless we believed to see the goodness of the Lord. We sing Hosanna and Hallelujah.

2. THE SAME MEANS, which have been employed to build up this paper must continue to be used to sustain it in future. Subscribers remove and die and otherwise cease to patronize us. Others must be found to take their places. It is true, we have lost very few subscribers from any cause—considerably less than 100 in all. We also have, in any week or month, received far more new subscribers than we have lost during the same period. Yet let our friends remember, that we must endeavor to extend our circulation still further. We ought to have several hundred new subscribers to justify our increased expense. Our number at present is not far from 2700. We make this exposure of the state of things, because those who have built up this paper, and are, in a sense, its proprietors, are all entitled to know the success of their efforts. We request that all our friends and agents make an immediate effort to obtain new subscribers. We are able to furnish about 150 complete sets of our paper from the commencement of Mr. Lacy's Letters and the Letters on dancing. The same papers include the Memoir of Mr. Douglass. A friend, who thought he had occupied the whole field, recently made an effort and sent us eight new names. Let others do likewise. Not that we wish them to importune any one, but merely to say to them that if they will consent to subscribe their names shall be forwarded. Let the patrons of the Watchman remember that on them, under God, depends its prosperity; and that we are determined to send no travelling agents into any congregation. If the churches and ministers will not sustain us, we will give up. Of this, however, we have no doubt. We know that this paper is the child of many prayers and sorrows and sacrifices on the part of God's people, and it will not be forsaken by them now.

3. TO SUCH OF OUR PATRONS AS WISH TO WITHDRAW at the end of their first year's subscription, we say, we wish you grace, mercy, and peace—a long life—a holy life—a useful life—a happy life—an endless life beyond this vale of tears. In most cases, we are assured, that it is not dissonance of sentiment between you and us that has caused your withdrawal. But be the cause what it may, we ask the divine blessing on you. To those of you whose year has expired, our sending this No. is only a token of our good-will, and not an expression of any intention on our part to perpetuate your subscription when we have received notice of your wishes. It has been gratifying to us that so far as we recollect, every withdrawal has been done in a frank and kind and courteous way. In every instance, except two or three, the postage on the letter requesting a discontinuance has been paid. This was right.

4. AS TO OUR FUTURE COURSE, we have no special promises to give or pledges to make. We have always intended to be fearless, frank, candid, courteous, modest and charitable. If any thing we have failed in any of these respects, they will perhaps continue to think that we still fail. We shall certainly seek no adversary. We shall as certainly shun no adversary. We have no love for controversy. It is our strange work. A personal controversy we have never yet had in our own or any other columns. All personal assaults made on us have never caused us any uneasiness. We have neither time nor heart for such combat as several persons have invited us to the last year. But we are determined by the grace of God never to decline necessary controversy which involves great principles, essential to the well-being, if not the existence of our own dear church or the church of God at large. We do not intend to sit silent and see all sorts of new measures, new doctrines and new practices introduced into our venerable body. From all this, we mean to be understood as simply saying that the future spirit and tenor of our paper may be judged of by the past. We propose no change as to our objects or the manner of attaining them.

5. TO OUR CORRESPONDENTS, we return our hearty thanks for their varied and valuable contributions. Some have done exceedingly well. Many have done well. A few led us to hope for many a sheet and have sent us but one in a long time. We thank all for what they have done and beg a continuance of their favors. It must be obvious to all that those who compose the corps of contributors to a journal like ours, must have its destiny very materially in their own power. We would, therefore, remind such of our friends that we shall expect from them continued aid. Let their communications be on important subjects, well written, in a legible hand, in the best style the author is master of, and in nice cases out of ten there will be no lack of interested and intelligent readers. Many of the articles in the Watchman of the South the last year have been copied into twenty and some into thirty other journals. Such pieces are perhaps read by millions of persons. Here is inducement enough to a benevolent heart to make an effort to be useful. What minister would not preach to a million of men? Would he not also try to prepare his sermon well so great an occasion?

6. TO OUR COTEMPORARIES, who have so kindly noticed our humble labors, and made known our plans and the progress of our enterprise, we make our grateful acknowledgments. Should we be able in any wise to render them a similar service, it shall be done with alacrity. We request exchange papers, friendly to us, to notice in their columns the enlargement and improvement of our sheet.

7. Before the end of our present volume, many of our patrons and perhaps ourselves may have fallen asleep. We wish every to keep in mind our latter end. We wish our readers to remember that they are mortal. We would not be cast down by this truth. On the contrary, we would greatly rejoice that we are not doomed to spend eternity in such a world as this. Yet we would be solemn and make ample preparation for any event. Time is short. Eternity is near. The Judge standeth before the door.

8. With these views and feelings, we with earnestness and cheerfulness enter on the labors of a new editorial year. The Lord help us and strengthen us out of Zion.

DOMESTIC MANUFACTURE.—We are happy to inform our readers, that we have made engagements, which will extend nearly or quite through the year, for the same quality of paper on which our first No. of this volume is printed. It is manufactured at the Matocca Paper Mill, near Petersburg, in our own State. We have been at much pains and expense to secure a beautiful and durable sheet. We think we have succeeded. We are always pleased to encourage domestic manufactures, especially when so deserving as in the present instance.

We rejoice to hear from various parts of our land, that the cause of Foreign Missions is claiming increased attention among young ministers and candidates for the ministry and in the churches.

Subscriptions and payments to the "Missionary Chronicle" will be received at this office and duly forwarded.

The suggestion of a "Friend of Missions" is certainly worthy of consideration. The plan he suggests we have seen tried with success in some instances. In others we have seen it prove a failure. On the whole, we would be much pleased to see it tried.

Let no director or elector of Union Seminary be absent from the meeting on the 25th proximo, if it be possible for him to attend. We regret to learn that at least a portion of the delegation from Winchester Presbytery will be detained by the meeting of that judicatory. Expense ought not to be regarded in so important a crisis.

THE SUBSCRIPTION PRICE OF THE Watchman of the South is not increased by our enlargement. It is the same it ever has been. See our Terms on the 3d page. We regret that an impression has been made on some that we would charge more than heretofore. We have never intended to do so, although we are assured by many of our patrons that they would willingly pay more. We wish to do good on the broadest scale, and not get the most money for the least service.

We regret to perceive that that worthy man and judicious editor, Rev. T. D. Baird, is about to retire from the charge of that valuable paper, the Pittsburgh Christian Herald. In the last No. of that journal, the editor says:

"We expect, by the will of Providence, on the first day of October, to leave our editorial chair to a competent successor, and under circumstances promising for the future welfare of the paper, all which will be explained in due time."

Every blessing attend this worthy father, wherever he may go or however he may be employed in building up the kingdom of our Lord.

SAMPLES.—An elder, a firm opposer of the General Assemblies of '37 and '38, lately said: "I prefer Congregationalism to Presbyterianism and I always have done so." Another elder said, "I am in principle Congregationalist." These gentlemen thus speak now. Two other elders, objected to the circulation of a particular paper in their neighborhood, and to the preaching of a particular minister, because the paper and the preacher both "taught predestination." Another of the New School party, a minister in the South, from the North, said, "Presbyterianism is Despotism. Congregationalism is Liberty." All these men reside South of the Potomac. It is much to be desired that all such people would go to themselves as soon as possible. Indeed, the discipline of our church will require due notice of many things said and done by the malcontents to be noticed by our judicatories in the most solemn way. Would it be believed that these very men have been expressing exceeding great wonder and even indignation, when it was intimated in public discussion that there was any ground for their conduct. They loudly asserted that we all thought alike.

Will our readers be so good as to refer to our "Form of Government," and compare the questions there asked at the ordination of ministers and elders with the foregoing "confessions." Fratrum me quidem piget pudetque.

REFORM.—REFORM.—Some weeks ago we cut the following paragraph from the Cincinnati Journal. The editor, speaking of "SYNOGICAL INDEPENDENCE," says:

"This is a subject which has been broached in some parts of the country. The question, 'What shall be our organization?' must probably be settled in the course of the present year. Shall we continue to have a General Assembly with all the powers possessed by the present. We have great doubts about the policy of the plan. It strikes us that if the Synods were substantially independent—the General Assembly composed of delegates whose only business should be to consult and advise, without any power to control, we should have more quiet in the church. The General Assembly has been too much an arena for bitter contests; and if instead of one, we were to have two, with the same power as the present, we may find new divisions producing the same difficulties. Let the Synod be the Court of last resort. Where the joint action of the church is necessary, the advice of a General Assembly will be quite as likely to command respect as its command. Strip the body of legal power, and it will be likely to have a moral power much more salutary and valuable.

Here it is distinctly avowed: 1. That there is dissatisfaction with the established mode of governing the Presbyterian church. 2. That there is but little concord among the materials of the party. "We may find new divisions producing the same difficulties." 3. That a Reform is proposed. "Let the Synod be the court of last resort." 4. Virtual Congregationalism, under another name, is proposed. "The General Assembly may give 'advice,' but may not 'command.'" 5. The editor had not then discovered that the General Assembly was already without "powers." He acknowledges that "the present" General Assembly had "powers" to "command;" but doubts "the policy" of "continuing to have" such a General Assembly. The whole party has lately discovered that the Assembly is already and always has been "an advisory council."

TEXAS.—A letter just received from an esteemed friend, dated Aug. 5, Houston, Texas, says: "Society is improving. We enjoy the preaching of the gospel here quite regularly by a Presbyterian minister. A Sabbath School is established and is well attended. Last month was held the first Monthly Concert of prayer in this place. A collection, amounting to \$18, was taken up. It is to be appropriated for the spread of the gospel in Texas. Christians here feel the necessity of praying to the Lord of the harvest that he would send more laborers into the fields that are white already. A small Presbyterian church is to be organized in Houston this fall. The Baptist brethren are also about to organize a church."

So the work of God goes on. Revolution follows revolution; but that kingdom which the God of heaven has set up and which shall never be moved holds on its course, and is extending its power to one empire after another.

THE MISSIONARY CHRONICLE.—We have never received but one No. of this paper in exchange. What is the matter? We much desire to have the whole volume of 1838 complete.

MORE GOOD.—The Michigan Observer, published at Detroit, in the No. for August 15, contains an article of some length, from which we take a few extracts. They are as follows: PRESIDENT BEECHER'S REMARKS.

When President Beecher was in this city, an invitation was extended to him to remain and deliver an address on the first of August, in reference to West India Emancipation.

If any thing would detain him, he said, such an occasion would. He had been to the General Assembly, and from what he saw there, he was satisfied that the body with which he acted, would ere long speak, with a united voice, in behalf of the oppressed. A leading minister in Philadelphia informed him, that, though he had not come out and joined a society, he was doing what he could to enlighten the minds of his people on the subject, and to lead them along by degrees, until they should be prepared to embrace the whole truth. He did not say, that this was the best way. On the other hand, he believed, that ministers

would get along better by coming out and showing their colors.

Here we have it clearly stated—"the body, (called a General Assembly,) with which President Beecher acted, will, ere long, speak with a united voice in favor of abolitionism. Query, why did it not thus speak last spring? Why did the petitioners withdraw their own petitions? Answer, the time had not come. They would be much pleased to see it tried.

"That a leading minister in Philadelphia is doing what he can to lead his people to embrace the whole truth" on abolitionism. Who is this leading minister? He is evidently of the New School party. But who is he? Has President Beecher a right to put every body to guessing who, among the leading ministers in his party in a given city, is acting the part of the hypocrite, teaching his people one thing, but really wishing them to believe another thing? Had we made such a statement respecting the New School ministers of Philadelphia, there would have been two dry days and a wet one before we should have heard the last of it.

3. It is here distinctly avowed that both a leading minister and the New School Assembly are fighting under false colors. We fully agree with President Beecher that it is always best to "come out and show our colors." Honesty, frankness and fearlessness, in any cause, are better than duplicity and self concealment. What is to be expected from a party whose "leading ministers," and whose "General Assembly" refuse to show their colors? Will God bless them? Will good men be "joined to their Assembly?" It seems that President Beecher "saw" some things at his General Assembly, which were not transpired. Wonder what they were. Why does he not tell us? "From what he saw" he made some great inferences. If he would tell the world "what he saw," other people might make inferences also. Meanwhile, fanaticism makes its way as it can; openly if it dare, secretly, if it be afraid.

During the last winter and spring, we published a number of essays on revivals of religion. Circumstances over which we had no control prevented our completing the series. We resume it to-day, and hope to finish, without much interruption, according to the plan in our own minds, the whole series.

THE MEANS OF PROMOTING REVIVALS OF RELIGION. As to the general qualities or characteristics of the means to be used for promoting a revival of religion, we would observe—

1. That all the means used should be scriptural. The Bible was written just as it is, that the man of God might be thoroughly furnished unto every good work. He who would not be chargeable with folly must make the Bible the man of his counsel in this as in all things.

2. In the use of means to promote a revival, every thing like mysteriousness and trick and chicanery should be avoided, as inconsistent with the simplicity and frankness of the gospel. We are to be wise even as serpents, but not crafty and full of guile. The character given by Christ of Nathaniel is one that all true Christians ought to strive to resemble. "Behold an Israelite indeed, in whom there is no guile."

3. We should be very careful in the use of all means for promoting revivals, to see to it that they partake of the kindness of the gospel. The stern rebuke, the awful denunciation is not suited to the bruised reed and the smoking flax. Even by Christ our use was mostly confined to the glaring and gross hypocrite. A system of means partaking highly of the terrific is not evangelized, to say the least.

4. We must be careful that all our efforts partake of the sobriety and good order, every where enjoined in the gospel. Religion, pure and undefiled, is no less opposed to wild extravagance than it is to a cold and heartless formality. This is a matter on which much is said in scripture. 5. Our efforts should be well-timed. Snow and frost are not without their use in rendering the earth fruitful, but if they come in July they are injurious. Proof, given when comfort is called for, will break the head. Encouragement, given to one who needs reproof, may undo him forever. There is a time and a season for every thing under the sun, and a wise man regardeth both time and judgment.

6. All means should be so employed as to arouse without needless offence, and to win without lulling to sleep. Raving mad and perfect indifference towards truth are two great sins, against which we must bend our forces. Needless to offend is not only folly but wickedness. Tamely to lull into carnal security will bring down the curse of those, who sew pillows for all armholes.

7. In all our efforts, let us not merely regard present results, also permanent effects. A stimulant given to a man gaining strength may make him feel pleasantly for a short time; but if he be too strong, it will ultimately do great injury. This is perhaps one of the great errors, which have arisen of late years. We have looked too much at immediate results and not enough at remote consequences.

8. We must never forget that it is human to err—that men may as easily commit serious mistakes in the manner of using lawful and wholesome means, as in adopting foolish ones for promoting good objects. Daniel says, "The wicked will do wickedly." So the foolish will act foolishly, embrace what principles they may. Their rules may be good and their application of them bad.

9. We must avoid all doubtful means. The very fact that they are doubtful is sufficient reason for avoiding them. Some have tried them and have succeeded; but almost all, who have tried them, have been left to shame sooner or later. The excellent and pious Dr. Payson, if we remember right, once resorted to some measures which he regarded as doubtful. But God had mercy on him and his people, and did not allow the step to prove injurious. Yet that good man, we think, speaks of such things as to be avoided.

10. He, who is expecting and willing to use means only in such a way as to have all matters move on smoothly and perfectly in accordance with his sense of propriety and his love of a refined delicacy, will never be the instrument of a revival. Imperfection cleaves to all human efforts, to efforts for revivals as really as to efforts for any thing else. Yet we must be careful not to approve or encourage error of any kind, either in doctrine or practice.

With these observations, we state that the great ordinance of God for the reviving of religion in the church and in the world is preaching the truth of God, and especially that truth, which is particularly denominated evangelical. It is not our purpose to give a lecture on preaching, but it is proper to state, that all other things being equal, that is the best preaching which causes the hearer to think most of what is said, and not of the manner of saying it. It is important that the taste of the people should be correct on this point. The noisy thunder is as harmless as the notes of the merry songster of the forest. But that lightning which is noiseless kills before one can tell what has hurt him. So the truth of God does its work best and most surely when not preceded by too much noise. As to the particular doctrines to be preached, these are to be learned from the New Testament. Here we are taught, that these doctrines should have a close connection with the death of Christ, that indeed Christ crucified is to be to us a source from which to draw most of our weapons. The death of Christ, being the foundation of the christian system, should certainly be kept very prominent in all our preaching. It was so in that of Paul. "The Jews," says he, "require a sign, and the Greeks seek after wisdom, but we preach Christ crucified, unto the Jews a stumbling-block, and to the Greeks foolishness."

"When I came to you, I came not with excellency of speech or of wisdom. For I determined not to know any thing among you, save Jesus Christ and him crucified." "God forbid that I should glory in the cross of our Lord Jesus Christ." Luke, in Acts 2d, says, "they continued steadfastly in the Apostles' doctrine." As to the question how long continued should preaching be, we answer, it should not be out of time and beyond the occasion. The Apostles held a few meetings and preached all day or all night. But these were rare occasions and the public excitement called for

them. As to the question how often should people meet for preaching? we answer, not so often that there cannot be a pretty full attendance.

Immediately succeeding the mention of doctrine, in Luke's account, in Acts 2nd, we read also of "fellowship," by which we are probably to understand the absence of strife, envy, variance, wrath, jealousy, and, indeed, all bad passions; and the presence of all fraternal, kind, obliging, affectionate tempers and actions. The whole church was bound up in one bundle of love, and thus religion prospered. If Jesus shall ever "ride prosperously," it will be not only "because of truth" or sound doctrine, essential as this is, but also because "of meekness" in the earth. The importance of christian love being constant and fervent, if we would have many and great revivals, is very plainly taught by our Saviour. He said: "Hereby shall all men know that ye are my disciples, if ye have love one to another." Again, he says: "I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." When we see men apt to retain a sense of old differences, ready to receive impressions of new ones, incredulous of the sincerity of others, who profess a readiness for love and peace, apt to take every thing in the worst sense, morose and severe towards those or that sort of believers, we can hardly expect to see such the instruments of reviving religion. It would be well for all christians to remember, that even sin may be sinfully improved."

A frequent and becoming celebration of the sacraments of baptism and the Lord's Supper, as opportunity shall be afforded, is also mentioned in the scriptures as means of a revival. Baptism was intended by God as a solemn ordinance, in no ordinary degree useful to beholders, as well as to the persons baptized, and therefore, ought not to be unnecessarily delayed. The Lord's Supper, however, is an ordinance that may be "often" repeated by the same communicant. And whenever religion is in such a state as to call for frequent and increased meetings for prayer and preaching, it does seem to us to demand increased attendance on the Lord's Supper. "I do not see," says one, "why an increase of love to Christ should not dispose christians as much to increase in this as in other duties. It seems plain by the scriptures, that the primitive christians were wont to celebrate the memorial of the sufferings of their dear Redeemer every Lord's day; and so I believe it will be again in the church of Christ in days that are approaching." It is certainly a most serious question to us, whether we ought not at least to double the frequency of our attendance on this ordinance. And there can be no question but that our zeal and love in attending upon it ought to be more than doubled.

The scriptures in many places speak of the exercise of liberality in communicating our worldly substance as a great means of a revival. Thus in Acts it is said: "All that sold their possessions and goods, and parted them to all men, as every man had need." That a community of goods is not an obligatory duty even the Apostles taught; but that great liberality exposed with right motives will lead to blessed results, even the reviving of religion, is very manifest. Permit us here to present some thoughts of President Edwards on this subject. See vol. 4, pp. 276-279. He says, "So far as I can judge by the scripture, there is no external duty whatsoever, by which persons will be so much in the way not only of receiving temporal benefits, but also spiritual blessing, the influences of God's Holy Spirit in the heart, in divine discoveries, and spiritual consolation, as by abounding in deeds of charity or almsgiving. I think it would be unreasonable to understand those promises made to this duty in Isaiah [lviii. 7 and on, exclusive of spiritual blessings. [Read the passage.] The same is taught in Psalm cxi. 4-9. When Christ was upon earth, he was poor and an object of charity, and during the time of his public ministry, he was supported by the charity of some of his followers, and particularly certain women, of whom we read in Luke xvi. 2, 3. And these women were rewarded by being peculiarly favored with gracious manifestations which Christ made of himself to them. He discovered himself first to them after his resurrection, before the twelve disciples. They first saw a vision of glorious angels, who spoke comfortably to them; and then Christ himself appeared to them and spoke peace to them, saying: 'All hail, be not afraid;' and they were admitted to come and hold him by the feet, and worship him" Matt. xviii. And though we cannot be charitable in this way to the Lord Jesus, who in his exalted state is infinitely above the need of our charity; yet we may be charitable to him even now, as well as they then. For though Christ is not here, yet he has left others in his room to be his receivers; and they are the poor. Christ is yet poor in his members, and he that gives to them tends to the Lord; and Christ tells us that he shall look on what is done to them, as done to him. Rebecca, in her marriage to Isaac, was undoubtedly a remarkable type of the church in her espousals to the Lord Jesus. She obtained her husband in doing deeds of charity. The memorial which Cornelius had in heaven, and which terminated in a great revival in his own soul and family and nation, was first his prayers and second his alms. More than this, nothing would have a greater tendency to bring the God of love down from heaven to earth; so amiable would be the sight of the eyes of our loving and exalted Redeemer, that it would soon, as it were, fetch him down from his throne in heaven, to set up his tabernacle with men on the earth and dwell with them. Perhaps no remarkable outpouring of the Spirit of God ever occurred and continued any long time, but what was attended with an abounding in this duty." The scriptures declare it was so in the days of the Apostles. One of the most useful men America ever reared was in the habit of giving a tenth of his pocket money, even when a boy at college, to religious purposes. The same man said: "The first-born device of a soul that has been born again respects the advancement of the Redeemer's kingdom." The same may be said of the great revival in Germany under Franck, and in England under Whitfield. All this, too, is in accordance with the promise that in the glorious display of grace under the gospel such effects should follow, that "the vile person shall no more be called liberal, nor the churl said to be bountiful—but the liberal deviseeth liberal things and by liberal things shall he stand." Isaiah xxxiii. 5-8. Our efforts for the heathen may deceive us. We may flatter ourselves that we love mankind, because we feel for the heathen. But if we love not our brother whom we have seen, and who is an object of great pity at our own door, how can we love our brother whom we have not seen, as we should do!

\* Leighton. + Cotton Mather.

Faith.—Faith is a sworn officer to the great King, and has a key for every lock that is fit to be opened; it forces nothing; but where it cannot enter, it stays without, and waits a better season.

Let faith also be a chief speaker in all your debates; and then the result will be, that carnal reason and present sense, though very tenacious and stubborn, shall yield the cause and let you go.

As a man may not put in his claim for justification on account of his works, so neither of his faith, as if that were materially or meritoriously causal of justification, for faith itself, as it is the believer's act comes under the notion of a work. Let us therefore consider what part it is that faith holds in this matter; lest while we cast out works as not standing with grace, we make a work of faith.—Coles.

Friends, mutual helps.—You say, "why should I trouble you with my troubles?" I answer, "Why not? what is a friend good for, if we may not lay one end of the sack upon his shoulders, while we ourselves carry the other?"—Coveper.

COMMUNICATIONS.

For the Watchman of the South. CREEDS AND CONFESSIONS.

LETTER I.

My Dear Brother Plumer,— Few questions have been more agitated, within the last ten years, than those which relate to Creeds and Confessions. Two points, in relation to this subject, have been drawn into controversy, and been made matter of ardent dispute. The first is, whether ecclesiastical Confessions of Faith are either necessary or expedient at all; and the second, if so, with what degree of rigor subscription to them ought to be exacted? It is of great importance that correct opinions in relation to both these points be generally received and maintained. In what I have to say in regard to both of them, you will not, of course, expect a full discussion, but only a few general hints. In annexing my name to what I may write, I reluctantly comply with your request.

It may prepare the way for a more just view of the whole subject, if we attend for a moment, to a few preliminary principles, which it is hoped that none of your readers will think of calling in question. The statement and explanation of these will be included in the following particulars:

1. The Church of Christ was founded that she might be a depository of the truth; that she might maintain it pure and entire against all corrupters, and hold it forth in its simplicity for the benefit of the surrounding world. This is evident from many passages of Scripture; particularly from the last injunction of the Saviour to the leaders and guides of his church—"Teaching them to observe all things whatsoever I have commanded you;" and also from the direction of the inspired Apostle to "contend earnestly for the faith once delivered to the saints;" and, further, from the declaration of another Apostle—"Now I praise you, brethren, that ye keep the ordinances as I delivered them unto you." The professing people of God are "the light of the world"—"the salt of the earth,"—called out from the rest of the population of our globe, for keeping alive and extending the power of our holy religion.

2. Though all the doctrines which belong to the Christian system are not equally vital and important; yet all truth is precious, every degree of departure from it is more or less injurious; and, of course, it is the duty of the Church, to hold fast all of it; especially is it her duty to hold fast, with peculiar care, all the leading and radical doctrines which belong to the system. If it be incumbent upon the disciples of Christ, as such, to "hold fast the form of sound words which they have heard;" to rebuke opposers, "that they may be saved in the faith;" and ever to "speak the things which become sound doctrine;"—if they are bound to "walk in the truth;" and to reject every man among them who manifests that he is "a heretic, after the first and second admonition;"—then it is evident, that the church which allows any material departure from the truth, in any of her teachers and rulers, sins against the authority of her Master in heaven, and is recreant to the great purpose for which she was founded.

3. This duty being incumbent on the Church of Christ, it is self-evident that she is vested with authority for carrying the Saviour's command into execution. Every ruler in the house of God must be supposed, from the very nature of the case, to be invested with all the power necessary for doing what is commanded; nay, as required to carry into execution whatever is declared to be the Master's will, on pain of being charged with rebellion against him.

4. As the right of interpreting the Bible, and of judging for himself what it contains, evidently belongs to each individual believer, so each Church, as an associated body, is not only at liberty, but is under obligations, to judge for herself what the Bible contains, and with fidelity to maintain the truth which it sets forth. Though the word of God is the only infallible rule of faith and practice; yet each Church, (as well as each man,) must interpret that word for herself, under responsibility to the great Author of that word, and to judge, from the spirit of it, how far she can walk in Christian fellowship with those who reject any portion of it. Of course, when the Church in her ecclesiastical capacity, holds fellowship with those whom she regards as in material error; and especially when she receives such among the number of her public teachers and guides, for feeding the sheep and the lambs of Christ, she is faithless to her highest trust; and, instead of deserving the title of a liberal church, as the language of the world is, she would rather deserve to be called an unfaithful one. Were a set of servants left by a householder in charge of a beautiful garden, with a solemn injunction to admit within its enclosure no intruder who would be apt to injure it—would they be chargeable with officiousness or tyranny if they should keep out, or turn out from the enclosure all such intruders? Surely if they neglected to do this, instead of meriting commendation for their liberality, they would rather render themselves liable to just reproaches for their disobedience and treachery.

Such, precisely, is the position of the church. She is just a company of servants, under strict orders from their Master in heaven. Among these orders, she is enjoined, as has been seen, to "hold fast the form of sound words which she has received;" to "contend earnestly for the faith once delivered to the saints;" and to exclude from her fellowship all heretics, when, after proper inquiry and admonition, they are ascertained to be such. These injunctions leave the church no choice. She must obey them, or be guilty of a criminal breach of trust. If either the truth committed to her, or the great body which she constitutes, were her own property, she might tamper with these orders; but they are all the property of another; and, therefore, all that she has to do, is simply and humbly to obey.

Now, it being evident that the church is thus bound to maintain a faithful testimony in favor of the truth among all her members—even at the expense of "earnestly contending for it"—it becomes a very serious question—How is she to fulfill this trust? Not by mere didactic instruction; but first, by calling upon her members, and especially upon her teachers and rulers to "witness a good profession before many witnesses;" that is, openly to declare their belief; and secondly, by disowning as brethren, or excluding from their fellowship, those who, after entering the church, by such a profession, have turned aside to error. Both these modes of testifying fidelity to the truth, on the part of the church, are exemplified in the New Testament history.

It is evident that the first of these methods includes the use of a CHURCH-CREED; thus establishing the necessity, as well as the expediency of such a formula in the most ample manner. How shall a church call upon those who seek to join her, especially upon those

who seek to serve her in the holy ministry;—how shall she call upon them to "witness a good profession?" Shall she exact from them a declaration that they believe the Bible to be the Word of God? This is no test at all, unless it be between infidels and nominal Christians.

This single case is enough for me. After all the declamation and noise which have been uttered against the use of the Creeds, I have never met with a suggestion which was adapted in the least degree to obviate the difficulty to which the Council in this case was reduced, without resorting to the measure which the Council adopted.

But perhaps it will be proposed as an adequate remedy, that there be a private understanding, vigilantly acted upon, that no ministers, or candidates for the holy ministry be admitted, but those who are known by private conversation with them, substantially to agree with the body which they propose to join, with regard both to doctrine and order.

For what matter is it, as to the real spirit of the proceeding, whether the creed be reduced to writing, or be registered only in the minds of the individuals, and applied by them as a body, if it equally exclude all applicants who do not approve? But to this proposed remedy, I have a second answer. It would be to leave to each member of an ecclesiastical body his understanding, and his recollection of what ought to be deemed orthodox.

It is making a decisive use of a religious test, without having the honesty or the manliness to avow it.

For that matter is it, as to the real spirit of the proceeding, whether the creed be reduced to writing, or be registered only in the minds of the individuals, and applied by them as a body, if it equally exclude all applicants who do not approve? But to this proposed remedy, I have a second answer. It would be to leave to each member of an ecclesiastical body his understanding, and his recollection of what ought to be deemed orthodox.

Yours truly, SAMUEL MILLER. Princeton, Aug. 10, 1838.

For the Watchman of the South. CONTROVERSY.

MR. EDITOR.—While the church to which we are so justly and fondly attached has been agitated and afflicted for some time past with a great and momentous controversy, involving the purity of its doctrines, the integrity of its standards, and the very life of its order, and while the great body of our members, I suppose, have been discharging the duty which they owed her in her hour of trial and peril with proper fidelity, I find there are yet some among us who are rather disposed to regard her actual agony as a mere common contest in which they have no interest, and from which, apparently, they would be glad to skulk, or to escape, perhaps, into some other church.

Now, I shall readily agree with these persons, that peace is a sweet thing, the sweetest thing in the world—except truth. But that, I must think, is still better, and worth even the round price which we are sometimes obliged to pay for it.

Have I not given a correct representation of this meeting as it is observed in some places? And shall there be no alteration? I would ask all Christ's ministers, what think you of this work? Is it a glorious work, is it a work in which your very commission to preach, binds you to engage? And how have you fulfilled that obligation? Have you treated the monthly concert as an important meeting? By neglecting to prepare for it, have you not greatly retarded the work? Suppose all the ministers and churches take no more interest in this matter than you, (and what right have you to suppose that any will?) when will the work be done? When will the bloody current, which sweeps annually, millions of our race into hell—be dried up? May the ministers and churches of our country awake and come up to this work, and may they awake triumphantly, through Christ's head!

Before concluding I wish to express my great satisfaction with "the Missionary Chronicle"—the organ of our Board. I can safely say, that I have never examined any missionary publication of the same size which contained so much interesting and important mat-

ter as this periodical has, since the beginning of 1838. Will you not concur with me in saying that every friend of Missions, and more especially of Presbyterian Missions, will find himself delighted, both with its spirit and with the matter it contains.

And as for our said brethren of other denominations who are blessing their stars that they have no controversy within their pale, I must take leave to tell them, upon high authority, that of Lord Bacon, that it is no bad sign for a church to have a controversy in it, but rather a suspicious one indeed for it not to have any; inasmuch as it argues either a lack of knowledge, or a lack of zeal, among its members.

For, "it is the condition of the church," says he, "to be ever under trials, and there are but two trials—the one, of persecution, the other, of scandal and contention; and when the one ceaseth the other succeedeth. Nay, there is scarcely any one epistle of St. Paul's unto the churches but containeth some representation of unnecessary and schismatical controversies."

So in the reign of Constantine the Great, after the time that the church had obtained peace from persecution, there entered sundry questions and controversies about no less matters than the essential parts of the Faith, and the high mysteries of the Trinity. But reason teaches us, that in ignorance and implied belief it is easy to agree, as colors agree in the dark; or if any country decline into atheism, then controversies waxed daily, because men think religion scarce worth the falling out for, so that it is weak divinity to account controversies an all sign in the church? Indeed we have the authority of a greater one than Lord Bacon, even that of the Apostle Paul himself, to the same effect.

For, writing to the Corinthians, he says expressly, "For there must be also heresies among you, that they which are approved may be made manifest among you." (1 Cor. xi. 19.) Now, I will take up these our brethren upon the horns of this dilemma; if their church, as they boast, has no controversy in it, it must be either because it winks and connives at heresy, and so violates its solemn duty on this point; or because it has no heresy in it; and if so, it wants at least one mark of a true apostolic church. Which horn will they take?

A PRESBYTERIAN.

For the Watchman of the South. AN IMPORTANT ENTERPRISE.

Dear Sir,—If there were at the present time, in the nations of the earth, such a commotion as that excited by Alexander, or Cesar, or Bonaparte,—your readers would doubtless, be anxious to inform themselves accurately, concerning its progress. There are few whose minds would not be excited, whose imaginations would not be kindled, whose hearts would not be agitated, by such an enterprise.

And should you maintain silence in your valuable paper, there would doubtless be many calls upon you to devote at least one column each week, to such an interesting and important subject. There is however an enterprise in progress, which to me (and I hope to your readers also) is far more interesting than either of those referred to, viz. the grand enterprise of evangelizing the world. This is Christ's warfare—the whole church is his soldiery and the faithfulness and power of God are the pledges of his success.

Would it not be a good plan for some of our Pastors, to take up the different missions in the world, one after another and lay them in detail before their people at the monthly concert, and then through your paper to lay at least an abstract of the History before the public? It is true Sir, this would require some labor, more perhaps than some of our ministers have ever bestowed on the subject of missions.

But if some such plan were adopted, would it not tend to awaken the interest both of the Pastor and people? The manner in which our monthly concerts have hitherto been conducted, has given only an indefinite idea of the subject. It is known that not one half (perhaps not one fourth) of the christian families of our country, receive regularly any missionary publication. Of course their knowledge of the subject is very limited. All they know is that there are Missionary Societies, and that some men have gone to various parts of the world—that the Bible has been translated into the languages of various pagan nations, and that many of the heathen have been converted.

But where the missionaries are, what are the peculiarities of the people—of the climate—of the soil—of the language—of the government—they know not. In short as to all definite knowledge, which is best calculated to excite the feelings and move the heart they are quite destitute. With such an audience, what is a frequent mode of procedure at our monthly concerts? The minister announces at such a time and place "we will observe the monthly concert of prayer for missions," and perhaps he adds, "the importance of the subject demands that all praying people should be there." At the appointed time, he repairs to the place—perhaps one or two of his elders, and one-fourth of his communicating members are present. And then what? After singing and prayer, he says "I have a letter in the Herald, the Chronicle, the Baptist Magazine, which I wish to read. "It is from the Nestorian Mission, written from Oromiah, or it is from the Karen, or Zulu mission, or from a Liberian missionary." Where is that? Who is there? How long have they been laboring? What encouragements and discouragements have they had? and many more such questions at once arise without having answered which it is impossible very successfully and permanently to interest the congregation. However he goes on and reads a journal of some travel for half an hour in which there are twenty allusions to places and things and men, that not one can understand. And the consequence is, that they go hence with little profit! And when the next periodical season for the concert arrives, they begin to say—"Oh, our meetings are so dull, so poorly attended, that I do not care about going."

That the Spirit in regeneration, does not by direct efficiency change the heart, and thus produce holy affections—that there is no other effectual hold which this divine agent can have on the sinner whom he would turn from the error of his ways, but that which consists in so bringing the truths of the Bible into contact with his understanding and moral sensibilities, that he shall voluntarily shun the threatened evil and choose the proffered good, and that there is no more difficulty in accounting for the fact that the yielding sinner supremely loves God from the impulse of a regard to his own happiness, than there is in explaining the opposite fact, of his having formerly, under the influence of the same principle, when perverted, loved his idols.

That if it is a known or revealed truth that the sinner, under a present call to duty, will not do, unless God do more than he is now doing, then it is reasonable that the sinner wait until God does more; and that in all cases, the grace of God may be effectually resisted.

That election is God's purpose that those should repent and believe whom he foresees under the most wise distribution of the means and agencies by which he could operate upon the subjects of his moral kingdom, he could induce to obey the gospel call.

Against these doctrines we most solemnly protest. We conceive them to be at war with God's word, and fraught with imminent danger to the peace and prosperity of Zion. We are fully persuaded that so long as they are

countenanced in our churches, we have reason to expect the frown of a justly offended God; and that, should we fail to bear our decided testimony against them, we should betray the cause of our Master. We deprecate controversy—we lament that it should ever be necessary; but when those scriptural doctrines which constitute the long acknowledged basis of the peace and purity of our churches, are boldly and perseveringly assailed, we feel that but one course is left for us, and that is, to "contend earnestly for the faith once delivered to the saints."

Passed in the Union, unanimously. Attest, NATHANIEL HEWIT, Moderator. WILLIAM THOMPSON, Scribe.

INTELLIGENCE.

A sudden change.—Frost was seen in the vicinity of Salem, Mass., on the 16th inst. It was but a short time previous that the heat was said to be near 100 degrees.

A fine specimen of politeness.—An American guest, on board the New York, was, as a toast, the "three days of July," referring to the revolution which "placed Louis Philippe on the throne. One of the French officers immediately gave—"AND THE FORTH!"

The Great Western.—On her departure from New York last week she carried 85 passengers, and letters to the value of 2000 dollars.

New Invention.—Mr. Ansdon of Rochester has constructed an instrument for weighing Canal Boats, without raising them from the water. It is a buoy with a tube, through which passes spindles, graduating like steel-wards, which indicates the depression in the water.

Popery in Austria.—The Austrian government have required six hundred Tyrolese Protestants to turn Catholics or quit their country; they preferred their religion to their country, and have retired to Prussia; where the King has cheerfully provided them an asylum.

Another impostor.—A man in England, under the assumed name of Sir William Courtenay, persuaded some sixty or seventy poor people that he was the Messiah, and in a mob, he together with seven or eight others, were shot, but not all one of the constables and the leading officer of the military had been made the victims of his murderous designs.

Industry in India.—On Tuesday, the 12th of June, a large and respectable meeting was held in the amphitheatre at Liverpool, to petition Parliament on the subject of industry in India, from which a revenue is derived to the British government, and attendance on the subject of its heathen ceremonies is forced upon British subjects.

Statistics of Calcutta.—By a census, taken by the Superintendent of Police, up to January 1, 1837, it appears that there are 14,911 males and 84,803 females the dwellings are 65,495; and consist of 14,623 Pookah Houses, 20,304 Tiled Huts, and 30,567 Straw Huts; besides Lodges, Suburbs, Cottages, &c. on the other side of what is termed "the Diich." Of the population, 3133 are English, 4746 Europeans, 3181 Portuguese, 167 French, 362 Chinese, 636 Armenians, 337 Jews, 49 Native Christians, 68,44 Mahomedans, 137,651 Hindoos, 19,081 Low Castes, and the remaining 1691 Moslems.

Value of Steel.—It is said in a London paper that a pound of iron worth one half penny may be manufactured into an article worth 35,000 guineas. A pound of grade iron costs one half penny—it is converted into steel—that steel is made into watch springs, every one of which is sold for half a guinea, and weighs only one tenth of a grain. After deducting for waste there are in a pound weight 7000 grains; it therefore affords steel for seventy thousand watch springs, the value of which at half a guinea each is 35,000 guineas.

New mode of making Rail-roads.—The Emperor of Russia, it is said, has imposed a tax upon tobacco, which will yield 50,000,000 rubles, to be applied to the formation of Rail-roads and the improvement of steam navigation. If Congress would only levy a corresponding tax upon the additional article of ardent spirit, what splendid roads of double tracks and splendid lines of Atlantic steamers might be built for all that; yea, at an immense saving of money, rice, &c. is converted into steel—that steel is made into watch springs, every one of which is sold for half a guinea, and weighs only one tenth of a grain. After deducting for waste there are in a pound weight 7000 grains; it therefore affords steel for seventy thousand watch springs, the value of which at half a guinea each is 35,000 guineas.

Independence of Egypt.—The Pacha of Egypt has determined to throw off his allegiance to the Porte. His design has been communicated to the Consuls of four European powers, and they them to the French government. It is supposed that the French government will oppose the scheme, from jealousy towards the English mode of communication through Egypt to India.

Mexican matters.—Orders have been received at Matamoras to prevent vessels from landing cargoes on the coast. The port of Soto Marina was opened, and three American vessels had arrived from New Orleans, with valuable cargoes. General Urrea, the assassin of La Bahia, has at last been defeated; he has been betrayed, and his strong hold, Mazatlan, given up for the sum of \$10,000, in consequence of which, he has been obliged to take to the mountains with the few troops he has left. There is no probability of Mexican success according to General Urrea, the French, and the blockade is carried on with great rigour, particularly towards American vessels.

China.—A severe drought was prevailing there at the latest dates, so that public prayers were offered up in the temples every day for rain. Animal food was forbidden, and a multiplicity of ceremonies performed in order to obtain the desired object.

Powers of memory and touch.—It is stated in a London paper that a truly singular display of natural capabilities took place at the Argyle Rooms in Regent street. The Rabbi Hersh Danenberg, a professor of Hebrew and rabbinical literature, from Stuchin, in Poland, appeared on a small platform before an auditory apparently very familiar with the Hebrew language and literature. He was accompanied by Professor Wilson, an interpreter, who stated the Rabbi's willingness to recite any portion of the Talmud which might be demanded by any one amongst his auditory, who would merely state the number of the page and line at which he wished him to commence.

Subterranean Travelling.—The line of the railway between Lyons and St. Etienne, the largest manufacturing town and the richest coal district in France, is suffering from a very singular and such is the unevenness of the country, and so great has been the anxiety of the engineers to preserve as complete a level as possible, that there are actually no less than twenty tunnels between the two terminations; one of these is a mile in length, while another, which is half a mile long, is carried under the bed of a river, which crosses the line.

NOTICES.

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

The Presbytery of Lexington will meet at Falling Spring, on Thursday, the 13th of September.

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

East Hanover Presbytery will meet at Notoway Court-House, at 12 o'clock, M., on Thursday, September 20th.

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 Morganton will meet at Fork of Pigeon, Haywood county, September 13th.

RICHMOND MARKETS.—Aug. 28, 1838. Tobacco.—In good demand at improved prices, from the rates in June, at \$1 50 to \$2 50 per 100 lbs. This crop, with its consequent of the unprecedented drought, is very unpromising. We have never witnessed so unpromising a prospect as at present. The drought continues with great severity.

Wheat.—Is more in demand at improved prices.—A quarter is at \$1 25 to \$1 45 per bushel. Flour.—Is in better demand at from \$7 75 to \$8 50 per barrel—new \$7 75 a \$8.

WINFREE WILLIAMSON, & CO.

PETERSBURG MARKET. August 25, 1838. Cottons.—Demand limited; some few sales at \$3 1/2 c. in quality. Wheat.—Receipts light; red, \$1 40 white, \$1 50. Flour.—Superfine, \$7 50; Family, \$8 a \$8 50. Tobacco.—Inspections small; demand good; Lugs, \$3 75 to \$5 50; Leaf, \$7 a \$11. Corn.—\$3 75 a \$4 10.

DUNN, McILWAINE & BROWNLEY.

DOMESTIC GOODS. 200 BALE No. 1 and 2 Cotton Onaburges; 250 do. Matocca and Merchants' Combing Shirts and Sheetings; 20 do. Suffolk Collings; received and for sale by aug. 31 BALDWIN, KENT & CO.

WANTED.—A pious, genteel, single man, who has had some experience as a teacher, desired that he be able to teach French and German. The school which he will teach ought to commence about the 1st December next and will contain 18 or 20 scholars. The residence of the teacher would be in a pious and agreeable family. Address A. W. Venable, Esq., Clarksville, Va. aug. 23 4c

SMYTH & BUTLER, Importers, have received by the Madison and Maroon, from England, and Glass and Earthen Ware, embracing many new and beautiful patterns, which they offer to the trade either by the package or repacked to order, upon the best terms for cash or to prompt customers. 4t aug. 23.

UNION FEMALE ACADEMY, DANVILLE, VA.

THE Trustees of this Institution present to the consideration of parents and guardians, with full conviction that those who may make trial of its advantages will be pleased with the system of instruction and government pursued by the experienced ladies who have charge of its Literary and Musical departments.

Miss Bonaditi, who presides over the first of these departments, has long been a distinguished and successful teacher, and for the last eight years has had charge of this school, where she has acquired a reputation, which has annually drawn to the Institution an average number of from forty to sixty-five young ladies, many of them from distant counties in Virginia, and not a few from the State of North Carolina.

Miss E. Smith is extensively and favorably known as the instructress of many young ladies, who have distinguished themselves by their attainments in vocal and instrumental music.

In this Institution thorough instruction is given in all the branches usually taught in the higher Academies. The School is furnished with Maps, Globes, and other apparatus, for familiar instruction in the sciences. All the studies to which the attention of the pupils is directed, are accompanied by explanations and oral instruction, these last being regarded as of great importance in awakening thought and cultivating a taste for mental improvement.

To conduct education on christian principles is the object of this Institution. A scripture lesson is required every Monday morning, and attention to the word of God, in some way, forms a part of the daily exercises. No motives to action are presented to the scholars, but such as are drawn from the Bible; and in all the discipline of the school, reference is constantly had to the same unerring standard of truth.

In this Institution, where the parents, and can fully appreciate that feeling of painful anxiety, which finds a place in the bosom of every father and mother who has a daughter at a boarding school. They therefore require implicit obedience to the following rules:—

All gallantry is strictly forbidden. No young lady connected with this academy shall receive marked attention from gentlemen in any way. A wilful breach of this regulation will subject scholar to a reprimand from the Principal; and for the third offence, the offender shall be reported to the Board of Trustees.

TERMS: FOR A SESSION OF FIVE MONTHS. For instruction in the rudiments of an English education, such as Reading, Writing, Arithmetic, English Grammar, and Geography, from \$7 50 to \$10

in any or all of the following branches, viz: History, Natural and Moral Philosophy, Chemistry, Natural History, Rhetoric, Logic, Astronomy, Botany, Geometry, or Algebra, 12 50

Latin, French, German, and Hebrew, each 5 00

Drawing and Painting, 6 00

Ornamental Needle Work, 3 00

Instruction on Piano Forte, 20 00

Instruction on Sewing Machine, 30 00

No additional charge is made for the use of the Piano. Board, in the Academy, per month, 8 00

in private families in the village, 10 to 10 00

The summer session commences on the 15th July, and ends on the 15th December; the winter session from the 15th January to the 15th of June.

JAMES D. PATTON, President. Trustees.—Walter Fontaine, Leonard Claiborne, Nathaniel Ragdale, J. S. Tinsley, Thomas P. Atkinson, John McAlister, John D. Paxton, Arch. D. Montgomery, Byrd Smith, Hobson Jones.

Wm. M. Tredway, Secretary. Persons at a distance are referred, for more particular information, to the Rev. Wm. McPhersons, Raleigh, N. C. Hon. Henry Poole, Fayetteville, N. C. The Rev. Wm. S. Plumer, Richmond, Va. The Rev. Alexander Wilson, President of the Caldwell Institute, Greensboro, N. C. or to The Rev. N. H. Harding, Milton, N. C. aug. 16 cowd

CORN PLASTER.—A fresh supply of this Plaster, which has proved to be very beneficial in relieving the pain and removing the Corns, after a few applications, just prepared by O. A. STRECKER.

CHRISTIAN ALMANAC.—The Tract Society of Virginia have published an edition of the Christian Almanac for 1839, by the calculation of David Richardson, of Louisa, with lists of Courts, members of Assembly, &c. &c. The Almanac contains 48 pages, with a handsome printed cover. Merchants and others supplied on the most liberal terms, for cash.

YALE & WYATT, Depository-Va. Tract Society.

DOMESTIC COTTONS.—3-4, 7-8 and 4-4 Matocca Cottons; 3-4 and 7-8 Merchants' do; 3-4, 7-8 and 4-4 Extra's do; 3-4 Mechanics' do.—Virginia manufacture. Also, Manchester, Virginia, and Merchants' factory Onaburges a large supply received and for sale by BALDWIN, KENT & CO. aug. 2

NOTICE. 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. B. H. N. Pharr, D. Lacey, 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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MEMBERS OF THE EXAMINING COMMITTEE. From the Synod of North Carolina.—Rev. Messrs. H. N. Pharr, D. Lacey, N. H. Harding, S. L. Graham, D. B. Messrs. A. W. Venable, W. M. Lewis.

From the Synod of Virginia.—Rev. Messrs. J. Morrison, Wm. H. Foote, E. C. Hutchinson, John Henderson, Wm. S. White, E. C. Hutchinson, John Henderson, Wm. S. Plumer, J. J. Royal, Wm. M. Atkinson, Francis McFarland, Messrs. S. C. Anderson, Benjamin Emerson, John Damm, James Jones, J. H. Fitzgerald, John R. Paine, Geo. W. Paine, James Gray, C. C. Read, Dr. John K. Moore. GLENT C. READ, July 25 Secretary of the Board of Directors.

BY recent importations from Liverpool, I have received a beautiful variety of CHINA WARE, embracing the most elegant and useful articles, adapted for the use of families, in making cutlery, glass, d'Almeida and other teas, for invalids.

Graduated Bleeding Vessels, Fluted Funnels, Pill Tills, and Evaporating Disks, for Surgeons and others. Patent Pallets and Stands, for juvenile operators. The above at moderate prices, and on liberal terms. O. A. STRECKER.

SCHOOL BOOKS.—J. W. RANDOLPH & CO. have on hand and for sale at low prices, a large assortment of English, French, Latin, Greek, Spanish and German School Books. July 19

NEW PUBLICATIONS, RECEIVED BY SMITH & PALMER. GREAT BRITAIN, France and Belgium, a short tour in 1835, by Hemanth Humphrey, D. D., President of the Andover College, in 2 vols. A Life of George Washington, in Latin prose, by Francis Glass, A. M. of Ohio; edited by J. W. Reynolds.

Love Taken for Children, by Mrs. Signoryne. Letters to Young Ladies, by do. Henry Miller, &c., being vol. 15 of Harper's uniform edition of Mrs. Sherwood's works. Jacob's Latin Reader, for schools, new edition. Todd's, Johnson and Walker's Dictionary, do. Hensings of N. York, being a remonstrance against popular delusions, in a science, philosophy or religion, by D. M. Reese, M. D.

Experimental and Practical Views of the Atonement, by O. Winslow, Pastor of the Second Baptist church, N. York. Memoirs of Hannah Hobbs, or Christian Activity and Triumph in Suffering, by Rev. R. G. Armstrong, A. M., Pastor of the First Presbyterian church, N. York.

Advice to a Young Christian on the importance of aiming at an elevated standard of piety, by a village pastor, with an introductory essay, by Dr. Alexander, of Princeton, N. J. "Feed my Lambs." Right and Wrong, or familiar illustrations of the moral duties of children, by Marianne. Union, or the Destinies of the World in the hands of the Church, by J. F. Halsay.

Christian Theology, illustrated in the death of the Rev. E. D. Griffin, D. D. by G. Spring, of N. York. Hill and Valley, or Hours in England and Wales, by Catharine Sinclair, daughter of the Rt. Hon. Sir John Sinclair, authoress of Modern Accomplishments, Modern Society, &c.

Treatise on the Offices of Christ, by George Stevenson, Minister of the Gospel, first American edition. The Church, the Pillar and Ground of the Truth, by F. S. Mints, of New York. Christ, the theme of the Home Missionary, an argument for Missions, by O. Winslow, Pastor of the Second Baptist church, N. York.

The Unfinished Letters and Correspondence of Mrs. Isabella Graham, from the year 1767 to 1814, exhibiting her religious character in the different relations of life, selected and arranged by her daughter, Mrs. Betune.

Egypt, Arabia Petra, and the Holy Land, by an American with a map and engravings, fourth edition, with additional notes, by J. G. Thompson, of N. York. The Poor Rich Man, and the Rich Poor Man, by Mrs. Signoryne; a new edition.

For sale, upon accommodating terms, to dealers only, by BALDWIN, KENT & CO. march 1

MEMOIRS OF MRS. LOWRY, Missionary to India, by John S. Tinsley; Memoirs of Moshing Calvin on Rohans; Memoirs of Mrs. Graham; and a general assortment of valuable and scarce theological works; for sale by fe 15 YALE & WYATT.

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With a view of more easily meeting the expenses 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 for this department. Respecting all Job Printing address either the Editor at his office, or

B. R. WREN, PRINTER, Rear of RANDOLPH & CO's Bookstore, Main Street.

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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 Editors 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. PRIMER, Editor, Richmond, Va., post paid. An adherence to this rule will impose a trifling tax upon individuals, while a neglect of it will make the aggregate amount very onerous to the editor, and beyond what the receipts of his paper will justify his encountering, except on orders for the paper or remittances of money.

ADVERTISEMENTS not inconsistent with the character of the paper will be admitted at 75 cents per square for the first, and 50 cents per square for each subsequent insertion. No subscription will be received for less than twelve 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 strictly observed. Where arrangements are made, the right to discontinue the paper is reserved.

PAYMENTS TO THE WATCHMAN OF THE SOUTH, Made during the week ending August 25th, 1838. All payments are to No. 104, unless otherwise notified.

Tuscaloosa, Ala.—P. L. Sink, 70. Thomas Emmons, 114. James M. Dunlap, 93. Mrs. M. Childers, 98. Lexington, N. C.—Christian Sink, 98. Mayville, Ky.—Miss Margaret Newell, 98. Daniel's Prairie, Ala.—Wm. H. Bullock, 122. Haywards, Va.—O. W. Gentry, 100. Peter Shiny, 70. Fredericksburg, Va.—Dr. S. B. Wilson. Baton Rouge, La.—Mrs. Eudora Glassell. Fayetteville, N. C.—H. Potter.

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# 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. II.—No. 2.

RICHMOND, THURSDAY, SEPTEMBER 6, 1838.

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? But we ought to consider the words 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

without and do not enter it. Oh! how many of you there are who do not openly oppose, but do yet from year to year neglect this great salvation!

Now, whether you be thus opposers or only neglecters; whether for the sake of the world you pursue a course which will directly "draw your soul in perdition," or whether you only neglect and thus leave it to perish, the result will, in many cases, be the same—the soul will be lost.

This alarming probability is strengthened by the fact, that if impenitent, you are lost already. Lost because you are under condemnation and a curse, and spared from day to day only through the great mercy of God.

But no, you do not apprehend any such thing. You know that nothing can be an equivalent for the loss of your soul, and, therefore, you would not lose it. But yet you consider the good things of this world desirable, and you are anxious to obtain them.

Do you not believe the Bible, my hearers? Do you not believe these declarations of the Son of God? To Nicodemus: "Except a man be born again, he cannot see the kingdom of God."

And, besides, is the world to get the prime of your life, and your first love, and God asked, by and by, to accept the leavings? When you offer the blind for sacrifice, the lame or the sick, instead of being accepted is it not evil?

For a second reason, God commands every man to seek the kingdom of heaven and its righteousness first, whereas you are putting it off until the last. Every where in this book, religion is considered "the one thing needful."

What will be your estimate of this loss and gain at death and at the judgment, when the world which you gained or sought to gain, is burnt up, and your soul which you had wilfully lost is sinking into hell? "What is a man profited," &c.

III. What will be give in exchange? "All that he hath will he give for his soul," said one from hell. But what has he? The world is gone; holiness he never had; masses and prayers on earth will not be accepted, and the intercessions of Christ are heard in his behalf no more.

And let me say here, that you have no right to expect salvation, unless you seek it in God's time. A rich friend promises you a valuable present if you will come for it to-day.

3. The longer you neglect religion the harder it will be to obtain it, for many reasons. One is that the longer you neglect, the more you are likely to continue neglecting, simply from the force of habit, if nothing else.

Each coming day, the last day's precedent will plead. Thus on. When you have time and opportunity enough for to-day, why should you expect to attend to it to-morrow if you will not now? But if you have not time you must make it.

Again, the longer you pursue and love the world and the things that are in the world, as your portion, the harder it is to give them up. Your affections will be chained down to them.

4. Because, again, the Holy Spirit is under no obligations to continue striving with you. His coming is an act of voluntary mercy; and now he strives with you, for a few days, for your profit, that you may be partaker of his holiness.

5. Because it is so great an affront and insult to God to be thus displaced by earthly things. As if the world which he requires you to forsake were a better portion than the heaven which he commands you to seek.

And, besides, is the world to get the prime of your life, and your first love, and God asked, by and by, to accept the leavings? When you offer the blind for sacrifice, the lame or the sick, instead of being accepted is it not evil?

II. The profit. "What is a man profited?" "Lose his own soul." Luke. "Lose himself, and be cast away." "Lost" does not mean to be annihilated. Delightful thought to the tormented sinner, that he may at some future day sink into the silence of non-existence.

Here is loss. Some lose friends, possessions, comforts, but to lose heaven and to lose your soul is a different thing. And what profit to gain the world at the expense of a loss like this? What if fame should place you on her highest seat, if you must cast away your soul in order to reach it!

What will be your estimate of this loss and gain at death and at the judgment, when the world which you gained or sought to gain, is burnt up, and your soul which you had wilfully lost is sinking into hell? "What is a man profited," &c.

III. What will be give in exchange? "All that he hath will he give for his soul," said one from hell. But what has he? The world is gone; holiness he never had; masses and prayers on earth will not be accepted, and the intercessions of Christ are heard in his behalf no more.

And let me say here, that you have no right to expect salvation, unless you seek it in God's time. A rich friend promises you a valuable present if you will come for it to-day.

3. The longer you neglect religion the harder it will be to obtain it, for many reasons. One is that the longer you neglect, the more you are likely to continue neglecting, simply from the force of habit, if nothing else.

3. If you lose your own soul, you will lose all. If you lose property, you might have friends; if you lose friends, you might have health; if you lose health, you might have freedom; if you lose every thing on earth, you might have hopes of heaven left. But if you "lose your own soul," you lose property, friends, health, heaven, all. There will be nothing left but "Groans that never end, and tears that ever fall."

4. If you lose your soul, you will remember that you were often and faithfully warned of the danger. You will feel that it was your own fault, and you will wish you had never been born. What is your object this year? to gain the world, or to save your soul? Fall not under the power of the love of wealth.

Cursed love of gold! when for thy sake, The fool throws up his interest in both worlds, First starved in this, then damned in that to come.

WATCHMAN OF THE SOUTH.

RICHMOND, Sept. 6, 1838.

Rev. Wm. Annan is about to become the editor of the Pittsburgh Christian Herald. We wish him grace, mercy, and peace.

The STATED CLERK of Synod is requested to remind Drs. Baxter and Carroll, and Messrs. Stanton, S. Taylor, and Sam'l C. Anderson, that they were appointed a committee to report in extenso at the next meeting of Synod, on the question, Whether an appeal can lie except in a judicial process? We hope the committee will without failure report, as desired, fully.

Will the editor of the Western Protestant send us one half dozen copies of the "Account of the Lawsuit"? He sent us his subscription paper. We got subscribers, but can get no books. We hope he will not fail.

The Presbytery of the Western District has addressed an excellent Pastoral Letter to the churches within its bounds—warning them of the dangers of the times, and especially against any new organization in our church.

We are sorry to see that some of the fathers and brethren of the Synod of West Tennessee doubt about the propriety of meeting at the place of adjournment, on account of considerations of delicacy. We hope nothing will hinder them all from being present at the hour and place appointed, and, if necessary, let them adjourn to some other place. Let there be no snare laid by themselves; and if others lay it, let them not be taken by it.

COMMUNION IN SPOTSYLVANIA COUNTY, VA.—The Rev. S. B. Wilson, D. D. and Rev. W. S. Turner, on the 24th, 25th, 26th and 27th ult., visited the members of our church in this county, and preached several times to them and others who met with them. On Saturday, the services were held in a Baptist church, [Good Hope] and on Sabbath, at an Episcopal church, [St. John's]. The congregations were large and attentive. Indeed, it was good to be there. The Lord bless "the dispersed of Israel" and take care of those "who are as sheep without a shepherd."

Roanoke Presbytery met the 23d August. A member writes, "Our Presbytery has just met and is unanimous for the General Assembly. There will be no session in our bounds. We had a pleasant and harmonious meeting. There was an unusual solemnity among the people."

50 cents will be given for No. 10 of Vol. 8 of the Literary and Evangelical Magazine, if handed in at this office immediately.

We perceive that a Classical School, highly recommended, is established at Wilmington, Delaware, by Rev. S. M. Gayley.

The General Convention of the Protestant Episcopal Church met on yesterday, in Philadelphia. A full attendance was anticipated.

Our friends in North Carolina will greatly oblige by sending the money of their own State and not that of South Carolina. There is a difference of five cents in the value of the dollar. So our friends in South Carolina and Georgia and Alabama will please not send us notes of any State South of that in which they reside, if they can avoid it. We are losers thereby.

THE CROPS.—We have for some time intended to write a short sermon on the text, "He that withholdeth corn, the people shall curse him." Prov. xi. 26. But we have not time now for it, nor do we promise ever to do it. But one thing we desire of our friends, who expect to have corn for sale and are tempted to ask inconsiderable prices for it, and that is—"Take care and apply the text closely to your conscience and see that you offend not." We are perfectly satisfied there is no can of unusual alarm as to the scarcity of bread. Perhaps there never was such a wheat crop. The crop of oats is also very good. And even if there should be almost no corn, there will be bread enough and to spare. The rest of the verse on which we thought of preaching to our readers is: "but blessing shall be upon the head of him that selleth it," [corn.] Who would not wish such a blessing?

INFIDELITY IN FRANCE.—In a late number of the London and Westminster Review, (for April last,) is an article on the state of Literature in France, we find the following remarks on the state of Infidelity in that country, which strike us as worth noting—"The day of fantastical infidelity, and that of scoffing infidelity, are alike past: the value of christianity is historically recognised by all: it is done homage to, if not as divine truth, yet as the best human philosophy and system of discipline yet produced—the grandest step ever made in the education of the human race. And the form of philosophic infidelity now most prevalent in France is not a denial of the glories of christianity, but a dream of something more glorious yet to come, which is to comprehend all christianity as but a part of itself. These are not evil signs, nor is what follows to be taxed with immorality, however it may with extravagance—"There is a modern philosophy," says Lemoine, "by the same law of progress which gave the human race christianity after polytheism. It is better," he adds, "to philosophise under the influences of christianity than in the presence of those thousand idols." Elsewhere, after quoting Marcus Aurelius and Beatus on Resignation, the same writer says, "Here, then, is the last word, the ultimatum, of stoicism and of christianity; but is this all the truth! No—and humanity in our day seems to meditate on some new development of its intelligence and its spiritual strength." While he and many other French writers are calling for this new avatar, this new and more comprehensive form of religion, this third dispensation as it were—the number is daily increasing (even in the highest ranks of literary eminence) of those who say, that the world need not seek what it already possesses; and that all the qualities which these visionary demand in their new religion, they will find in christianity, when they have learnt to penetrate the whole of its meaning, and not merely, as at present, a small part of it."

SABBATH SCHOOL PUBLICATIONS.—We understand that, somehow or other, an impression has been made on the minds of some of our brethren, that there was some action of our last General Assembly that was, or was intended to be, hostile to the American Sunday School Union. The supposition, however, is without any foundation in fact. It is true, indeed, that the General Assembly resolved that it would hereafter "superintend and conduct, by its own proper authority, the work of furnishing the churches under its care with suitable Tract and Sabbath School publications, by a

Board appointed for that purpose, and directly amenable to said Assembly." That it appointed such a Board—and that it authorized the said Board "to receive a transfer of the Presbyterian Tract and Sabbath School Book Society, under the care of the Synod of Philadelphia, with all the tracts, books, and funds belonging to said Society." But the sole object of the Assembly in this proceeding was merely to furnish the churches under its care with Tracts and Sunday School Books of such a character as the American Tract and Sunday School Union Societies cannot properly send out—to wit, such as are calculated to explain and enforce the peculiar doctrines and order of our church; and so to aid and support our standards; and it is hardly possible, we should think, that any one can so mistake the true intent and meaning of the measure, as to imagine that it was either designed or calculated to interfere with the operations of a Society whose praise is in all our hearts. At any rate, we are sure that it was not adopted in any such spirit, and equally so that it cannot produce any such effect. Obviously, it is only doing at last what ought to have been done long ago, and what, in fact, every other denomination of christians in our country has been doing for years;—and we commend the action of our Assembly on this point to the attention and co-operation of all the members of our church.

As it SHOULD BE.—The last New Orleans Observer which we reached us says:

We record with satisfaction and gratitude the pleasing fact, that we are daily receiving accessions to the number of our subscribers. They arrive from every quarter, the city, different States, and Texas, and thus indicate prospects of an increased and extensive circulation. This is right. That paper ought to be sustained. Indeed, it is gratifying to find that although the "PRESBYTERIAN" has had a much increased circulation in the South during the last six months, and one new orthodox paper entirely built up among us in less than that time, yet the sound papers previously existing among us are as a whole much better supported than before the Assembly of 1837. This is cheering.

THE REV. S. G. WINCHESTER has addressed a short letter to the editor of the New Orleans Observer, respecting the doings of the Pelagian party at the opening of the last Assembly. It is very lucid and terse. The following is a paragraph given as a specimen:

The question now recurs—how was Dr. Eliot ousted from the chair before a new moderator was chosen, while the constitution declares that he shall hold it till the new moderator is chosen? The answer is easily given. He was ecclesiastically and officially lynched. He was punished with deposition and disgrace, without charges, without testimony, without trial, without a hearing, without authority, and in violation of all law and justice. And that, too, by the very party who claim to be exclusively peace-makers and constitutional Presbyterians! and who, for a year past, harped incessantly the charge of "exclusion without trial," against the Assembly of 1837.

The last No. of the AMERICAN PRESBYTERIAN, published at Nashville, contains proof abundant of two things. The first is, that there are many true men in those parts, who have no intention of lying still and seeing Presbyterianism trodden down. The other is, that if they intend to defend the city of God, they need fear no assaults from others. Assaults will be made; but they will be "powerfully made." One of the pieces in this paper is from Rev. Mr. Eagleton, and is commenced in the following vulgar (worse than Crockett) style:

Messrs. Editors—"One at a time" has almost become a proverb in the world of fair play. But perhaps there is nothing improper in the onset, that is made by the united forces of "Augustus," and "H. M. K.," and "Old School," and "L," and the "venerable Editor" of the Pittsburgh Christian Herald;—especially when my copiosity is taken into consideration.

Let the friends of orthodoxy and order stand firm and be not in the least moved by the things that occur. No strange thing hath happened unto them. Their trial is certainly not "fiery," though we confess it is very "smoky."

LETTERS FROM REV. A. L. HOLLADAY, of JANUARY 31st, Feb'y 10th, and Feb'y 28th, all dated at Ooroomiah, Persia, have been received by his family. From them we are permitted to gather a few facts. During the first eight months of his residence in Persia, Mr. Holladay received but one letter from America. Surely his friends will not forget that "news from a far country" (especially if that country be our own) "is like cold water to a thirsty soul." It seems that there is some reason to apprehend a rupture between the English and Persians. Some indignities had been offered by the latter to the former. We trust a kind providence will prevent any such disastrous state of things. Mr. Holladay and family had been much blessed with health. He and the Mission had received several tokens of friendly regard from honorable men among the Persians. The Shah or King of Persia had done to war against the inhabitants of Herat and had been defeated. The country was in a disturbed state. Immense quantities of snow fell and lay for some time on the road between Asia Minor and Ooroomiah. Two English residents, high in office, had been reading some of the volumes of the American Tract Society, and were so much pleased that they each gave \$20 as a donation to the Society. One of them had recently professed conversion.

THE MEANS OF PROMOTING REVIVALS OF RELIGION. A great means of religious revivals is liveliness, thankfulness, and praise to God in our christian course. It was when the disciples did "eat their meat with gladness and singleness of heart, praising God, that the Lord added to the church daily such as should be saved." To be cheerful and lively without levity is not easy; yet must it be done. The best uninspired motto we now remember is: "Serve God and be cheerful." There is very little attention paid to this duty by most people in our day. Christ's people, instead of looking like calves of the stall, agreeably to the promise, generally look very much like Pharos's lean kine, and, though they devour much and ordinances, they use as lean as ever. The consequence is an unhappy and unjust representation in our lives of what religion is. Our sourness and moroseness, men suppose to be the natural fruits of our religion. Besides, we thus have but little energy and boldness in exhorting men to come to Christ. But when we edify and admonish one another in psalms and hymns and spiritual songs and have much cheerfulness and alacrity in religion, it must and will have its effect. Good will follow. Sinners will be converted. God "will meet him that rejoiceth and worketh righteousness."

Another means used by the disciples was this: "They continued steadfastly in prayers." Acts ii. 42. President Edwards, in his work on Revivals, says: Vol. 4. pp. 270-271: "There is no way that christians in private capacity can do so much to promote the work of God and advance the kingdom of Christ, as by prayer. By this even women, and children, and servants may have a public influence. A poor man in his cottage may have a blessed influence all over the world. God is, if I may so say, at the command of the prayer of faith; and in this respect is, as it were, made the power of his people; 'as priests, they have power with God, and prevail.' Though they may be private persons, their prayers are put up in the name of the Mediator, who is a public person, being the head of the whole church and Lord of the universe. If they have a great sense of the importance of eternal things, and a concern for the precious souls of men, they need not regret it that they are not preachers; they may go in their earnestness and agonies of soul, and pour out their

whole hearts before one, who is able to do all things. Before him they may speak as freely as ministers." And if you can secure help from on high, shall they not succeed? "Prayer moves the hand that moves the world." Nor is any thing too hard for God. He can save the soul of the most hardened. He can grant a time of reviving, when all that remains is ready to die. Yes, He can strike the dry bones live. He is a mighty Redeemer.

Of who that knows the worth of prayer, But wishes to be often there!

Christian discipline is another most important means of reviving religion. Reference is here had not only or merely to the healing of breaches, the restoring of backsliders, the cutting off of dead branches, but also would we especially notice that preventive discipline, that animating discipline, which results from a free and frequent and christian intercourse between the officers and members of a church. Elders and deacons and other leading members of a church are bound to such intercourse with their brethren for this very purpose of helping them on.

A public profession of religion by those who are prepared for it is frequently referred to as an occurrence, that doubtless had a wonderful effect. Who can doubt but an addition in one day of 3000 souls to the church of God in this city, would be the means of a revival in many parts of this State, if not through the nation and the world. Our Saviour considered the public profession of repentance one of the most powerful means of grace, which was ever used; and that they who could resist such a means, especially when the persons repenting had been very wicked, were most alarmingly guilty. In Matt. xxi. 32, he says, "the publicans and the harlots believed John; and ye, when ye had seen it, repented not afterwards, that ye might believe him." How solemn then is the duty not only of being a christian, but also of letting it be known.

To exhort one another daily lest any be hardened through the deceitfulness of sin, is a command of scripture not sufficiently regarded by all church members. There is in Mal. iii. 16, 17, a remarkable passage on this subject. God by his prophet, speaking of a time of dreadful declension and horrible apostasy, says: "Then they that feared the Lord spoke often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name; and they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Here it is implied that to seek to edify one another is a duty most pleasing to God, and sure to bring down his blessing, sooner or later, on those who stand up fearlessly for him, especially in times of general carelessness and abandoning sin.

A readiness and delight in engaging in the work of God is a most important and essential means of promoting it. The walls of Jerusalem had not been rebuilt in Nehemiah's time, but for the reason given in scripture. "The people had a mind to build." A strict adherence to the commands of God, or in other words, a holy life, is a most essential means of grace and religious revival. Jesus said, "Ye are the light of the world." As if he had said, "Darkness covers the earth and men are plunging on in sin and blindness to irretrievable ruin; but for their recovery and that they may see the way to heaven, I have, in the persons of believers, lighted up lamps, which shall burn for the guidance of those who would follow in the way to heaven." O! how important that the light in such a case be not darkness. The importance of a holy life in carrying on God's work among his enemies is very beautifully urged in Psalm lxxxi. 13-16: "O that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him: but their time should have endured for ever. He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied them."

A very pious and useful minister of the gospel once said: "I have never found greater and choicer blessings to attend any of my poor, weak labors, than those that have been brought forth into the world through the greatest straits and difficulties." In like manner, must we remember that the proper use of any means of reviving religion will require of us much pains and self-denial and a constant encouraging of our souls against despondency. We must hold on our way "with all perseverance." When tempted to desist, we must answer as Nehemiah, (vi. 3) "I am doing a great work so that I cannot come down: Why should the work cease, whilst I leave it, and come down to you?" The greatest difficulties to our success are within us. They are our sloth—unbelief—discouragement—ignorance—love of temporal or present interest—false prudence, &c. But our love must not balk at any thing. It must not be chilled by any resistance. It must know no difficulties. Jacob, serving for Rachel, (Gen. xxix. 20) did not find the time tedious, nor was he ready to faint "for the love he had to her." Love counts not the cost of its offerings.

\* Brooks. The editor of the Watchman of the South acknowledges the receipt of the following sums which have been duly paid over, viz: For Foreign Tract causes, from two female members of Goshen, N. C., \$2 25 " General Assembly's Board of Foreign Missions, Monthly Concert collection at Goshen, N. C., 1 75 " Central Board of Foreign Missions, for A. B. C. F. M., from congregation of Third Creek, N. C., 37 00 " Union Theological Seminary, from Miss Martha Burwell, 5 00 " Assembly's Board of Education, from Mrs. Agatha Bowyer, 7 50; Mrs. Ann Anderson, 6 25; Mrs. Mary Trigg, 6 25; Mrs. Lilye Reid, 6 50; M. B., 6 25; 78 75

COMMUNICATIONS.

For the Watchman of the South.

JOY'S RETURN.

Weeping may endure for a night, But joy cometh in the morning.

Psalm xxx. 5.

The night was dark, and not a ray Of moon or star appeared, To light me on my lonely way, And show me what I feared.

But Hope, sweet spirit, whispered still "Wait patiently on God; Pray constantly; work all his will; And meekly bear his rod."

"The night is dark, and Sorrow makes The hours seem doubly long; But soon the smiling morning breaks, And Joy renews her song."

I heard with heed—Hope's words were true;— I waited—not in vain;— The morning broke—the shadows flew— And all is bright again.

For the Watchman of the South.

DR. DICK A SLANDERER!

Many New School men seem to object to having their party called "The Pelagian party." Well, let them call themselves what they please, even Presbyterians if they are very fond of the name; and if they will have it so, "The Constitutional General Assembly." All this will not make it so. Nor will the civil courts make them the Presbyterian church if they can by any possible means be induced to call them such. Nor if they should be able to rob the church of all her property can they take away with it her identity and appropriate it to themselves. But they say they don't hold all the doctrines the Pelagians held, and therefore are not Pelagians. Now if it is slander to call them

Pelagians, Dr. John Dick must be regarded as a slanderer. I reckon a follower of Pelagius must be a Pelagian; and I guess the party that supports and protects a Pelagian is a Pelagian party. Dick says, lecture 6th, paragraph 3d, "All are followers of Pelagius, who maintain that man by nature is possessed of a power to comply with the call of the Gospel." I presume it is scarcely necessary to show by quotations from the writings of New School men, that it is a favorite dogma with them "that man by nature possesses power to comply with the call of the gospel. But I have at hand the language of Dr. Beecher, one of the leaders of the party, "Views in Theology," page 95, "The broad principle is laid down in the Bible, that ability is the ground and measure of obligation." DELTA.

For the Watchman of the South.

CREEDS AND CONFESSIONS.

LETTER II.

Rev. and Dear Brother,—

In a former letter I endeavored to shew that it is impossible for the Church to maintain the truth within her borders without the use of Confessions of Faith, either formal or virtual. I also attempted to shew, that it is in every respect more effectual and more fair to have Confessions carefully drawn up by the Church herself,—agreed upon;—publicly acknowledged;—and "known and read of all men." I see not how any Church can hope to maintain a homogeneous character; how any Church can be secure, either of purity or peace, for a single year; nay, how any Church can effectually guard against the highest degree of corruption and strife, without some test of truth explicitly adopted, and capable of being referred to, when application is made for admission into her body. How else is she to keep out of her communion all sorts of heretics, since they will all, without exception, profess, without hesitation, their belief in the Bible! After all the declamation against Creeds that I have ever read or listened to, I have never met with any thing which approached to furnishing a remedy for this difficulty.

The popular objection often urged against this plea is, that, in the whole of this argument, we disparage the Bible; that we make a human composition instead of a standard of faith, and thus set our Creed above the Word of God. "The Bible," say those who urge this objection, "is the only infallible rule of faith and practice. It is so complete, that it needs no human addition, and so easily understood that it requires no human explanation. Why, then, should we desire any other ecclesiastical standard? Why subscribe ourselves, or call upon others to subscribe, any other Creed than this plain, inspired and perfect one? Every time we do this, we offer a public indignity to the sacred volume, as we virtually declare that it is not sufficient for our purpose. Is not this the sin of adding to the Word of God, against which his divine displeasure is so strongly denounced?" Such is the import of a popular cavil, which, though totally destitute of solidity, has been a thousand times repeated; and which, as it bears the appearance of peculiar veneration for the Scriptures, may deceive the unwary, and ought to be set in a proper light.

The whole argument which this objection presents, is founded on a false assumption. No Protestant ever professed to regard his Creed, considered as a human composition, as of equal authority with the Scriptures, and far less of paramount authority. Every principle of this kind is, with one voice, disclaimed, by all the Creeds, and defences of Creeds, that I have ever read. And whether, notwithstanding this, the constant repetition of the charge ought to be considered as fair argument, or gross calumny, the impartial will judge. A Church Creed professes to be merely an epitome, or summary exhibition of WHAT THE SCRIPTURES TEACH. It professes to be deduced from the Scriptures, and to refer to the Scriptures for the whole of its authority. Of course, when any one subscribes it, he is so far from dishonoring the Bible, that he does explicit and public homage to it. He simply declares, by a solemn act, how he understands the Bible; in other words, the series of doctrines which he considers it as teaching. In short, the language of an orthodox believer, in subscribing his ecclesiastical Creed, is simply of the following import—"While the Socinian professes to believe the Bible, and to understand it as teaching the mere humanity of Christ.—While the Arian professes to believe the same Bible, and to find in it the Saviour represented as the most exalted of all creatures, but yet a creature.—While the Pelagian and semi-Pelagian make a similar profession of their general belief in the Scriptures, and interpret them as teaching a doctrine far more favorable to human nature, and far less honorable to the grace of God, than they appear to me really to teach;—I beg the privilege of declaring FOR MYSELF, that, while I believe with all my heart, that the Bible is the Word of God, the only infallible rule of faith and practice, and the only ultimate test in all religious controversies;—it plainly teaches, as I read and believe, the deplorable and total depravity of human nature;—the essential divinity of the Saviour;—a Trinity of Persons in the Godhead;—justification by the imputed righteousness of Christ;—and regeneration and sanctification by the Holy Spirit, as indispensable to prepare the soul for heaven. These I believe to be the radical truths which God has revealed in his word, and while they are denied by some, and frittered away, or perverted by others, who profess to believe that blessed word, I am very persuaded they are the fundamental principles of the plan of salvation."

In accordance with this language has the Presbyterian Church spoken in all her symbolical Books, and in all her public acts. She is in the constant habit of referring to the Scriptures as the only perfect and infallible test of truth. In support of every clause of her Confession of Faith she formally adduces quotations from the Bible; and has never, to my knowledge, in any one instance, offered to set up any other test, either above it, or in competition with it. Of this a more striking proof is not necessary than an extract from that very Formula by which our candidates for license and ordination are called upon to subscribe the Confession of Faith. The only two questions which have a bearing on this point, are in these words— "Do you believe the Scriptures of the Old and New Testaments to be the Word of God, THE ONLY INFALLIBLE RULE OF FAITH AND PRACTICE?" "Do you sincerely receive and adopt the Confession of Faith of this Church, AS CONTAINING THE SYSTEM OF DOCTRINE TAUGHT IN THE HOLY SCRIPTURES?" Here we have the candidate, in one sentence, declaring that he believes THE BIBLE to be the ONLY INFALLIBLE RULE OF FAITH AND PRACTICE; and in the next, that he receives and adopts a certain

summary or compend of Gospel truth, as being, and because it is, the system of doctrine taught in the Holy Scriptures. If this be not acknowledging the Holy Scriptures as the only authoritative test of truth, and in the most formal manner referring to them as such, then I know not how it would be possible in words to make such an acknowledgment.

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. This cannot possibly be denied; because thousands interpret them, and on points confessedly fundamental, not only in different, but in directly opposite ways. Of course all cannot be equally right. Can it be wrong, then, for a pious and orthodox man—or for a pious and orthodox church, to exhibit and endeavor to recommend to others their mode of interpreting the sacred volume? As the world is acknowledged, on all hands, to be, in fact, full of mistake and error as to the true meaning of the Holy Scriptures, can it be thought a superfluous task for those who have more light, and more correct opinions, to hold them up to view, as a testimony to the truth, and as a guide to such as may be in error? Surely it cannot. Yet this is neither more nor less than precisely that formation and maintenance of a scriptural Confession of Faith for which I am pleading.

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; because preaching always consists in explaining and enforcing Scripture, and that, for the most part, in the words of the preacher himself. Indeed, if the objection before us were valid, it would prove that all the pious writings of the most eminent divines, in all ages, who have had for their object to elucidate and apply the Word of God, were profane and arrogant attempts to mend his revelation, and make it better fitted than it is to promote its great design. Nay, further, upon the principle of this objection, it follows, that no minister of the Gospel ought ever to do more than simply read or repeat the very words of Scripture. All preaching; all commentaries on the Bible; every thing intended to make the Word of God more level to the meanest capacity, and to arrange and recommend its peculiar doctrines,—if the spirit of this objection be admitted,—are all, not only unnecessary, but unlawful—unlawful to be wiser than God.

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 unceasing 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 THIRICE-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. To men who habitually condemn and trample upon the divine laws, this seems a small matter. They ask, why withdraw the seventh part of one's time from our active pursuits, our pleasures, or amusements? Even many who profess to be governed by the principles of the Bible, seem to view the Sabbath as a useless and unmeaning institution. So far from this, however, we are taught to regard it as a signal evidence of the divine wisdom and benevolence, that He has appointed a certain portion of our time to rest from our ordinary employment. Man needs this weekly return of rest, that he may recommence his toil with renewed energies. The animals we use in labor, need this rest; and it is cruel to deny it to them.

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 traveling 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 "is 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, the 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—Rd, \$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. Spotswood, Dr. Wm. 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, Mr. Wm. W. WINTERBURN, Esq., of Edgecomb county, N. C., to the amiable Miss SAMUEL, daughter of Harman Horn, deceased, late of the said county, State of Virginia.

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.

to virtue and innocence, we have the strongest assurance that such 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 to be deplored, which is daily presenting to the unimpaired eye. This weakness—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 perpetuate virtue. This simple narrative of feeling is devoted to the memory of our departed friend, and to the survivors the best-remembered drops which beset her loss. It is the voluntary tribute of a heart seeking to record its acknowledgment to beauty, worth, intelligence and virtue. It is a common sensation—a pledge to the afflicted, that her work was appreciated. A bear testimony that the suavity of her manners, 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 yielding 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 gratefully 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 sends 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 to her surviving relatives, 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 MICROSCOPM.  
BY MASTER LEONIDAS B. LEMAY.

THE MICROSCOPM is printed weekly, in the City of Raleigh, on a half sheet of medium size paper, 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 most 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.

It is intended, provided sufficient encouragement be given, to enlarge the paper without altering the terms, which will make it decidedly cheaper than any other published in the Southern country.

Though very young, being only nine years of age, the publisher has learned to set types expertly, and after much importunity has been indulged in his inclination to print a paper. The proceeds will be exclusively his own; and as he hopes to learn the practice of economy, as well as industry, in the prosecution of his calling, he expects to provide a fund which will assist him in his favorite pursuit of knowledge. He confidently looks to the pens of literary gentlemen and ladies in the State, to aid him in his labors, and to the patronage of the liberal and the approbation of the public for his reward.

Terms—\$1 50 per annum.  
Postmasters and others, who receive this prospectus, are respectfully requested to lend their aid in procuring subscribers. They may, if they choose, receive and circulate this among their friends, and communicate by letter. Letters to the publisher on business, except from those who procure subscribers, must be post-paid.

W. & J. C. CRANE CO.  
OFFER FOR SALE,  
1000 SPANISH Hides, different qualities;  
3000 3/4 Sole Leather, oak and hemlock tanned, from 124 to 28 cts. per lb.  
30 dozen Philadelphia and New York Calfskins;  
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Boots, Trunks, Lests, and a full assortment of shoemaker's Findings;  
Skirting, harness, black, and fair bridle Leather;  
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Gig, stage, and cart Collars;  
Saddle Trees, and a variety of Saddlery;  
Coat Morocco, elaine Hides, and curtain Leather;  
Patent Leather, Gigs, cloths, Cloak Lamps;  
Harnes, Harness, flat-top Bades;  
Coat Morocco, barouchie Axes, elastic Springs;  
Coach Seats, Castings, Moss;  
A large and beautiful assortment of Coach Laces, Tassels, Fringe, &c.;  
Tanner's Oil, Currier's Tools, Bark Mills;  
A daughter of Richmond made plantation Shoes;  
2000 lbs. Wool, for sale low.  
We will sell any part of our stock, at unusually low prices for cash, or on punctual credit. 3d sep 6

NEW BOOK STORE.  
THE subscribers are receiving, by the various packers, their full supply of Goods, embracing a large stock of all the School Books, now in use, Stationery and Fancy Goods, of the best quality, Standard Works, &c.—all of which were purchased on the best terms, and are offered for sale to country merchants and others at a small advance.  
J. W. RANDOLPH & CO.,  
Booksellers, &c., Main street, Richmond, opposite Messrs. Hubbard & Gardner's Shoe Store, and 7 doors below Early's Hotel. sep 6

NOTICE.  
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.  
From the Synod of Virginia—Rev. Messrs. Wm. Hill, D. D., J. H. C. Leach, Wm. S. Plumer, J. Morrison, Wm. D. S. Donk, J. A. Morrison, Messrs. W. W. White, E. C. Hutchison, J. Henderson, J. Hendren, Emerson, C. C. Read, John Dablin.

MEMBERS OF THE EXAMINING COMMITTEE.  
From the Synod of North Carolina—Rev. Messrs. H. N. Pharr, D. Lacy, N. H. Harding, S. L. Graham, D. D.; Messrs. A. W. Venable, W. M. Lewis.  
From the Synod of Virginia—Rev. Messrs. J. Morrison, Wm. Hill, F. Foote, E. C. Hutchison, Wm. S. Plumer, Messrs. B. Emerson, C. C. Read.  
In consequence of the failure of a quorum of the electoral college to attend on the 4th of July last, to elect Professors, a special meeting of the electoral college will be held at the Seminary, on Tuesday, the 25th of September next, at 10 o'clock, for the purpose of electing Professors in the Seminary.

The following ministers and elders compose the electoral college:  
From the Synod of North Carolina—Rev. Messrs. H. N. Pharr, D. Lacy, S. L. Graham, D. D., Jesse Rankin, G. Colton, R. Burwell, N. H. Harding, A. Wilson, C. McIver, G. Paisley, A. D. Montgomery, L. Watts, D. S. Donk, J. A. Morrison, Messrs. W. M. Lewis, C. L. Read, A. W. Venable, H. L. Read, J. L. Wortham, J. Daniel, Sen'r, W. Baird, S. V. Watkins, N. C. Read, J. Miller.  
From the Synod of Virginia—Rev. Messrs. W. Hill, D. D., J. H. C. Leach, J. Morrison, Wm. Hill, F. Foote, L. F. Wilson, J. D. Mitchell, Theophilus Prior, W. S. White, E. C. Hutchison, John Henderson, Wm. S. Plumer, J. J. Royal, Wm. M. Atkinson, Francis McFarland, Messrs. S. C. Anderson, Benj. Emerson, John Dunn, James Jones, J. H. Fitzgerald, John R. D. Paine, Geo. W. Paine, James Gray, C. C. Read, Dr. John K. Moore. CLEMENT C. READ, July 26 Secretary of the Board of Directors.

TRACT 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  
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.

With a view of more easily meeting the expenses 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

# 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. II.—No. 3.

RICHMOND, THURSDAY, SEPTEMBER 13, 1838.

Whole No. 55.

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

LETTER XVII.

August 3, 1835.

Miss Judith,—I this minute cut a sheet of paper into two pieces, one of which I have devoted to you, and the other to your sister N. I would not have you imagine by the word *devoted*, that I mean to offer you any kind of adulation or adoration; for that would be acknowledging you more superior to me than my pride will contentedly admit. I have never compared you to Venus, or to any other goddess of the heathen tribe; and, I believe, if you were acquainted with the distinguishing characters of those female deities, and knew what the poets have said concerning them, you would not be ambitious of that honor. What am I doing? Writing to you, as if you had complained I had not treated you with sufficient respect, when I am persuaded nothing is farther from your thoughts.

I have frequently amused myself, in thinking of you when writing a letter. I have imagined I could see you sitting with a pen in your hand a considerable time, before you could determine what you would write about, or how you would begin. At last, after snuffing the candle about six times, you resolve to make the attempt; for the more you try to think of anything worth communicating, the more confused your ideas appear. You write a line or two, read it over, and wish you had expressed it otherwise. However, by reading that, something else occurs, which you set down. You write on a little further, and on reading it, could almost wish you had never engaged in a correspondence; but feel afraid to neglect it now, lest it should be ascribed to your ignorance. When you have finished the paper, you read it all over, and think what a poor little thing you are, and how little you have said, that was worth putting into a letter. You think, "if I had this place to write again, I could express it better, by putting in such and such words; and if that, I would alter it so and so;" till you are ready to condemn the whole performance to the flames. Then you read it to your sister, and ask her opinion; and she says, "O Judy, it will do right well!" That encourages you to send it. But after all I must assure you, that there is no lady of my acquaintance who writes a more correct letter, or in an easier and more elegant style, than you do. What I have written above is nothing but mere conjecture. I do not know that you ever experience one of the difficulties I have mentioned. But should you at any time feel such embarrassments, I cannot advise you better how to get over them, than by directing you to read a good deal, in the most sensible authors, and frequently to write; for the oftener you write, the more you will find to write about.

When I began this letter, I intended to have made some critical remarks on the poem you sent me; but have proceeded too far to engage in it at present. I would just beg leave, however, to make one remark on a little quotation in the latter part of your letter. You have quoted these words, "Real friendship is a slow grower, and never thrives, unless ingrafted upon a stock of known and reciprocal merit." The observation I prize, because it is true. But (with submission to your judgment) I think it improperly introduced. Had you been speaking of any two persons except ourselves, it might have been entirely right. But when we were the persons between whom the friendship subsisted, it was saying in a pretty direct manner, "We have both a stock of merit, which is known to each other," &c. You cry out, "Stop." I obey you; and as it is now near 12 o'clock, I wish you good night. I am, as usual, yours, &c.

LETTER XIX.

January 25, 1836.

Miss Judith,—At twenty minutes after 12 o'clock in the night, I begin to write this letter. Your wonder is already excited, and will probably not be diminished, when informed that I rose this morning, or rather yesterday morning, at 4 o'clock. To keep you no longer in suspense, Mr. M.'s little son is no more. Nothing but his shade now remains amongst us; and my attention to that has kept me awake till this hour.

I was alarmed last night, at the time above mentioned, by Mr. M.'s calling me and informing me that his child was dying. It had been unwell for two or three days, but without any symptoms of danger. I made all the haste I could to his house, and to my unspeakable surprise, found it violently convulsed. It would have drawn compassion from any heart, less capable of being affected than mine, to have seen the struggle the poor little creature made for life. However, it did not last long, as I expected, but lived a sad monument of misery till noon. All this time it was agonizing with strong convulsions. Sometimes it would lose its breath till every one present would conclude it was dead; then with a violent gasp, it would again discover signs of life. No more need be said, than that it is snatched away from a world of misery. It is no longer mortal. It has got before us, and gone the way in which we must follow. Happy would it be for us were we as innocent! How it would smooth the much dreaded path! The little babe has not lived to sin against God, by abusing his mercies and rejecting his grace, as we have done. I believe it is now before the throne of God, adoring the blessed Jesus for the merits of his death, which opened a door for its admittance into the regions of endless felicity. O, how uncertain is life; and yet how little do we think of the change that we must experience at death!

There is something in death shocking to nature, but the horrors of a guilty conscience are much more terrible; for

"If sin be pardon'd, I'm secure,  
Death hath no sting beside."

Yes, there was something shocking, indeed, to the fond parents, although they never would have seen a time when they would have given him up more willingly. Cannot you drop a sympathetic tear with them, on the loss of their first, their only son? I know your compassionate heart cannot refrain. However reasonably and philosophically one may discourse on such events, when no affliction threatens him, it certainly requires a greater share of fortitude than most possess to submit to such bereavements with composure. But I must say, and to the praise of both be it spoken, or rather to the praise of religion, that they appear to submit to this afflictive dispensation with becoming resignation. They act and speak as if reason preserved its authority over passion. Religion holds out to them a consolation which they embrace. They acknowledge that the child was the gift of God, which he had a right to take whenever he pleased. They believe that he still exists in an improved state; and that the body will be reanimated and restored to them again, in all the perfections of immortal beauty, where pain, death, sorrow, and parting shall be known no more. What a source of comfort! How absurd the infidel, who stupidly rejects it!

Well, since I am sitting with the little shade by myself; every one else in the house asleep; all nature wrapped in darkness as in a funeral shroud; every thing hushed to silence, as if to heighten the solemnity of the scene, and promote serious thoughts; then

"Why not think on death? Is life the theme  
Of every thought? and wish of every hour?  
And song of every joy? Surprising truth!  
The beaten spangle's fondness not so strange!"

Would it be too much of a paradox to say, death is the most important transaction of life? It is a great event to be born, and placed here in a state of probation for eternity; but it is a greater to die; for then our fate will be unalterably fixed. Why, then, this reluctance to indulging the thought of death? It could not do any harm, but might do much good; and surely it becomes reasonable creatures to think about an event of such vast consequence. Let me turn my eyes to that little corpse. A few hours ago, every breath drew seemed to pierce the hearts of its afflicted parents. Now it sleeps in peace, without feeling or communicating distress. Perhaps I may have no friend near me thus to lament my exit. Be it so, provided Jesus is high. I know that death will approach, and that the king of terrors must be encountered. But if God be for me, I always remember that in the midst of life I am in death; and so conclude my letter, with

"As he is now,  
So must I be."

I am yours, &c.

THE ASSEMBLY OF 1838.

LETTER II.

SOUTH HANOVER, JULY 7, 1838.

Editor of the Cincinnati Journal:

Sir—We most cordially approve of your publishing in the last Journal parts of the Constitution of the Presbyterian Church. Many, no doubt, have formed their opinion, which is to influence their practice, without a knowledge of this document. Possibly there may be officers in our church who have publicly and solemnly expressed their approbation of this form of government, and who at the same time, are but partially acquainted with it, having never read it. The provisions of the constitution, in some few cases not anticipated by its framers, may be deficient; and in a few passages the language may be somewhat obscure. But as it regards the great question now before the Presbyterian church, it is sufficiently full and explicit to enable every candid inquirer to form a correct opinion. In the present discussion, this is "the law and the testimony." Understanding the words in their current sense, to this Judge with confidence we appeal.—What, then, are the particulars essential to a constitutional General Assembly of the Presbyterian Church?

One thing essentially necessary, is a commission—see chap. 22, Form of Government. This commission must bear the name of the presbytery which grants it, and also their place of meeting; it must be dated and be signed by the moderator and clerk. The commissioner himself must be ordained, according to the office prescribed in the constitution, to the office of the gospel ministry or that of ruling elder. If one of the questions embraced in said form should be omitted, or if proposed, not answered in the affirmative, the ordination would not be constitutional. The presbytery has no authority to commission any but those who are thus ordained. If any should, however, grant a commission to a man not thus ordained, their act would be unauthorised and of no avail. The time and place must be fixed by a vote of the Assembly immediately preceding. The Assembly of 1837 decided that the Assembly of '38 should be organised on the third Thursday of May, and in the Seventh Presbyterian church of the city of Philadelphia. If the process of organization had been gone through on the second or fourth Thursday, or in the third or tenth church, the Assembly would not have been constitutionally organized. The presbytery granting the commission must be in connexion with the General Assembly. For "the General Assembly shall constitute the bond of union"—See chap. 12, sec. 4. If a presbytery belonging to the Associate Reformed church should commission one of its members to the General Assembly, he could not be admitted as a member, not because the commission is not in due form, but because the presbytery granting it is not in connexion with the General Assembly. See Digest, p. 48, from which it appears that this connexion must be through the synod. The Charleston (S. C.) presbytery applied to be taken into connexion with the Assembly, without being connected with the Synod of the Carolinas. The Assembly decided, however, that they must be connected with the synod "if they would be, as a constituent part of our body." The Presbytery, therefore, that is not in connexion with the General Assembly, cannot grant a commission that will entitle the bearer to a seat in the house. Another thing indispensably necessary, is a Moderator. See chap. 12, sec. 7. "On the day appointed for that purpose, the Moderator of the last Assembly, if present, or in case of his absence some other minister shall open the meeting with a sermon, and preside until a new Moderator be chosen." The second of the General Rules directs that if the Moderator of the last meeting should be absent, the last Moderator present shall discharge the duties of that office until a new Moderator be chosen. If the Moderator appointed by the Assembly of 1837 had been absent on the third Thursday of May last, the Moderator of 1836, if present, though not a commissioner, would have been the constitutional Moderator. Finally, the commissions,

according to the present regulations, must be submitted to the stated and permanent clerks, who are a standing committee for this purpose, to be by them examined and reported to the House. "For no commissioner shall have a right to deliberate or vote in the Assembly until his name shall have been enrolled by the clerk, and his commission examined and filed among the papers of the Assembly." Commissions found to be defective in any respect are laid on the table, and afterwards submitted to a committee of elections. Was it the old or new school Assembly (we use these terms solely for the sake of distinction) that was organised with the concurrence of all these particulars? Let us examine this subject.

On the third Thursday of May, and in the 7th Presbyterian church, the time and place appointed by the last Assembly, we find convened together a number of ordained ministers and elders, commissioned in due form by presbyteries in connexion with the General Assembly. We find the clerk, the standing committee of commissions, who for ten years past have discharged this duty, ready to receive, examine and report on these commissions. We find the Moderator in the discharge of his duty organising the Assembly, "possessing by delegation from the whole body all authority necessary for the preservation of order." For he is as truly the Moderator of the Assembly of '38 until a successor be chosen, as he was during the sessions of '37. Under his direction the Assembly is ultimately and completely organised. The Assembly, therefore, thus organised, is and must be the constitutional Assembly. This must be the fact, or the Moderator, as he does not resign, must be constitutionally deposed. As this is the ground which you assume and undertake to defend, we will now attend to this matter.

The deposition of a Moderator is a case for which the constitution has made no explicit provision, nor has an instance of the kind ever appeared before in the Presbyterian church. We have, therefore, neither law nor usage to direct us in coming to a decision on this subject. The deposition of a Moderator is a case for which the constitution has made no explicit provision, nor has an instance of the kind ever appeared before in the Presbyterian church. We have, therefore, neither law nor usage to direct us in coming to a decision on this subject. The deposition of a Moderator is a case for which the constitution has made no explicit provision, nor has an instance of the kind ever appeared before in the Presbyterian church. We have, therefore, neither law nor usage to direct us in coming to a decision on this subject.

But supposing him deposed, we next inquire, what was the crime for which he incurred this severe censure? All that you allege is, that he "refused to act, refused to put the question, a failure in the discharge of his duty." But does he indeed refuse to act; or fail to discharge his duty? He takes the chair and offers up the introductory prayer, and is proceeding to organize the House. Dr. Patton rises, and wishes through him to offer a resolution to the house. On this the Moderator acts promptly, deciding, according to his own convictions of duty, that it was out of order. Dr. Patton appeals, and on this appeal he acts with equal promptness, deciding that it was also out of order. Then, by his direction, the clerks report the roll of the commissioners. Thus the house is partially organized. Dr. Mason rises and makes a motion, on which the Moderator acts, deciding it, together with the appeal taken, on it, to be out of order. In the same manner he acts on the proposition made by Mr. Squier. Here Mr. Cleveland rises and commences reading a paper. The Moderator seriously believing Mr. Cleveland to be out of order, did not fail to discharge an imperative duty, by calling him to order, and when this was disregarded, he called him to order a second and a third time. Up to this very moment, we see, therefore, that he did not fail to act, nor did he fail to discharge what he honestly believed to be his duty. At this time there was indeed a suspension of action for a short time. This suspension was deemed prudent on account of what was then going on in the house. Mr. Cleveland's voice, while reading his paper, was much louder than was necessary for the simple purpose of being heard. The New School brethren who voted on his nominations to office, being interspersed amongst their Old School brethren, and uttering their eyes with great force of voice, rendered it advisable in the Moderator to suspend business for a short time. Add to all this, the nomination and appointment of a second Moderator, the motion and vote for adjournment, the prayer of the Moderator, the clapping, the hissing—though this is probably a mistake; for the Editor of the Southern Religious Telegraph, who was present, and observed the whole scene, assures us that he did not see any hissing; but he affirms that there was a spontaneous burst of applause in the gallery and on every side of the house. Surely this state of things justified the suspension of business until, as the N. Y. Observer states, order was again restored, but can this suspension of business during this scene, be considered in any sense criminal? Was it not rather the course pointed out as proper by prudence and wisdom? If a hail storm had been raging against the house, rendering the voice inaudible, would it have been wrong, rather, would it not have been prudent to suspend all business till the storm was over?

With sincerity, your friend, &c.

JOHN MATTHEWS.

THE MILLENIUM.

O there is a day—call it the millennium, or by any other name—there is a period yet destined to bless the earth, when it shall no more be necessary to witness for God, for all shall know him; the knowledge of his glory shall fill the earth as the waters cover the sea.—Happy state of Christian triumph!—a day without a cloud—the reproach of indolence wiped away from the Church, and of ignorance from the world. Truth shall have completed the conquest of error—Christ shall have given law to the world—and, impressing his

image in every heart, shall receive the homage of a renovated race. Brethren, these are visions—but they are the visions of God; and let nothing rob us of the inspiration to be derived from gazing at them. They are visions—but visions painted by the hand of God—gazed on in death by the Son of God. Yes, then they were brought and set before him, and such was the joy with which they filled him, that he endured the cross, despising the shame.—Then, on the lofty moral elevation of the cross, all the ages of time and all the triumphs of the Church passed in review before him. He saw our missionaries go forth in his name to distant climes—again he looked, and saw them sustained by ten thousand converts to his grace. He saw the veil fall from the heart of the Jews; and heard their bitter mourning as they stood looking at him whom they had pierced. He saw Ethiopia stretching out her hands unto God; and heard her, as the slave-chain fell from her loins, exulting in a double liberty. He heard his name shouted from land to land as the watch-word of salvation, and marked how its very echo shook and brought down the pillars of the empire of sin. He saw the race of Ishmael, that now traverse the desert tracts of Arabia—the castes of India, with their numbers infinite—the national Chinese—the Tartar hordes—the unknown and snow-concealed inhabitants of the north—the tribes of Europe—and all the islands of the sea; he saw them flocking into his kingdom—his grace the theme of every tongue—his glory the object of every eye. He saw of the travail of his soul, and was satisfied; his soul was satisfied! Glorious intimation! Even in the hour of its travail it was satisfied. What an unlimited vision of human happiness must it have been! Happiness not bounded by time, but filling the expanse of eternity! His prophetic eye caught even then a view of the infinite result in heaven. His ear caught the far, far distant shout of his redeemed and glorified Church, singing, "Worthy is the Lamb that was slain, to be witnesses for God—if we would catch the true inspiration of our work—we too must often cross, as he did, the threshold of eternity, transport ourselves ten thousand ages hence into the blessedness of heaven, and behold the fruits of our instrumentality there, still adding new joy to angels, new crowns to Jesus, new tides of glory around the throne of God. Realizing that scene, we should gird up our loins afresh, as if a new command had come down from heaven, calling us by name to be witnesses for God.—Harris's Sermon.

HEARING THE VOICE OF THE SHEPHERD.

Now I will tell you when you "hear the voice" of Christ; it is when just as you are about to do wrong, something within stops you, and says, "God is looking at you, forbear to do this;" you hear it, too, when the time of duty comes round, and something whispers within you, "you ought now to do what your parents have bidden you; it is now time to read your Bible, or to say your prayers, or to prepare your lessons, or to do your duty in that state of life which has pleased God to call you to." And you "follow" the good Shepherd, when you do good and show love to those around you; when you curb violent tempers or angry passions, because you are afraid of sin; when just as an evil word is trembling on your lips, you forbear to utter it; when you come away from those, however lively or agreeable they may be, whom you know to be wicked children, therefore would be dangerous companions; and, above all, you follow the good Shepherd, like the lambs of his own flock, when you give up that which you want, or desire, in order that you may give pleasure or do good to others. I say, above all; for this is just what Christ did; "he gave himself for us," he laid down his life for us; and "we ought," says the apostle John, "to lay down our lives for the brethren;" and if he said that we ought to lay down our lives, we ought certainly to try to please those who love us, those whom it is our duty (and should be our delight) to please in every thing that we do, although to do this we must sometimes give up dear children; this is a sacrifice, for which you will always when you have made it, be well repaid.

Rev. Thomas Dale's Sermon.

For the Watchman of the South.

IMPORTANCE AND ENDS OF DOCTRINAL KNOWLEDGE AND PREACHING.

It has been remarked as one of the ominous features of the present day, that doctrinal expositions of God's word have been neglected, and by many undervalued. It has been said by men in high places, that religion is altogether a matter of feeling—and teachers in Israel, and that too of the Presbyterian name, have unhesitatingly avowed that we no longer need so much instruction for our Faith, as exhortation for our practice. Men, say they, are sufficiently informed, and only need excitement. The missionary to the heathen may indeed instruct his benighted hearer, but in this land of Gospel light, under the wonderful operation of the spirit of improvement, in this nineteenth century, the pulpit essay, the elaborate argument, the dull-lecture-like sermon, (for by such sarcastic terms has doctrinal preaching been often caricatured,) are all entirely useless.—"Spare your pens, ye men of books, keep your manuscripts in your drawers, we want no such preaching, we want electricity and fire. Magnetism and steam are the order of the day in the physical world, and they must be represented in the moral." It is to be lamented, that because some, who dwell much on the delightful doctrines which are according to godliness, have been often ill-timed, or lacked a gift for instructing—or were unprepared for their undertaking—distaste for real solid truth has grown up. But we had as well discard all exhortatory and admonitory preaching, because some present specimens of it, under the form of unintelligible (not because unheard) ranting, understanding neither what they say nor whereof they affirm, as to decri doctrinal preaching because it has been abused. The word of God stands sure, and it becomes us, rather to inquire what is right, what is useful; than what is popular, or what is easy. Doctrinal knowledge is to be produced by doctrinal preaching, by Bible class and catechetical instruction. Most men have not books, and many who have, do not, or will not read them. It devolves on the minister to search out acceptable and tried words, and he should

"still teach the people knowledge"—a doctrine. It was the praise of the early disciples, that they continued in the Apostles' doctrine, Acts ii. 42. "Till I come," says Paul to Timothy, "give attendance to reading, to exhortation, to doctrine. Take heed to thyself and to the doctrine; continue in them; for in so doing thou shalt both save thyself and them that hear thee." To Titus he said, "Shew thyself a pattern of good works, in doctrine uncorruptness." He charged all ministers through Timothy to "teach no other doctrine," (1 Tim. i. 3,) than what he had taught of the truth of the Gospel.

There is much indirect testimony on this subject to be gathered from Scripture, thus—Our Saviour prayed, that his people might be sanctified by the truth. And in Ephesians iv. 12-15, we learn how this truth is to be applied to their edification. The whole work of salvation is based on correct knowledge. "For God begets us by the word of his truth," Paul said, "the time would come when men will not endure sound doctrine;" and this he assigns as a reason for exhorting Timothy "to preach the word, be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine." And a consideration advanced to shew that Titus "should hold fast the faithful words," is, "that he might by sound doctrine be able both to exhort and to convince the gainsayers." This leads to the remark, that precepts are founded on doctrines. The exhortation to repent, must be attended by an explanation of repentance, and when men are told to believe, they should be informed what faith is. That God is merciful, is a doctrine; that men are to implore his mercy, in the forgiveness of sins, is a precept based on it. That God is just, and yet the justifier of him who believeth in Jesus, is the doctrinal basis of every exhortation to trust in a Saviour. The one must be explained, in order to enforce the other. The promises of God may be shewn in the same way to depend on important doctrines.

The history of the Church proves the importance of doctrine. "Men who are sincerely desirous, perhaps, to bring others to the Saviour, finding an indomitable aversion to truth, undertake so to modify it, as to render it agreeable. Some truths are not fully stated, others kept out of view, and others entirely mis-stated, in order to render them consistent with human reason. Some of the good ends of doctrinal knowledge are these—

1. "Every Christian is thus enabled to give a reason for the hope that is in him;" which a preacher of the oldest school, one Peter, strenuously exhorted christians in his day to do. This would shut up those, "I do not know," "I hope so," "I think so," "I expect it is so," which render some christians so uncertain.

2. Error will be kept out of the Church.—This was said by Paul to be the proper effect of sound doctrine. We have fallen on evil times, when men ask, rather who says so and so, than what is said. "I am of Paul and I of Apollos," is the principle of action, rather than "I believe this and I disbelieve that."

3. We ascertain the true friends of righteousness. Men who are for principle, will be men of firmness.

4. Peculiarly beneficial would doctrinal knowledge be, if more diffused in our church. Many, like Mr. Leavitt, have become Presbyterians for convenience. So many are religious for convenience; for example, there was Simon Magus and Demas. Presbyterians are now said to be less liberal because more strict. Constantly do men reiterate the charge, "that the Presbyterian church is losing its liberality." Did they ever inquire whether the spirit of the times has not changed? Had not the mixture of other people's notions corrupted ours? And has not Presbyterianism lost its old character in many places? Men who make the charge above referred to, are often found to be those who never knew what Presbyterian doctrine and discipline were till they had become saturated with other stuff.

5. Lastly, "Be ye doers of the word," as well as hearers. "He that heareth these sayings of mine, and doeth them, shall be likened unto a man, who built his house upon a rock, and the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded on a rock." The promises of God, "exceeding great and precious," are founded on his truth, and

"Firm as the earth thy truth must stand  
When rolling years have ceased to move."

B. M. SMITH.

SELECT REMAINS

OF

REV. JAMES W. DOUGLASS.

PSALMODY.

One of Paul's exhortations is—  
Let the Word of Christ dwell in you richly, in all wisdom. The Word of Christ, is, in general, the Word of God, but, especially, it is that "word of reconciliation" which was committed to Paul; or, as it is in ch. i. 5, "the word of the truth of the gospel." It is called in Phil. ii. 16, "the word of life," because it reveals Christ, who is the life, and is quick and powerful, instrumentally, to produce and maintain life in us.  
Let this Word of Christ "dwell in you." It "is come unto you," but that is not enough—  
Let it dwell in you. In your memory, your conscience, your heart. So that you can say with the Psalmist, "Thy word have I hid in my heart, that I might not sin against thee." Let it dwell in you richly, by being well and fully understood, and remembered, and observed. "Many have the word of Christ dwelling in them, says one, but it dwells in them but poorly; and has no mighty force and influence upon them." Now the Apostle would have us all, "filled with the knowledge of his will." And that, as it is there added, "in all wis-

dom and spiritual understanding." So here, "in all wisdom." This refers to practice. We must know the word, and also know how to use and apply it. Not catching at a promise when a threatening is due, nor the contrary. Not misapplying, nor misusing. But, being enriched with the principle, and imbued with the spirit of the Bible, that we may be able, truly, to exemplify and recommend the heavenly system which it reveals.

The Apostle proceeds—  
"Teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him.

Christian psalmody is here introduced as a teaching ordinance, and as a means tending to the rich indwelling of the word just before mentioned. Let us attend, for a little, to the subject of sacred music, as a means of grace to us, and a medium of praise to our Maker.

By Psalms, here, are included the psalms of David, which had been always sung in the Jewish worship; and by hymns and spiritual songs, other sacred compositions of the same kind, collected out of the Scriptures, or composed among themselves. Among the gifts of the primitive church, some would possess that of composing sacred poems, to be rehearsed or sung in their assemblies. These, together with the psalms of the Old Testament, the Apostle gives occasional directions as to the use of. To the Corinthians, holding himself forth as an example, he says, "I will sing with the Spirit, and I will sing with the understanding also." To the Ephesians, "making melody in your hearts to the Lord." And in the words already quoted, "singing, with grace in your hearts, to the Lord."

Singing may be  
Personal,  
Social, or  
Public.

It is to be observed, that every property and profitably be connected with other sacred exercises. And taking the passage in Ephesians, as it stands in our translation, we can make out an express precept to that effect. "Speaking to yourselves," in psalms, &c. The habit of talking to themselves, which some persons have, is generally ridiculed. But to speak to ourselves in a hymn is unexceptionable. And so profitable do some find it that they as regularly sing a hymn, in their closet devotions, as they read and pray. Bush, in his Commentary on 1st Psalm, on the 2d verse, observes that the term rendered meditate implies "both the mental act of meditation, and that low, murmuring sound of the voice in which a person deeply absorbed in an interesting train of thought, is apt to give utterance to his musings;" and quotes from President Edwards, a remark about his private meditations, "While thus engaged, it always seemed natural for me to sing, or chant forth my meditations, or to speak my thoughts in sentences, with a singing voice."

Dr. Alexander thus speaks of singing in private devotion. "But why should not the singing the praises of God form a part of secret devotion, as well as that which is social?"

To which I would add that the duty of private singing seems to be enjoined in James (v. 13), "Is any among you afflicted? Let him pray. Is any merry, (or prosperous and in comfort) let him sing psalms." The prayer we should infer was private prayer, and if so, the singing would seem to be private singing.

But why should not singing the praises of God form an essential part of secret devotion, as well as that which is social? If God has authorized and enjoined this part of divine worship, it would seem to be as proper, and as really a duty, in the closet, as in the church. Indeed there is no situation in which the heart is likely to be more susceptible of the softening and elevating effects of sacred music, than in the solemn stillness of solitude. A large part of the book of Psalms exhibits the private exercises of David and other inspired saints. And these still serve to express most perfectly the feelings of the pious heart. Some eminently devout men, as we learn from their private diaries, have accustomed themselves to singing their private meditations, employing such tunes as were dictated by their feelings; and have found this an excellent method of fixing the attention and exciting the devout emotions of the heart; but to most Christians, a good selection of hymns, adapted to the closet, with suitable tunes, will be most preferable. There is scarcely any thing more needed than some means of removing the reluctance of the soul to engage in the spiritual duties of the closet, and of confining the roving thoughts, and exciting the dull feelings of the heart, when we attempt to draw near to God in secret. I need not say how deep and frequent are the lamentations of serious persons in regard to this matter. Now, what will be more likely to render this service interesting and profitable, than the introduction of sacred music into our private devotion? Paul, who seems to have overlooked nothing which has a relation to the exercises of piety and practice of devotion, has strongly recommended singing, in his epistle to the Ephesians, as a means of exciting devotional feelings in our own minds. "Speaking to yourselves in psalms and hymns and spiritual songs, making melody in your heart to the Lord; giving thanks unto God and the Father in the name of the Lord Jesus Christ."

If for any reason there be no capacity for singing, the reading of hymns may be recommended to all sorts of persons, as a pleasant method of contemplating the truth, and a means of improvement in piety.

2. This exercise should form a part of family religion. It was formerly almost universal to sing a hymn in family worship. Now, in some parts, that duty is generally omitted. This change must, I think, have grown out of a disposition to save time, although it is a very unworthy and improper motive, yet I cannot find a better, for, certainly, the ability to sing is as general with us, as it was with our fathers.

It is much to be desired that the singing of a short hymn, or part of a hymn, should be made an ordinary part of your family worship. Whatever advantages we may derive from the exercise, in any place, we may derive from it in the family. The Apostle's precept, if it binds us elsewhere, binds us here. And there are, besides, some particular reasons which, I think, you must appreciate.

WATCHMAN OF THE SOUTH.

RICHMOND, Sept. 13, 1888.

AGENTS.—In all our notices of the appointment of agents, we have always stated that the names of a few persons were inserted without express permission, but that the individuals, by sending us their names or otherwise showing an interest in our affairs, had led us to suppose they would willingly circulate our paper. In three instances we have been mistaken. So soon as we have learned our mistake, we have erased the names. Two of these have been attended to some weeks since. The other is Mr. Robert Caldwell, Maryville, Tenn. who, at his own request, is no longer to be considered an agent for this paper. He did not wish to be considered so at any time. We thank him for the information and for the courteous and christian letter, which he wrote us on the subject.

There will be an eclipse of the sun on the 18th inst. It will be visible in the afternoon about 3 o'clock and will continue for more than 4 hours.

The Philadelphia Saturday Courier of Sept. 1st contains the offer of a premium of \$300 for the best story that may be sent in before the 1st of November next, to be submitted to the decision of the following gentlemen, well known in the literature of our country:—Joseph R. Chandler, Robert Morris, Greenville Melan, Ashbel Greene, Jr. It is added: "To those writers who may send us Tales, which may not take the prize, but which we may wish to publish, we shall send an entire set of the Views of Philadelphia."

Shall I attend the meeting of the Electoral College of Union Seminary, or shall I attend the meeting of my Presbytery? This is a question asked by some, who cannot do both. To all such, we would say, be at your posts at Presbytery, unless you know every thing to be safe and sound. Let there be no failure there. We have the best reasons for saying this.

THE PAINFUL INTELLIGENCE in Dr. Wilson's Letter will be read by the pious with adoring submission to the will of God. Jesus Christ shall yet possess the land from which God's ministers are now driven.

We thank a poetical friend for a few lines, which come to us post-paid, and without a name. But considerations of personal delicacy would render it inexpedient to publish it.

We have received the first No. of the Family Visitor, edited by Rev. J. D. Williams, and published at Wetumka, Ala. It is a neat little sheet and ought to be sustained by the people in Alabama. We wish it well.

We invite the attention of our readers to the advertisement of Rev. Jesse H. Turner and lady, in another column.

We have received from some manuscripts of Rev. Matthew's, possessed of some manuscripts of Rev. Drury Lacy, which we intend to lay before our readers at an early period. One of Mr. Turner's letters may be expected next week. Will not the Rev. Clement Lear write a short Memoir of Mr. Lyle? He is the man that ought to do it, if he be done at all.

STATED CLERKS will please abridge and condense as much as possible any account they may send of the doings of their respective Presbyteries. We cannot publish a long list of names and common matters, merely to show who was at Presbytery and that the usual business was done in the usual way.

THE NATIONAL UNION.—THE SECOND No. of this paper has reached us. The enterprise will succeed. We trust the paper will do much to save the Union. It seems to be very fearless. Moreton A. Stille, Esq., is publisher.

EXTRA.—We expect to issue, early next week, a full-sized extra, containing important matter, for which we have been unable to find room in our columns. The article from the Repository, on the General Assembly of 1888, and Mr. Winchester's Letter to the Editor of the Presbyterian will be found in it. It will be issued on Monday or Tuesday, as we hope. A large edition is printed, so as to meet orders from new subscribers and others. Let it be well read, and then lent to neighbors or sent to friends at a distance.

Our readers will be pleased to know that we have heard again from our friend S. D. He has "sought out and set in order many proverbs." A series may be expected for some weeks, beginning with our next No.

The General Agent of the Virginia Bible Society acknowledges the receipt of moneys and subscriptions, from April 31 to August 30, inclusive, amounting to \$33 13. We have much abbreviated the printed list sent us, and given merely the sums without the details. We were compelled to do this, or not publish it at all. All our Agents and Treasurers will please study brevity.

A REVIVAL.—THE JOY IT CREATES.

It is worthy of notice that when a soul is once made the subject of divine and gracious communications, whether small or abundant, it invariably creates a thirst for still further communications. There is not a believer on earth, who does not refer to the time of his conversion, if he remembers it, with pleasure. All subsequent times of refreshing, too, are regarded with delight. Or, if pain be felt at a review of such times, it is because they form a striking and mortifying contrast with present coldness and declension. Such was, probably, the state of mind in which the psalmist was, when he said, "Wilt thou not revive us again, that thy people may rejoice in thee?" He looked back to better days and more prosperous times, and was pained at the reflection, that now those days were gone and a far different state of things had ensued. His state of mind was what ours ought to be. We can call to mind the scenes of former years, when God's arm was made bare, when the joys of God's salvation were known among us, when inexpressible delight thrilled through our souls at beholding the triumphs of redeeming mercy, and when one spirit of love and kindness and zeal and gladness animated the great body of the church. But now a different state of things exists. The love of many has waxed cold. Some seem almost as far from a spirit of revival as good men can be—iniquity abounds—profanity is common, and ordinances are lightly esteemed. In this state of things, shall those who love the Lord feel no solicitude? Shall they fold their hands to sleep and be at ease? Or shall they not deplore these things, and humble themselves, and call upon God? "Wilt thou not revive us again, that thy people may rejoice in thee?" It is no virtue in an individual or a church to conclude that all things are going on well, when the great weight of evidence, that can be collected on the subject, is in favor of a directly opposite conclusion. If the question were proposed to each of our readers individually, "Do you think the state of our church a desirable one," what would be the answer? Those, who answered in the fear of God and with the light which the Bible pours on the subject, would certainly say it is not desirable. Although we are not in as lamentable a state as we might be in, yet the "things which remain are ready to die"—at least they ought to be "strengthened." Such being the case, suffer us to speak plainly, while we consider the subject of a revival in reference to ourselves. By a revival is understood a time of the outpouring of the Holy Spirit, by which the graces of God's people are much refreshed and many sinners in a short time converted to God. Let us notice a few things that take place in a genuine revival of religion, where the gospel is already established.

One thing is a solemn reviewing of past coldness and deficiencies and neglect of duty. Even in our most glorious revivals, our most devoted brethren come short of any thing like such perfection of attainment as the Bible calls for. No wonder then that in times of great coldness, there should be general and most lamentable

delinquency. So gross and so glaring are the worldliness and spiritual slothfulness of most professors, that but a small amount of serious reflection is sufficient to convince them that they are not in such a state as they ought to be in. The more they reflect on their sinfulness, the more firmly are they convinced that it is such as calls for a most solemn dealing with themselves. And as they proceed in their review, a certain kind of restlessness begins to fasten on the mind. This restlessness proceeds from a deliberate dissatisfaction with one's self and ways. The eye of the mind becomes more and more fixed upon itself and its shameful ingratitude and folly in departing from God and endeavoring to seek its enjoyments elsewhere than in the service of God. Sometimes on the eve of a revival there is great heart-searching, and great spiritual distress and darkness in the church. Even old and firm professors seem to be shaken "terribly," even to the foundation, and they are ready to write bitter things against themselves, as, indeed, they ought, to some extent, to do. This state of mind is often increased by a review of God's providence towards us as a people. The Father of mercies seems to frown on the church. He removes the watchmen from their posts and leaves the church as a flock without a shepherd. Sometimes most lamentable apostacies, or gross sins, or divisions, or great worldliness, or ruinous error are permitted to stain the reputation of the church, to which we may belong. And the conviction gains ground, that God is angry with us and contending with us for our sins, and so he probably is. A barren and unfruitful church God is not pleased with. When the pious people think of these things and look around for comfort and help, they see that all must go to decay and ruin, unless God will undertake the work. No state of mind is of more importance to the welfare of the church than a practical and abiding conviction of the absolute necessity of divine influences. "Without me ye can do nothing."

This conviction leads to hearty and earnest prayer for divine help. "Wilt thou not revive us again, that thy people may rejoice in thee? Show us thy mercy, O Lord, and grant us thy salvation." "O Lord, revive thy work in the midst of the years, in the midst of the days make known; in wrath remember mercy." Hab. iii. 2. This spirit of supplication is poured out on some, at least, and an earnest desire for a revival is kindled in their souls. Nor are these prayers utterly hopeless. As the eyes are directed to the hills whence cometh salvation, so it is hoped salvation will come. Some promise has awakened this hope, and then the soul pleads thus—"Remember thy word unto thy servant, upon which thou hast caused me to hope." This state of things will not continue long, until it is manifest in the conversation of members of the church, in their attendance on social and public worship, and in an attentiveness and solemnity and tenderness of a somewhat unusual character. Probably, too, before long it will be remarked that such and such members of the church seem much more engaged than usual. Soon it will be observed, too, that some one or two or more very unexpected cases of seriousness have occurred among their preacher is more earnest, or solemn, or searching, or tender than usual, and he in like manner discovers some symptoms of waking up among the people. The rapidity and power and extent of the work is very various. It generally begins, however, with the minister or the church, if there be any. When things are thus far advanced, the meetings, from which people used to be detained by a very small circumstance, now begin to be well attended. Some professors are probably hard to move. "I have put off my coat and how shall I put it on?" Sol. Song v. 3. Some, too, are slow in giving signs of awakening. "I sleep, says the spouse, but my heart awakes." Sol. Song v. 2. In this state of affairs, an expectation of a revival is pretty strong. Indeed, these things seem to be the commencement of it—of course the pious become a little more fearless in speaking on the subject of religion to one another and to the world. Efforts to do good will be more common. Prayer will have more faith and fervency; for perhaps by this time it is understood that some one or two have obtained, as far as man can judge, an interest in Jesus Christ, and are rejoicing in hope of the glory of God. This increases the interest felt, and faith is encouraged to wrestle continually with God. The number of those, who seem thoughtful, is now considerably increased, and what makes the matter more engaging is that some of the least hopeful among the wicked seem to be in good earnest in seeking salvation. Should any special religious meeting be now holden, early and numerous attendance would prove the interest felt on the subject. The truth of God seems to be taking fast hold on many minds. The church has now arisen and shaken herself and put on her beautiful garments. The Saviour, passing by, has given her "songs for singing," "the oil of joy for mourning and the garment of praise for the spirit of heaviness." Little jealousies and heart-burnings and prejudices and divisions are now all buried, and unfeigned love and kindness and liberality and charity abound. A church in this state is one of the most charming objects that God, or men, or angels ever beheld on earth.

In this state of things, numbers are converted to God and profess Christ before men. These things make the church rejoice. "Wilt thou not revive us again, that thy people may rejoice in thee?" With what delight does the faithful minister now behold the result of his labors. He was once afraid he was doing no good and had serious thoughts of abandoning the field, but now he can look over his congregation and say of many, "Though ye have ten thousand instructors in Christ, yet have ye not many fathers; for I have begotten you in the gospel." And his heart overflows with gratitude to God, who has visited his people in mercy and made to himself a great name among them. The hearts, too, of the old members of the church are almost overcome with joy at seeing the church thus arise. Some behold their prodigal sons or grandsons—others their giddy, headless children—others their husbands, or wives, or brothers, or sisters, or companions renouncing the world and uniting with the sacramental host of God's elect, and the vision is so rapturous as to be indescribable. Some, who are like stocks of corn almost ripe, are ready to say, like Simeon, when he took the infant Jesus in his arms: "Now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation." The young converts are so engaging—they seem so honest—so tender—so affectionate—so full of the ardor of a first love, and so happy, that it is hard to determine whether they or old and settled christians be the most interesting. It is true that a tree laden with full-grown, sound and ripe fruit, conveys to the mind pleasurable ideas of substantial worth, but then a young, healthy tree, full of blossoms, is so charming, so fragrant and promises so well, that on the first view it awakens most delightful sensations.

What joy is there also among the dear young christians themselves. Behold how they love one another—behold how they love prayer—behold how they love the Sabbath—behold how they love the Bible—behold how they love the souls of sinners—behold how they love the minister, who, under God, was the instrument of their salvation. As far as they know, there is no man towards whom they have such a strength and sacredness and peculiarity of feeling. See them gather around him and hang upon his lips, and weep when he weeps, and rejoice when he rejoices. Above all, how they love the Saviour.

"O, how happy are they, Who to the Saviour obey!" How they rejoice at being saved from ruin, from wrath, from sin, and from hell. How glad are they, that now they will no longer be the means of heedlessly or wickedly ruining others. When "the people of Samaria gave heed to the things which Philip spake, there was great joy in that city." Acts viii. 8. That is, when the revival took place there, the people, who were subjects of it, were full of joy. "And they, continuing daily with one accord in the temple and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God." (Acts ii. 46, 47) because there was a revival—a powerful revival in progress at Jerusalem. It is added, "And the Lord added

to the church daily such as should be saved." In this joy heaven sympathizes. If any one inquire further about this joy, let it be said, that it is a rejoicing in God. "Wilt thou not revive us again, that thy people may rejoice in thee?" In such a revival, the Father, Son and Holy Ghost receive something like the tribute of praise and revenue of glory, which poor worms are capable of rendering. In such a revival, begins to be effected the grand object of those eternal counsels of love to man, for the execution of which Christ died, and for the application of which the Holy Ghost descends. In such a revival, the glory of God is more advanced than a finite being can comprehend in the ages of eternity. There is joy, because the righteous behold at such times mercy and truth, righteousness and peace meeting around the sinner and securing his salvation. Sometimes the joy in God's mercy and power is much increased by having been exercised in favor of some bold, hardened, seductive, bitter, or aged transgressor. Such was the case in regard to Paul. At first the news of his conversion was supposed to be too good to be believed; but when confirmed, doubtless the joy was exceeding great.

Sometimes, too, the revival is immediately preceded by great wickedness in the surrounding neighborhood and great fecklessness and distraction in the church, so that it is not only pleasing in itself, but comes so seasonably and at such a time as to prove that had it not come, all must have gone to desolation. Rain is generally a good thing, we suppose; but if it comes when without it all the herbage and grass and grain must have perished, it seems like a tenfold blessing—a wonderful interposition to save life. So of a revival. If it come, when the coldest christian sees and feels the need of it, it is a matter of great joy.

COMMUNICATIONS.

For the Watchman of the South.

WHO SHALL GOVERN?

LETTER III.

Rev. and Dear Brother,— You request me to communicate to you the substance of one of my Lectures on Church Government, of which I happened to speak in the presence of a common friend, as having been delivered by me, annually, for the last twenty-four years, in the prosecution of the duties of my office in this Seminary. I mentioned it to the friend alluded to, not as a proof of the truth of the doctrines which I had taught; but only as shewing, that the new theory of Presbyterianism, as set forth by "A Member of the New York Bar," was diametrically opposed to what had been always understood and taught as genuine Presbyterianism in this Institution, many years before the controversy which now agitates the Church, was started. I had no thought of publishing any thing on the subject, but when you suggest me to furnish you with the substance of what I communicated, in the freedom of intercourse, to our friend, I know not that there is any good reason why I should put a negative upon your request.

The theory of Presbyterianism, I understand to be this. The whole visible Church is one, in an interesting and important sense. But that portion of this great body, which bears the same name, and which has agreed to walk together according to the same principles of truth and order, is peculiarly one. All the particular worshipping assemblies which compose it, however numerous, and however large the territory over which they are scattered, if they have adopted the same Confession of Faith, and the same form of Church Government, and agreed to live and act together under the same system of rules, are "one body in Christ, and every one members one of another." Nor is this unity a mere *ens rationis*. It is a real, practical, and most important matter, and intended by the Great Head of the Church to answer most important purposes. As the individual members of each particular church are associated together for their mutual instruction, edification and comfort, to watch over each other's faith and conduct, for the benefit of the whole—so many particular churches, organized under a number of Presbyteries, Synods, and a General Assembly, are still one body, associated for the purpose of watching over each other's orthodoxy, purity and order, and securing the union and co-operation of every part, to form a homogeneous and harmonious community. Such is the representation which the New Testament every where gives of the visible Church. It is constantly spoken of as one; and the maintenance of unity, harmony and love, are represented as not only beautiful and lovely, but essential to the edification and comfort of each part, and of the whole. As Christ is not divided, so the more nearly his people walk together—speaking the same thing, and governed by the same rules—the more they conform to the will of Christ, and the more they glorify his name.

It is evident, moreover, from the New Testament, that, as the aggregate spiritual body thus united, is bound to maintain the same system of truth, and the same order, as, in fact, the Church was founded for this very thing—for holding fast for themselves, and imparting to others, such doctrines, worship and ordinances, as God hath revealed in his word; so the Head of the Church has given her commands, and vested her with authority, to maintain this unity, and to cast out from her communion all who grossly violate it. Thus when a question arose in the Church at Antioch about the obligation of Jewish observances, it was not deemed enough to settle the matter in regard to one worshipping assembly. There was at least one inspired man at Antioch, who might, probably, at any moment, have informed the Church there what was the divine will in regard to the agitating question. But this would not have answered the desired purpose. It was necessary that there should be one uniform and accredited law for all the churches. "The Apostles and Elders, therefore, came together to consider of this matter," and, having decided it, they sent down their "decrees," to be registered and obeyed by the whole body. Accordingly, in the Apostolic age, we read of *heretics* being authoritatively disowned as brethren; in other words, cast out of the Church; and the *immoral*, in like manner, excluded from the fellowship of Christ's professing people.

In our ecclesiastical system there is a beautiful gradation of authority and responsibility, from the Church Session up to the General Assembly. Every Church Session is responsible to the judicatory next above it, viz: the Presbytery, which is not only empowered but bound, stately to inspect its records; to see that all its proceedings are constitutional; to correct its errors; and to redress all the grievances which may arise from its disorderly acts. For this purpose, as a Church Session may disown or cast out a delinquent individual, who may be proved to have departed from the faith or order of Christ's house; so a Presbytery may call a Church Session to account; may authoritatively direct it to review its proceedings in a particular case, which are regarded as disorderly; and, if it refuse to obey the order, or after professing to review its proceedings, still adheres to the disorderly course,

and refuses to correct it, the Presbytery, after regularly ascertaining the fact, may disown the church which that Session represents; that is, declare it no longer in connection with the Presbytery, or under its watch and care.— What precise steps are necessary to be taken, before this final, excluding act is passed, depends altogether on circumstances. The Presbytery may cite the Session to appear and shew cause why it should not be censured, or even excommunicated. Or it may send a committee to visit the church, and finally act on the report of that committee. Or, if the records of the Session are produced, and afford palpable and unquestionable evidence of deliberate contumacy or schism, it may be disowned on the spot; i. e. declared to be no longer in communion with the Presbytery, without further delay. There are, doubtless, cases in which the formal citation of parties and witnesses is altogether unnecessary. Would a secular court institute a formal trial, and examine witnesses, to convict a man of an offence committed in the very presence of the whole court, and in contempt of its authority? Would a Church Session, or a Presbytery put itself to the trouble of a formal process, in the customary way, to convict an offender of whose offence they had been all personally eye and ear witnesses? Whenever a judicatory has always before it the best evidence of which the nature of the case admits, it is prepared to proceed to all those ultimate steps for which the nature of the evidence calls.

The same principles apply when a Presbytery becomes disorderly in its proceedings, and those proceedings are reviewed by its proper Synod. Suppose a Presbytery should refuse to discipline one of its members, a minister, publicly known to be a Socinian? Or suppose, after formally instituting process against him, it should acquit him, in the face of ample and unequivocal testimony, establishing his guilt? The Synod would have a perfect right, and would be bound, in duty, to order the Presbytery to institute a new trial. Suppose, on this being done, the result were to be found the same as before. Could the Synod, consistently with sound Presbyterianism, allow the affair to rest here? By no means. It would be bound, in virtue of the Constitution, immediately and authoritatively to interpose. And it ought to take one or another of two or three different courses, according to circumstances. It ought, after receiving legitimate proof of the facts supposed, instantly to declare the acquitted Socinian *deposed from the ministry*, and his congregation vacant. It may, then, either allow the Presbytery to go on for further trial of its soundness and fidelity; or, if the spirit of heresy and disorder should appear to have taken deep root, *dissolve* it, and attach its members to neighboring Presbyteries, provided that should seem to promise a more safe and wholesome organization. Or, if a majority of the members of the Presbytery in question, should be found, in the course of the inquiry, to be deeply tainted with Pelagian and Socinian opinions; if, for example, in the course of discussion, they avowed such opinions on the floor of the Synod, they might immediately be *deposed*, or declared no longer to be connected with the Presbyterian Church, and the *sound minority*, if such there be, constituted the true Presbytery. But if no such *sound minority* should appear, and the whole Presbytery be found too corrupt to be any longer in connection with our body, the members may all be *deposed*, or the whole body excised, as may seem best to the Synod.

It may here be asked, does our Constitution, in so many words, allow all this to be done, simply on that review of records which every higher judicatory is bound to exercise toward the judicatory immediately below? I answer, it does not. On the contrary it declares that "No judicial decision of a judicatory shall be reversed, unless it be regularly brought up by appeal or complaint." But, on the other hand, the same constitution declares, that *any person* whatever may complain of what he deems an erroneous decision of an ecclesiastical judicatory. So that if there be even a single member of a judicatory which has passed an erroneous sentence, who dissents from that sentence, and is faithful enough to complain, the matter may be regularly brought up. But suppose the act of the Presbytery to be exceedingly wrong and injurious, subverting the very fundamental principles of truth and order; and yet no one is faithful enough to complain, is the Synod, in such a case, bound hand and foot, and prohibited from applying an adequate remedy? Not at all. The Synod is not only empowered, but under obligation to take up the disorderly proceeding on the ground of *common fame*, and, if the facts be well established, and there is found no other method of remedying the evil, the Presbytery, as before stated, may be *dissolved*, or *disowned*, as no longer Presbyterians, or the corrupt majority separated from the other members of the body, and declared to be out of our communion.

It is hardly necessary to add, that the same principles apply to the case of a Synod found to be disorderly and contumacious. When the General Assembly reviews, annually, the proceedings of each Synod, it sits in judgment on the constitutionality and propriety of those proceedings, and is authorized to "approve or censure them," as the case may be. And if any Synod should not only prove disorderly, but obstinately and contumaciously persist in its disorder, after proper admonition, it may be *divided*, *dissolved*, or *declared no longer in connection with the Presbyterian Church*, as the nature of the facts, the evidence of the circumstances may dictate. If it were not so; if a minority of the Presbyterian Church could, under our Constitution, trample on our doctrines and order, and still insist on holding its place, and corroding, "as doth a canker," the vitals of our system; could still set at defiance the majority; then, indeed, the Presbyterian system would be a very different thing from what I have ever supposed it; and its power to preserve the purity and order of the Church far inferior to what has been hitherto believed.

The fundamental principle upon which all these details are founded, is that, in all regularly constituted societies, a *majority must govern*. A larger part of the Church must be allowed to judge and decide whether a smaller is entitled to connection with it or not; or can be allowed to claim and insist on that connection. If we once give up this principle, we give up every principle of self-preservation. If a minority of any community, while subverting the essential principles on which the whole was founded, could still hold fast its connection with the majority, and insist on making the latter responsible for all the aberrations of the former, there would be an end of all religious liberty. The reign of spiritual thralldom would be begun, or rather triumphantly established.

Nor is it enough to reply, that although it be admitted that a majority must govern, yet it must govern, in all cases, rigidly, according

One is that it is a part of family education. By singing a little twice every day, children and others will learn to sing, and those who had learned will increase their acquaintance with sacred music. This is not a small matter. And, besides, while they learn to sing certain tunes, they also learn by the sentiment sang. Hence both Plato and Aristotle, very justly considered music useful as a means of education.

Again the singing will give variety and animation to the service, and render it more agreeable to those members of the family who are not pious, and more edifying to all. Especially if they unite in it, with an understanding of the words, and an application of them.

Another consideration is, that by singing in your family worship, especially in a town, you are confessing Christ before men. You are bearing testimony for God and religion. You are letting your light shine most impressively, and yet with propriety and without ostentation. And nothing could be better calculated to affect a careless man of the world, as he is hurrying from an unblest meal, and a prayerless family to his business, than to hear, as he passes under your window, the voice of praise and thanksgiving. Will he not reflect that he has all your comforts, and more perhaps, and yet giveth no thanks?

But once more. To sing in the family will prepare to sing in the church. If your children sing in your house, they will not be dumb in the house of God.

Where none in the family can sing, I would advise you to sing in your own hearts, and to read or sing regularly through the book, in various variety, and saves time.

3. The duty in question is also public—it is an ordinance of the church. Almost all nations who have had any religious services, have incorporated music into them as a part. Before the flood we read of Jubal, who was the father of all such as handle the harp and organ. These, probably, were a part of their religious worship.

At the Red Sea, the children of Israel, led by Moses and Miriam, united in a song of praise to God for their deliverance. After the giving of the law, and in all ages of the Jewish church, singing held a large and prominent place in their public worship. Under the New Testament, it is expressly enjoined in Col. iii. 16, and in Eph. v. 19. "The Saviour sang a hymn, after the institution of the sacred Supper. And in the worship of heaven, they sing the song of Moses and of the Lamb—they sang a new song."

It is said to be, "For instruction and admonition. Teaching and admonishing one another, &c. It is not only a mode of teaching, but it is one of the most delicate, pleasant and successful modes. The same truth may be taught in the psalm as in the sermon, and, when agreeably sung, it may be listened to with interest where the sermon would be tiresome. But where persons love the truth, whether sung or spoken, the song is best remembered. It will be committed to memory. It will be frequently sung. And, especially, when the soul is stirred by the music, and rendered impassible, the truth will enter and take root. When the wax is softened, then we can apply the seal, and be sure of an impression. It was from a knowledge of its great power over all minds that an eminent statesman said, "Let me make the ballads of a nation and I care not who makes the laws." And Plato, "long ago asserted that his government should be managed without changing the constitution of the state itself." We all know that one of the best ways of teaching children, servants, and others who cannot read, is to teach them a hymn, connected with a tune they are fond of, and let them sing it, as they will be apt to do, day and night. The effect must be considerable. In Infant Schools children are taught in this way. In a revival, all classes, but especially young converts, are taught and admonished in this way, with great effect. And very considerably does the effect of every sermon, in all conditions of the congregation, depend on the character of the psalmody. On this point I have several remarks to make.

(1.) In order to the full effect, the whole congregation should unite. Every individual should sing, full and clear, if they can, or at least in an under tone. The service is for the people, and none should dare to maintain, as our God may construe it, a contemptuous silence. "If I were a nightingale," says Ariana's, a stoic philosopher, "I would act as a nightingale; or if a swan, as a swan; but since I am a rational creature, I ought to praise God, and I exhort you to the self same thing."

(2.) If all should sing, then all should learn to sing. It should be a part of family education, especially at family worship. Every day school should make it a branch of study, and daily practice. All could understand the theory, and most could perform, if taken in time. President Edwards says, "As it is the command of God that all should sing, so all should make conscience of learning to sing. . . . Those, therefore, (where there is no natural inability) who neglect to learn to sing, live in sin, as they neglect what is necessary in order to their attending one of the ordinances of God's worship." "We leave those, says Buck, who are wilfully dumb in God's house, to consider this pointed remark."

(3.) If all should sing, then, ordinarily, the lines should be read as they are sung. Our "Directory" says, "the whole congregation should be furnished with books, and ought to join in this part of worship." But what is the use of books, when many cannot read? Some were never taught, and others, like Isaac, are old, and their eyes dim; and there are poor people who cannot afford a book; and there are strangers dropping in, who, of course, would have none and these are irreligious persons who would be ashamed to carry one. All these might hear with understanding, and be edified. But when the lines are not read, many persons are wholly unemployed, except with the tune, and, perhaps, during that ten minutes, might as well be in the Catholic Chapel, hearing Latin. The pleasure, to us, of singing the tunes through, without interruption, is no equivalent for the injury to others who knew not what we were saying. But it should be remembered that most tunes, which are fit for public worship, will bear the interruption, and to stop and read the last two lines of a stanza, before we sing them, is to impress the sentiment, and so to teach and admonish one another as we are directed.

In the fourth century the *Precentor* was introduced, and was an officer of the church. He set the tune and repeated the words. It should be so yet.

(4.) The tunes selected, the style of singing, and all the accompaniments, should have a tendency, as far as possible, to secure the great end of church psalmody, which is to inform the understanding and affect the heart. The

tunes selected and preferred by amateurs are, very generally, not the tunes which most affect the common people. The Methodists have the reputation of being much more successful, in that respect, than we are.

To introduce a new tune, occasionally, once a month, or once a quarter, I have always observed to have a good effect; and there ought to be no such prejudice against new tunes as would forbid it.

The pronunciation of every singer, but especially of the leaders, should be clear and distinct, so that every word may be heard. It is the sentiment which is to teach and admonish us. The tune is only a vehicle to convey and impress. To drown the words in the tune is to defeat the very design of the exercise.

Whether church music may be assisted by an instrument is a question which some of our churches are asking, and which a number have decided in the affirmative. The Old Testament accompaniment is favored by the Old Testament and no where forbidden, or discounted in the New. And I have no doubt that a bare viol, or a small family organ, in the hands of a pious and prudent performer, and playing under the voices of the congregation, so as to sustain them, might render that part of our public worship much more edifying.

(5.) But every thing must yield to the direction with which the Apostle closes. "Singing with grace in your hearts." In the exercise of gracious affections, first, as to the object of your praise to the Lord—giving thanks to God, even the Father—making melody in your hearts to the Lord. Singing with all science and taste, indeed, yet not to display ourselves, but that we may "make his praise glorious;" that we may honor our God; that we may affect ourselves and others, and thus bring all to unite in songs of praise. Our aim should be to teach and admonish; to move and melt, and improve all hearts, and so to glorify God. Singing to the Lord. And in this we may succeed. Persons, often, are affected by the hymn, who were unmoved by the sermon. Augustine says, "How much have I wept at thy hymns and songs, being exceedingly moved at the voices of thy church, sweetly sounding. These voices entered my ears; thy truth melted into my heart; pious affections were excited; the tears ran, and it was well with me." "Sweet to my soul and tasting strong of heaven," says Young.

Second, as to the medium of your praises. "Doing all in the name of the Lord Jesus, giving thanks—by him!" In prayer it is common to add, for Christ's sake, because he is the mediator of our peace. In his name—by his authority, and for his glory we are to sing, and through his mediation alone our singing is accepted.

Third, as to our feelings, with those in exercise which the hymn requires. If it be penitential, with feelings of penitence. Or with feelings of gratitude, or praise, or prayer, or whatever else, as the hymn requires. Let not an attention to the tune divert your attention from the sentiment. Unless you understand and adopt it, what are you doing? Surely not singing to the Lord. Your heart is far from him, whatever you may be saying. Beware of this.

Rehearse his praise with awe profound, Let knowledge lead the song, Nor mock him with a solemn sound Upon a thoughtless tongue.

Is not this often, often done? The melody is sweet, perhaps, to our own ear, and to the ear of others. But we make no melody in our hearts, and without grace the heart has no melody.

But harsh and wild its tones will be For sin around it clangs, It never breathes true melody Till God hath touch'd its strings.

Let us have grace, then, by praying for it, as we sing, and by striving to exercise it, that we may serve God acceptably. And when all congregations upon earth are broken up, and the song of Moses and the Lamb, by all the redeemed, begins in heaven, may we be in that happy choir, may we be qualified to sing "unto him that loved us, and washed us from our sins!"

O may we bear some humble part In that immortal song!

MUSIC.

The people of the Canton de Vaud are said to be very little sensible to music in comparison with those of the German cantons. A few years since, a German professor of music conceived the idea of attempting to introduce a national spirit on this subject, and devoted himself exclusively to the object. He traversed this canton, literally as a missionary of music. He assembled the principal people of the villages, persuaded them of the importance of the object, and succeeded in inducing large numbers to acquire some knowledge of the art as an innocent means of social amusement, as well as to improve the church music. He then gave a course of ten lessons in the elements of music, in which he did not pretend to form musicians, either in theory or practice, but merely to enable his pupils to read musical notes, and to commence a course of mutual instruction and practice, and yet so simple as to be comprehended by all. The effect of this plan, and the zeal and perseverance of the teacher were such, that wherever he went, young and old, rich and poor, crowded to his lessons, and a degree of enthusiasm was awakened for music, and especially for national music, which is rarely excited by subjects so peaceful a nature. As one result of these measures, an obvious improvement took place in the music of the churches. Another, which promises to be of a permanent nature, is a conviction of the importance of thorough instruction in vocal music as a branch of common school education. As another natural result, all who were induced to take interest in this subject were led to relinquish, to a considerable extent, improper amusements, and in some villages, a very great reform was accomplished in the habits of the young men.

The history of vocal music in a village of German Switzerland, will serve as an example of the effect of individual effort in a limited sphere. A new pastor found a divided, unfriendly parish. He heard a peasant girl in his neighborhood singing. He called her to him daily, and taught her songs and hymns of a better character. She asked permission to bring a companion. Others soon petitioned for instruction, and at length, nearly all the youth of the parish united themselves in circles for this purpose. Their interest and their confidence were established in him, and his public ministrations, by this evidence of affection on his part. The young men abandoned their drinking houses and debasing pleasures.

Grace, embellished with gifts, is the more beautiful; but gifts, without grace, are only a richer spoil for Satan.

to rule. This is generally true; yet it will not be denied, that extreme cases may arise, and have arisen, which must be admitted to make rules for themselves. If one of the States of the American Union were forcibly to break off from the others, and wage war against them, though such a case is not provided for in the Constitution, and no direction given how to treat it, yet no one will doubt that the assailed and injured States would have a right to defend themselves against the aggressor. In like manner, when a minority of an ecclesiastical body, has gained its place by contumacy, by unjust encroachment, or by any unconstitutional proceedings, it were worse than folly to contend, that although the case was not specially provided for in the Constitution, the majority could not rid itself of the evil under which it groaned.

Such, my dear sir, are the doctrines which I have been teaching for more than twenty years in this place. And that they will every one be found to be sustained by the spirit of our Book and all the best writers on Presbyterian Church Government, I cannot for a moment doubt. That those who have been always accustomed to independency, or the latest form of Congregationalism, should not be able to reconcile themselves to such a system, is not wonderful. But it is self-evident, that if the superior judicatories have not the full power of review and control over the inferior, which has been described, it would be in the power of a single Presbytery or Synod to corrupt and destroy the whole Church.

Yours, truly, SAMUEL MILLER. Princeton, Aug. 29, 1838.

To Mr. Michael Grotter. AT SEA, ABOUT 100 MILES OFF N. YORK, September 6th, 1838.

My very dear Uncle,—Little more than a year ago I parted with my dear little Martha, never expecting to see her face again. What has become of the dear little creature, I have never heard, but trust that in the good providence of God, she has safely reached her dear friends? When I sent her to America, it was that she might be in the hands of those who would love her and do every thing for her good, and also that I might be left more free to prosecute the work of the Lord among the Heathen. Brother Venable and myself formed a new station, and commenced preaching the Gospel, under encouraging circumstances—We felt rejoiced and fondly hoped that although the Lord had cast us down, yet trusted that he would yet grant us the desire of our hearts in seeing his work prosper among the Heathen. Brother Lindley was stationed near Port Natal, in the neighborhood of Dr. Adams.

For a short time, things went on well, but soon cloud after cloud began to appear until our prospects were entirely destroyed, and we again, compelled in company with our brethren to leave the country, and finally to seek a safe retreat in the Colony. The cause of all this has been the same that led to the breaking up of the Mission in Moselekat's country. Soon after we settled, the emigrating Dutch Farmers approached the country of Dingaan. The Governor, attended by a few, visited him for the purpose of treating for a vacant tract of country on which they wished peaceably to settle. Dingaan received them and when they made known their business, he waived all negotiation for the present—made certain conditions necessary to be first complied with on the part of the Farmers. Relief, the name of the Dutch Governor, accordingly returned to his party to fulfil, if possible, the terms imposed by Dingaan. After the lapse of about six weeks, Mr. Retief returned to Dingaan, accompanied with about 60 Farmers, who were received and most hospitably entertained by Dingaan for several days. He also granted them the country they wished, and then when they were about to depart, he had them all in an unexpected moment put to death. Along with Retief was one of the English settlers at Natal—he also shared the same fate. This massacre took place within a short distance from Mr. Owen's house, a Missionary of the Church Missionary Society. We attribute our preservation under God, to Dingaan's associating us with the English nation, between whom and the Dutch he clearly distinguished. He saw that he would have the Dutch to contend with, and perhaps did not wish to have two enemies at the same time. After the first visit of the Dutch, things began to wear a dark aspect. The people were forbidden at our station to attend preaching on Sabbath, and all access to us on the part of them for the purpose of instruction was strictly forbidden. Mr. Owen was placed under like restraint, and brother Champion's station had also suffered, but somewhat in a different way. After the horrid massacre it became evident that we must all leave his country. This was necessary in view of the war which had commenced, and also we found that people look upon us with suspicion and that we were closely watched on the part of the rulers of the country. On our arrival at Natal, we found that the English settlers there and also the natives, had declared war upon Dingaan, and were on the point of setting off on an expedition to join the Dutch against him—so that upon consultation, we thought it necessary that the station in that neighborhood should be relinquished, and that all of us should seek a quiet retreat in the Colony.

Upon viewing our prospects it became evident to me that our field of labor was destroyed for the present, and perhaps for years to come. When I looked at the state of our treasury I found that missionaries were detained from fields white to the harvest for want of funds. I thought it could not be my duty to remain idle, waiting, no one knew how long, to recommence labors, and expending funds which might be most usefully employed elsewhere. In this view of the subject, brother Lindley concurred. We concluded that it was our duty to return home. Brother L. upon further thought, concluded to wait a while, thinking that perhaps it might be the will of God that some of us should preach to the farmers in case they should succeed in settling, which is very uncertain.

I have not returned because I was tired of the work. Most willingly would I have spent all my days among that people, as was fully my purpose, if Providence had permitted. I love the work of missions, and am still ready to go wheresoever the Lord shall direct—What may be my future course I am unable to say until I visit Boston. I trust that the Lord will direct me. I desire to resign myself into his hands to be used in his service whatsoever he will.

I have returned by the way of Rio de Janeiro, in Brazil, but in the same ship. Tomorrow we expect to reach New York. We may be detained there in quarantine as we have had some cases of small pox on board

since we left Rio. Now all are well. As soon as I shall have visited Boston I propose to visit Richmond. I am, dear uncle, Yours, truly, A. E. WILSON.

For the Watchman of the South. A REVIVAL. NOTTAWAY, Sept. 4th, 1838.

Brother Plumer,—The Lord has lately blessed us with a season of refreshing from his presence. I feel very confident that the series of services held in our new church, at the time of its dedication, was attended with the divine blessing. I am now entirely certain of it. I commenced a meeting at the same place last Saturday week, assisted by Brother Watt. The first day of the meeting a few professed to have found pardon and peace. We continued the meeting, from day to day, for nine days successively. Our congregations were large every day. On the last Sabbath the assembly was very large indeed—many more than the house could accommodate. Such however was the interest felt by the people, that they crowded the windows and doors. I never saw congregations behave with more propriety. Indeed all seemed to be impressed with a solemn sense of the presence of God. Professors of religion were active, and remarkably fervent in their addresses to the throne of grace. Not a day passed without some being led to indulge a hope in Christ. Fifty professed during the meeting—six on the very last day. Our Methodist brethren came cheerfully up to our help. Mr. Fitzgerald, a local preacher, made several addresses during the meeting, and on the last day Mr. Baine, the preacher who has charge of the circuit, preached for me, and labored faithfully. Though our meeting has closed, the good work is still going on. I trust and pray that the Lord may continue to pour out upon us the healthful dews of divine grace. "Not unto us, not unto us, but to thy name be all the glory, O Lord."

May the Lord bless you and sustain you. Yours, in christian love, THEODORICK PRYOR.

We have received a pamphlet entitled, "Declaration of the Presbytery of Cincinnati, relative to the present state of the Presbyterian Church." It is an able paper. We give below, the second head of the argument, which is more fully stated than usual. It is as follows: As to the materials of which this new Assembly was composed, according to the doctrine already stated, and which cannot be controverted—that the acts of seceding assemblies are obligatory on succeeding ones, until regularly repealed—the members present from the Four Synods, could not be received as members of the Assembly, until the acts declaratory of their being out of the connexion of the Presbyterian Church, should be reversed. The number, therefore, of the members of the house, who withdrew to form, as they seemed to imagine, the General Assembly, amounted to no more than 61; while the majority who remained in the Seventh Presbyterian Church bordered on 160. That a minority should become the real body, by the secession of the majority from the church, would be nothing wonderful; but that a minority, merely because it could not bend the majority into the adoption of unconstitutional measures, should pretend to be the legitimate body, and to control the destinies of the church, is truly marvellous. After the said minority had combined its forces with the members present from the Four Synods, the number of members was only 109; and supposing that the few commissioners who joined neither body, and all those in commission who were absent, and to whom they could lay any claim, had been present, and had all joined them; their combined numbers would only have been 122. The number of members actually present in the true Assembly was 159, forming a majority of 37 over the Seceders, (as we feel bound to call them,) after all the hypothetical additions which have been made. The real majority, however, as is clear from the above statements, was 98.

Whether, therefore, we regard the materials out of which the new Assembly was formed, the manner of its organization, or the purposes for which it was organized, we can find no room for hesitating in our judgment, which of the two bodies was righteously and constitutionally the Assembly of the Presbyterian Church, in the United States of America. On the one hand, we have an Assembly of 159 members, duly commissioned, regularly organized, and quietly and faithfully pursuing measures for the restoration of the church to its scriptural purity, and constitutional order; an Assembly, not only Presbyterian in name, but also in spirit; supporting the Presbyterian standards, guarding and providing for the efficiency of Presbyterian institutions, and urging on the members of the church, a return to the too long and too much neglected practice of our fathers, in training our youth in sound knowledge, and the fear of the Lord. On the other hand we find a dissatisfied minority of 61 persons, in a disorderly manner, interrupting the regular business of the Assembly; pretending to appoint a moderator by the acclamations of, they knew not whom, (for it can be proved that mere spectators voted, who were neither ministers nor elders,) adjourning, and organizing, in a manner unknown to the practice of the church, and including in that organization 48 persons, who did not belong to the Presbyterian Church; deliberating on measures, and instituting vexatious law suits, in order to obtain possession of funds and institutions, to which they have no equitable right; and finally recommending those voluntary associations which are anti-presbyterian in their character, and hostile in their operations to the purity and peace of the church. Could we, on comparing the two bodies, hesitate in our choice, or feel perplexed relative to the path of duty? We could not. The way was as clear as the voice of the Constitution, and the finger of Providence could make it.

THE CROPS. It is a huge sin for men, when God is liberally supplying their wants, to be crying, "Starvation!" The truth is, human wickedness is ever at work. We have no doubt that the wheat crop of America this year surpasses any crop ever made on the continent. Oats are quite abundant. Wherever we go we see some excellent corn, and some quite good. And yet we hear of nothing but complaints against providence. From various papers we gather the following items: The Louisville (Ky.) Journal of the 28th ult. says: We see some complaints in regard to the corn crops in Kentucky, but we have reason to believe they will be unusually abundant. About a week ago the corn was generally suffering from drought, but we have recently had copious rains in this neighborhood, which it is hoped has extended generally over the country. The Madison (Indiana) Banner of the 28th ult., after noticing the partial failure of peaches, melons and other luxuries of the region, adds,

"It is gratifying to reflect that although we may be compelled to forego the enjoyment of many pleasant though less necessary delicacies which give zest to good living, we shall nevertheless be abundantly blessed with the more wholesome and substantial production of mother earth, the best of bread-stuffs—the staff of life."

The Louisiana papers say that sugar cane and Indian corn never looked more promising; no doubt the crops will be abundant. The editor of the Indiana Chronicle says:—"We have measured some lots and fields of corn which are from 14 to 17 feet high, and will average from 4 to 5 large and perfect ears of corn to each stalk; and no doubt, the crops will be abundant throughout the state. The Arkansas Gazette says the crops of corn are very promising in every section of this State. A Missouri paper also says, crops of all kinds which have been gathered, and those to be gathered, will be abundant."

And accounts from the western part of the State of New York, and from every one of the New England States, are of the most cheering character. A late Boston paper says, the country never appeared better than at the present time, the crops of corn and potatoes will be abundant. A late Connecticut paper says: It was for a short time feared that the corn and potatoes would suffer from drought, but the late rains have altered the complexion of affairs, and there will be good crops. So say accounts from Rhode Island, Massachusetts, New Hampshire, Vermont and Maine.

From the Christian Magazine. UNITARIANS AND THEIR PERVERSION OF FUNDS.

The following paragraphs, from Timpon's History of the Church through all ages, clearly convey a just idea of the Unitarian body. "Truth requires us to state, that this denomination has, in England, Scotland and Wales, about 223 churches. Of this number, about 171 have been built by persons most decidedly orthodox; and as many of them are plentifully endowed, (and many of them are plentifully endowed,) we are enriched by the orthodox also. The remaining 52 were built by Socinians. But of all the chapels, it is ascertained, that not more than about six are well attended. The rest are dwindling congregations, many of them not exceeding thirty persons; and some of the chapels are closed."

Besides the endowments upon chapels, by which the Socinian ministers are supported, there are other trusts which had been perverted in like manner, viz: Chamberlain's Fund, Clough's Fund, Liverpool; Lady Hewley's Fund, Wakefield; and Dr. Williams's charity, London. The amounts are as follows: Chapel endowments, which are ascertained per annum, £3,017 Lady Hewley's Fund, per annum, 4,000 Fund of Chamberlain's, Butterworth's and Clough's, 183 Making a total of £7,200"

THE LEGISLATURE. We give below a list of the members elected to the next Legislature of Virginia.

SENATE. Thomas M. Boudurant, Robert W. Carter, William Campbell, Vespasian Ellis, Charles J. Faulkner, Jacqueline B. Harvie, William M. McCarty, David W. Paterson, Benjamin H. Smith, Henry Woodhouse, John T. Anderson, Thomas Brand, Francis Billingsley, Louis C. Bouldin, Richard H. Baptist, Samuel Carr, David Dyer, Edmund Fontaine, Moses C. Goode, Charles Hunton, Joel Holleman, Anderson Moffatt, Samuel McCannan, Fayette Mcullen, James B. Mallory, John W. Nash, Hierome L. Opie, Stafford H. Parker, William M. Robertson, William Smith, William Tod, William Thomas.

HOUSE OF DELEGATES. Accomack, Thomas H. Bayly, Thomas T. Cropper, Albemarle, Thomas W. Gilmer, W. W. Southall, Alleghany, William G. Holloway, Amelia, Henry Wood; Amherst, Edward C. Cabell, Augusta, A. H. H. Stuart, William Kinney; Bath, William McClintic; Bedford, Thomas P. Mitchell, Tilghman Cobbs; Berkeley, Tilottson Fryatt, Robert V. Snodgrass; Botetourt, &c. Thomas Shanks, William M. Peyton; Brooke, Campbell Barr; Brunswick, W. H. E. Merritt, Creed Haskins; Buckingham, George W. Kyle, Thomas H. Flood; Cabell, S. Thornburg; Campbell, Richard H. Toler, Edward Fox; Caroline, Robert B. Corbin; Charles City, &c. Thomas H. Wilcox; Charlotte, Wyatt Cardwell; Chesterfield, Jas. H. Cox; Culpeper, Edmund Broadus; Cumberland, Allen Wilson; Clarke and Warren, Wm. Carson; Dinwiddie, Alfred J. Vaughan; Elizabeth City, Samuel B. Servant; Essex, G. T. F. Lorimer; Fairfax, Spencer M. Ball; Fauquier, Elias Edmonds, Edward C. Marshall; Fayette, &c. Oliver L. Waite; Floyd, Harvey Deskins; Fluvanna, Barrett G. Payne; Franklin, Samuel Hale, John Wade; Frederick, Richard W. Barton, Jos. H. Sherrard; Giles &c. Mercer, Manlius Chapman; Gloucester, Thos. Smith; Goochland, Jos. S. Watkins; Grayson, Lewis Hail; Greenbrier, J. F. Dangerfield; Greenville, Joseph Turner; Halifax, John R. Edmunds, Paul Taylor; Hampshire, William Odell, George Park; Hanover, William L. White; Hardy, William Seymour; Harrison, James Armstrong, Jesse Flowers; Henrico, John M. Batts; Henry, William Martin; Isle of Wight, Arthur Smith; Jackson & Mason, Nehemiah Smith; James City, &c. John Tyler; Jefferson, B. C. Washington, Geo. Reynolds; Kanawha, Daniel Smith; King George, Ed. T. Tayloe; King William, James T. Shadwick; King & Queen, David P. Wright; Lancaster, &c. Val. Y. Conway; Lee, Jonathan Richmond; Lewis and Braxton, Weedon Hoffmann; Logan, Henry Parley; Loudoun, Lewis Beard, S. J. Ramey, Timothy Taylor, Jr.; Louisa, Archibald Anderson; Lunenburg, John Orgain; Madison, John Booten; Marshall, Jas. T. Caldwell; Matthews, &c. J. R. Taylor; Mecklenburg, William O. Goode, Alexander Dorch; Monongalia, Thomas S. Haymond; John Clayton; Monroe, Jas. A. Dunlap; Montgomery, David Barnett; Morgan, John O'Ferral; Nansemond, William D. Hodges; Nelson, F. L. Whitehead; Norfolk County, Samuel Watts, J. H. Langhorne; Northampton, Wm. L. Savage; Northumberland, Robert Alexander; Nottoway, Wm. Fitzgerald; Ohio, Wm. McConnell; Orange and Greene, John Woolf; Page, John McPherson; Patrick, Martin Clavin; Pendleton, William McCoy; Pittsylvania, W. P. Tunstall, Vincent Wittich; Pocahontas, John Gay; Ponchatan, James M. Harris; Preston, William Carroll; Princess Anne, Wm. Roberts; Prince Edward, Nath'l E. Venable; Prince George, William Shands; Prince William, Daniel Ratcliffe; Randolph, Henry Sturm; Rappahannock, J. S. Pendleton; Rockbridge, Alfred Leyburn, Charles P. Dorman; Rockingham, Isaac Thomas, Edward

H. Smith; Russell, Henry D. Smith; Scott, David Culbertson; Shenandoah, Samuel Bare, Raphael M. Conn; Southampton, J. D. Urquhart; Spotsylvania, O. M. Crutchfield; Stafford, John R. Fitzhugh; Surry, William E. Bailey; Sussex, John J. Prince; Smyth, Joseph W. Davis; Tazewell, Addison Crockett; Tyler, J. W. Stephenson; Washington, Samuel E. Goodson; Westmoreland, William G. Walker; Wood, John J. Jackson; Wylke, C. L. Crockett; Richmond City, W. Robertson; Petersburg, John F. May; Norfolk Borough, W. E. Cunningham.

SUMMARY.

Countfeit Coins.—The Journal of Commerce states that "the five franc pieces, Mexican dollars, and American halves, are all counterfeited, and the market is constantly supplied with them. The counterfeit francs are darker than the genuine."

Great fires have been raging among the pine forests in New Jersey. It is said one hundred thousand dollars worth of property has been destroyed already. Messrs. George Griswold and Alsop have associated to transact business in New York under the name "of the Bank of the United States," with a capital of \$300,000.

Repealed doses of a tea spoonful of sweet oil mixed with pulverized chalk, is said to be a remedy for the poison of arsenic.

Grasshoppers.—A Phenomenon.—About noon on Wednesday last, a cloud of grasshoppers passed over the city of Lancaster, Pennsylvania. Their course was from northeast to southwest.

On Thursday last, says the Frederick (Md.) Herald, public attention was attracted, about noon, by the appearance of the grasshoppers, (supposed to be,) which have been so abundant during the present season. Immense myriads of them, apparently from the size of a bee down, were to be seen floating in the beams of the sun, and extending as far as the eye could reach, in height and extent.

Triumph of Steam.—Such is the triumph of steam, that goods from Bristol, England, reached Cleveland, Ohio, in just one month! What is distance, where art and genius combine to overcome it! Measured by time only it is now only 30 days distant from the commercial mart of the world.—Cleveland Herald.

Tornado.—A tornado of the width of three to four hundred feet passed near Providence on Thursday last, prostrating houses, uprooting trees, and carrying complete devastation in its track.

The crop of wheat raised in Livingston county, Michigan, is estimated at about twenty bushels for each inhabitant. The county has only been settled three years.

By the obituary in the Charleston Courier of the 27th ult. the Star computes the deaths by the prevailing fever at five to ten per day; chiefly Irish and foreigners.

5,500 passengers were conveyed on the Boston and Salem Railroad during the five days of last week, commencing on Tuesday morning and ending on Saturday night.

The ship-masters of Philadelphia have formed an association for the purpose of preventing the carrying of sheath knives or daggers by their seamen. A prohibition of such weapons they enter in their shipping articles, which they early export against that Michigan will this year be able to export at least half a million of dollars' worth of bread stuffs.

We learn that the Tolland County (Ct.) Goal has been tenanted since the 17th of July last, not a single criminal or debtor having been committed since that time.

The President has officially recognized Johann Friedrick Christian Ules, as Consul of his Majesty the King of Saxony, for the port of New Orleans.

Rise of the Lakes.—A gentleman who has just returned from the West, states that forests of oaks have been killed by the rise of the waters in the Lakes, and that some of the trees, on being cut down, are found to be marked with the growth of a hundred and forty years; thus proving that during that long period, the waters had not before been so high as at present. The Cataract of Niagara has gained in grandeur, while many cultivated farms are now only to be seen under water, and city lots which had been sold for thousands of dollars, are in the same submerged condition. Dwelling houses, barns, &c., stand "in the water and out of the water," and fences which once divided estates, now only divide "watery wastes." The rise has been regularly going on for seven years, and irregularly for seven more. It is however stated in the Buffalo Advertiser, that within the last two or three months, owing probably to the great evaporation by heat, the water has fallen a few inches. Lake Erie is now about 4 feet higher than in 1825, and Lake Ontario about 6 feet higher.—Jas. Com.

The Secretary of the Treasury announced, Sept. 1st, that the amount of Treasury Notes outstanding is about \$8,097,310 01.

The Indianapolis (Ind.) Democrat of a late date says: "The Ottomani Indians appear somewhat subdued. It is reported here that two or three military companies, among which is the Marion Guards, are about to be sent to the north."

The Hon. Felix Grundy sent in his resignation as U. S. Senator of Tennessee on the 20th of August, intending to enter on the duties of his new appointment of Inspector General of the United States on the 1st of September.

It is stated that the proceeds of the Smithsonian bequest—about half a million—have been loaned to the new bank, organized under the presidency of Mr. Beers, on the security of an equal amount of Arkansas stock, bearing an interest of 6 per cent.

FOREIGN. By the packet ship South America, papers to the 4th August are received at New York.

There is little news of importance—commercial affairs generally look well. Large quantities of cotton were selling at improved prices.

The crops in England were exciting deep interest—a good deal of contradictory reports as to the prospect.

Marshal Soult was still in England, and was every where received with the highest marks of respect and consideration.

The aged King of Sweden was recovering from his illness.

A terrible gale occurred on the Black Sea, June 10th, causing the destruction of several Russian vessels employed against the Circassians, together with numerous merchant vessels.

A frightful famine was prevailing in several Provinces of India.

The Irish Bill had passed its third reading in the House of Commons, July 26th, by a large majority; but without the appropriation clause. The Dublin Mail (Tory paper) says—

"It is liable still to the great and fundamental objections, that it involves a violation of the rights of property, by assuming to force upon the clergy a sum of money as a full discharge, which will not yield them 30 per cent. on their just, lawful and acknowledged claims; and that the granting the remission of a just debt to the parties who resist payment, is a decided blow to legislation."

The Irish Municipal Reform Bill has passed the Lords, but in a shape which will ensure its rejection by the Commons.

The fees of the "three days," passed off in Paris without any serious disturbance.

The Tory papers of London are very active in abusing Lord Durham, Governor General of Canada, and his administration.

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

The Presbytery of Morganton 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.

It is appointed unto men once to die, and after that the judgment.

DIED. In this city, on the 4th inst. John Mortimer, Esq., in the 77th year of his age. He had long been esteemed one of our most humane and worthy citizens.

In the town of Warren, in the county of Fauquier, after an illness of many weeks, Major James Johnson, of the county of King William.

Although Major Johnson had scarcely entered his 31st year, a full share of the honors of his native country had been bestowed upon him, nor were these honors misapplied. For he filled the office of Justice of the Peace, and discharged the duties which devolved on him as an influential citizen, with credit to himself and benefit to his country.

Major Johnson was a large man, the seat of Major Johnson will be long deplored, it is in the private and social life of his life will be most sensibly felt. A husband, father, brother and neighbor, sustaining all these interesting relations. The charm created, is wide and deep. Major Johnson left a wife and three young children. Major Johnson was a man of a noble and generous mind, who had been favored with excellent health, and who displayed an unusual maturity of mind, with a very pleasant disposition, was in the short space of nine hours, taken from the embraces of his little children to come unto me, and forbid them not, for of such is the kingdom of God."

Also! how changed that lovely flower, Which bloomed and cheered our hearts! Fair, fleeting comfort of an hour, How soon we're recalled to part!

And shall our bleeding hearts arraign That God, whose ways are love! Or vainly cherish anxious pain For her who rests above!

No!—let us rather humbly pay Obedience to his will, And with our inmost spirits, say: "The Lord is righteous still."

From adverse blasts, and low'ring storms, Her favored soul He bore, And with his bright angelic forms, She lives to die no more.

Western Carolinian.

TERMS. Board, including lodging, washing, and tuition in any English branch, per Rev. Wm. H. Foote, \$200 00 Latin or Greek will be gratuitously taught by Mr. T. at an extra charge of 20 00 The Modern Languages, Music, Drawing and other ornamental branches, at prices customary in Richmond.

Female Institute at Roseneath. MR. AND MRS. TURNER are now at their residence, No. 111 N. 1st Street, pupils at the above institution on the 1st October next.

EDGEMILL SCHOOL. PRINCETON, N. J. THIS institution has now been nine years in successful operation, during which time it has received the approbation and patronage of Mr. CLAY, MR. SOUTHARD, MR. BIDDLE, and many other most distinguished gentlemen, who have selected it as a place for the education of their children. It is calculated to combine the essential advantages of private and public education, and to afford an opportunity of no ordinary character to those desirous of giving their sons a thorough education.

The object of the instruction pursued in this Seminary claims no affinity to the so called easy methods usually proposed to remove all labor and drudgery from the acquisition of knowledge. The subscriber cannot promise any truly valuable mental acquisition, which is not the result of a slow, patient, pains-taking process on the part of the pupil himself.

It is by every means in his power, to stimulate the pupil to this invigorating process. His object is to lay deep and broad the foundation of a good education—not to make mere learned boys, but to subject boys to a discipline by which they may become learned and able men. While therefore the studies pursued, and the time devoted to each, vary somewhat according to the destination of the pupils for commercial or professional life, it is his constant aim, to make the instructions in each department of the most rigid and thorough-going kind. Boys studying Greek and Latin are constantly exercised in making double translations from the English into the original, and the reverse, and are required to be sufficiently advanced, are required to compose in these languages, and to write Latin and Greek verses after the manner of the celebrated English and European schools. Boys who are intended for commercial life, and whose parents on this account do not wish them instructed in the Ancient Languages, are trained in accuracy and promptness in the practical application of mathematics, and receive more ample opportunities for a practical acquaintance with the Modern Languages. The French is studied with a view to its being a spoken, and not a written language merely; and to this end it is the only medium of communication allowed at table, as well as at the recitations in that department, and the more advanced classes are required to employ this language in reciting in other departments.

The school consists entirely of boarders, no day scholars being received. The teachers and pupils live with the principal, eating at the same table, sleeping under the same roof, and constituting in all respects one family. The discipline is entirely of the parental kind. Religious instruction is sedulously attended to, chiefly from the Scriptures themselves, and without insisting upon the peculiarities of any one sect. The grounds are ample, affording abundant opportunity for healthful sports in the open air, as well as for the exercise of ingenuity and taste in gardening and various mechanical arts to those who are disposed to amuse themselves in this manner. No boy is allowed to leave the premises except by permission of the principal, and then usually in company with a teacher. The strictest attention is paid to keeping the dormitories well ventilated, dry, and clean. The teachers sleep in the dormitories with the boys, and the latter are not permitted to speak, nor to hold any communication with each other, from the time of entering the dormitory till that of leaving it. Opportunities for vice are entirely excluded, the school being situated without the town, and apart from all other buildings, and the boys being never without the presence and supervision of the principal or one of his assistants. Pocket money is distributed weekly by the principal, the amount depending upon the conduct of the pupil during the week, though never exceeding twenty-five cents. It is not desirable nor customary to receive toys over twelve years of age. Those eight or nine years old are preferred. The school year is divided into two sessions and two vacations, the winter session commencing the first day of November, and the summer session the first day of May, and the vacations being the months of April and October.

The studies pursued in the plan of this Seminary are the Greek, Latin, French and Spanish Languages; Greek and Roman Antiquities; Arithmetic, Algebra, Geometry, and Surveying; Spelling, Reading, English Grammar, English Composition and Elocution; Geography, Ancient and Modern; History, Ancient and Modern; Evidence of Christianity; Penmanship, Book-keeping, Sacred Music, the use of the Globes, and the Elements of Astronomy and Natural History.

The charge for each pupil is three hundred dollars per annum, payable semi-annually in advance. This sum is in full for the tuition, of whatever character, which the plan of the school embraces; for boarding, lodging, washing, mending, fuel, light, including also the use of bedding, books, stationary, maps, globes, libraries, and other privileges. The parent or guardian will have no extra charges, except for monies advanced or articles of clothing procured, at his discretion, by the principal, for boys, or for the vacations, or for medical attendance, if at any time it should become necessary.

JOHN S. HART, Principal.

REFERENCES. The following papers are referred to, all of whom have had some experience in the school. Kentucky, Hon. Henry Clay; New Jersey, Hon. Samuel L. Southard; Pennsylvania, Nicholas Biddle, Esq.; Florida, Gen. Clinch; Delaware, Hon. J. M. Milligan; Chambers-

burg, Pa., Hon. George Chambers; Princeton, N. J., Rev. Drs. Miller and Hodge; Drs. Gibson, Atherton, Geo. Henry Jackson, L. D. Lexington, Geo. Joseph H. Lamkin, Esq.; Natchez, Miss., Dr. William Dunbar, H. W. Huntington, and William B. Howell, Esqs.; New Orleans, La., John Martin, E. A. Rixides, and Martin Duralle, Esqs.; Donaldsonville, La., Henry M'Call, Esq.; Alexandria, La., Dr. B. Ballard; Cincinnati, Ohio, Hon. James Hall; Harrisville, Ala., Robert Pease, Esq.; Cahaba, Ala., Jesse Beane, Esq.; Middleton, N. C., Caleb Spencer, Esq.; Lynchburg, Va., John M. Orey Esq.; Washington City, Major Charles J. Nourse; Baltimore, F. W. Brune, L. W. Stockton, J. O. Hoffman, and J. Todhunter, Esqs.; Cooperstown, N. Y., John M. Bowers, Esq.; New Ed., Mass., J. R. Anthony and William Roth, Esqs.; New York City, Rev. C. Stewart, B. H. Downing, S. Toussay, and J. G. Stacey, Esqs.; Philadelphia, Alexander Henry, A. M. Howell, J. Glenworth, Matthew Arrison, C. Maclester, S. and W. Welsh, Esqs.; Rev. J. Chambers, Mes. Harriet Colman, and Mrs. Maria Blythe; Matanzas, Cuba, Don Antonio Martinez; sept 13—3t

TEACHER WANTED.—The situation of a teacher in the Martinsburg Academy will be vacant after the close of this session, about the 25th September. Applications may be made to the Rev. Peyton Harrison, Martinsburg, Berkeley county, Va., or the subscriber. D. H. CONRAD, sep 13—3t One of the Trustees.

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 many services by donations of books to its Library. Important 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 desirable, 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.

ACKNOWLEDGMENTS. BIBLE SOCIETY OF VIRGINIA. The undersigned, General Agent of the Bible Society of Virginia, acknowledges the following collections and subscriptions made by him from the 3d of April to the 30th of August, inclusive—

Table with 2 columns: Donor Name and Amount. Includes entries like 'From Rev. Mr. Friend, Prot. Epis. church, Port Royal, 34 50' and 'From Miss Jane Stephenson, Frederick co., per Rev. Wm. H. Foote, 5 00'.

W. McKENNEY, G. A. B. S. Va. August 22, 1838.

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

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All Ministers and Editors friendly to the paper are authorized to act as agents. Promptness is confidently expected in all agents.

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PAYMENTS TO THE WATCHMAN OF THE SOUTH. Made during the week ending September 28th, 1838. All payments are to No. 101

# 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. II.—No. 4.

RICHMOND, THURSDAY, SEPTEMBER 20, 1838.

Whole No. 56.

## WATCHMAN, WHAT OF THE NIGHT?

BY THE REV. S. PAGE.  
Say, watchman, what of the night?  
Do the dews of the morning fall?  
Have the orient skies a border of light,  
Like the fringe of a funeral pall?  
"The night is fast waning on high,  
And soon shall the darkness flee,  
And the moon shall spread o'er the blushing sky,  
And bright shall its glories be."  
But, watchman, what of the night,  
When sorrow and pain are mine,  
And the pleasures of life, so sweet and bright,  
No longer around me shine?  
"That night of sorrow thy soul  
May surely prepare to meet,  
But away shall the clouds of thy heaviness roll,  
And the morning of joy be sweet."  
But, watchman, what of the night,  
When the arrow of death is sped,  
And the grave, with no glimmering star can light,  
Shall be my sleeping bed?  
"That night is near,—and the cherub tomb  
Shall keep thy body in store,  
Till the morn of eternity rise on the gloom,  
And night shall be no more."

## JOHN BUNYAN'S CONFESSION OF FAITH.

I BELIEVE that there is but one only true God, and that there is none other but he: "To us there is but one God, the Father, of whom are all things. And this is life eternal, that they might know thee the only true God," &c.  
2. I believe that this God is almighty, eternal, invisible, incomprehensible, &c. "I am the Almighty God, walk before me, and be thou perfect." "The eternal God is thy refuge." "Now unto the King eternal, invisible, invisible, the only wise God, be honor and glory, for ever and ever."  
3. I believe that this God is unspeakably perfect in all his attributes, of power, wisdom, justice, truth, holiness, mercy, love, &c. His power is said to be eternal, his understanding and wisdom infinite; he is called the just Lord, in opposition to all things; he is said to be truth itself, and the God thereof. There is none holy as the Lord. "God is love." "Canst thou find out the Almighty unto perfection?"  
4. I believe that, in the Godhead, there are three persons or subsistences: "There are three that bear record in heaven; the Father, the Word, and the Holy Ghost."  
5. I believe that these three are, in nature, essence, and eternity, equally one. "These three are one."  
6. I believe "there is a world to come."  
7. I believe that there shall be a resurrection of the dead, both of the just and unjust. "Many that sleep in the dust of the earth shall awake; some to everlasting life, and some to everlasting shame and contempt. Marvel not at this. For the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation."  
8. I believe that they that shall be counted worthy of that world, and of the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more; "for they are equal to the angels, and are the children of God, being the children of the resurrection."  
9. I believe that those that die impenitent, shall be tormented with devils and his angels, and shall be cast with them into the lake that burns with fire and brimstone, "where the worm dieth not, and the fire is not quenched."  
10. I believe that, because God is naturally holy and just, even as he is good and merciful; therefore, all having sinned, none can be saved without the means of a Redeemer. "Then he is gracious unto him, and saith, deliver him from going down to the pit, I have found a ransom. We have redemption through his blood, even the forgiveness of our sins. For which, without shedding of blood, is no remission."  
11. I believe that Jesus Christ our Lord himself is the Redeemer. "They remembered that God was their rock, and the high God their Redeemer." "Forasmuch as ye know, that ye were not redeemed with corruptible things, such as silver and gold, from your vain conversations, such as received by your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."  
12. I believe that the great reward which the Lord, the second person in the Godhead, did clothe himself with our flesh and blood was, that he might be capable of obtaining the redemption that before the world was intended for us. "Forasmuch then as the children were made partakers of flesh and blood, he also himself likewise took part of the same; (mark) that through death he might destroy him that had the power of death, that is, the devil, and deliver them who, through fear of death, were all their lifetime subject to bondage. When the fulness of time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law. Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God; to make reconciliation for the sins of the people: For in that himself hath suffered, being tempted, he is able to succour them that are tempted. Christ hath redeemed us from all unrighteousness, and hath purged unto himself a peculiar people, zealous of good works. That the blessing of Abraham might come upon the Gentiles, through faith in Jesus Christ."  
13. I believe that the time when he clothed himself with our flesh was in the days of the reign of *Cæsar Augustus*; then, I say, and not till then, was the word made flesh, or clothed with our nature.  
"And it came to pass in those days, that there went out a decree from *Cæsar Augustus*, that all the world should be taxed; and Joseph went up from Galilee, out of the city of Nazareth unto Judea, unto the city of David, which is called Bethlehem; because he was of the house and lineage of David, to be taxed, with Mary his espoused wife being great with child; and so it was, that while they were there, the days were accomplished that she should be delivered. This child was of whom godly Simeon was told by the Holy Ghost, when he said, that he should not see death until he had seen the Lord Christ."

14. I believe, therefore, that this very child, as before is testified, is both God and man; the Christ of the living God. "And she brought forth her first born son, and wrapt him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds keeping watch over their flocks by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shined round about them; and they were sore afraid. And the angel said unto them, fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger." Again: "But while he thought on these things, behold the angel of the Lord appeared unto him, saying, Joseph, thou son of David, fear not to take unto thee this Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which, being interpreted, is God with us."  
15. I believe, therefore, that the righteousness and redemption by which we that believe stand just before God, as saved from the curse of the law, is the righteousness and redemption that consists in the personal acts and performances of this child Jesus, this God-man, the Lord's Christ; it consisteth, I say, in his personal fulfilling the law for us, to the utmost requirement of the justice of God. "Do not think (saith he) that I am come to destroy the law or the Prophets; I am not come to destroy, but to fulfill. By which means he became the end of the law for righteousness to every one that believeth." "For what the law could not do, because it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. So finishing transgressions, and making an end of sin, and making reconciliation for iniquity, he brought in everlasting righteousness."  
16. I believe that, for the completing of this work, he was always sinless; did always the things that pleased God's justice; that every one of his acts, both of doing and suffering, and rising again from the dead, was really and infinitely perfect, being done by him as God-man; wherefore his acts before he died are called, "the righteousness of God," his blood, "the blood of God;" and "herein perceive we the love of God, in that he laid down his life for us." The Godhead, which gave virtue to all the acts of the human nature, was then in perfect union with it when he hanged upon the cross for our sins.  
17. I believe, then, that the righteousness that saveth the sinner from the wrath to come, is properly and personally Christ's, and ours but as we have union with him, God by grace imputing it to us. "Yea, doubtless, and I count all things loss, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. For of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."  
18. I believe that God, as the reward of Christ's undertaking for us, hath exalted him to his own right hand as our Mediator, and given him a name above every name; and hath made him Lord of all, and judge of quick and dead; and all this that we who believe might take courage to believe and hope in God. "And being found in fashion as a man, he humbled himself unto death, even the death of the cross, where he died for our sins; wherefore God hath highly exalted him, and given him a name above every name; that at the name of Jesus every knee should bow, both of things in heaven, and things in earth, and things that are under the earth; and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. And he commanded us to preach unto the people, and to testify that it was he that was ordained of God to be the judge of quick and dead. Who verily was foreordained before the foundation of the world, but was manifested in the last times for you, who by him do believe in God, who raised him from the dead, and gave him glory, that your faith and hope might be in God."  
19. I believe that, being at the right hand of God in heaven, he doth there effectually exercise all the offices of his excellent priesthood and mediatorship, presenting himself before God, in the righteousness which was accomplished for us when he was in the world; for, by the efficacy of his blood, he not only went into the holy place, but being there, and having by it obtained eternal redemption for us, now is receiving the worth and merit thereof from the Father, doth bestow upon us grace, repentance, faith, and the remission of sins; yea, he also received for us the Holy Ghost, to be sent unto us to ascertain us of our adoption and glory; for if he were on earth, he should not be a priest. "Seeing then we have a great high priest that is entered into the heavens, Jesus the Son of God, let us hold fast our profession. For there is one God, and one Mediator between God and man, the man Christ Jesus. For by his own blood he entered into the holy place, having obtained eternal redemption for us. For Christ is not entered into the holy place made with hands, which is the figure of the true, but into heaven itself, now to appear in the presence of God for us. Therefore being by the right hand of God exalted, and having received of God the promise of the Holy Ghost, he hath shed forth this which ye now see and hear."  
20. I believe that, being there, he shall so continue till the restitution of all things; and then he shall come again in glory, and shall sit in judgment upon all flesh; and I believe that, according to his sentence, so shall their judgment be. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from

the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive, until the restitution of all things, spoken of by the mouth of all the holy prophets since the world began. For this same Jesus, which ye have seen go up into heaven, shall so come in like manner as ye have seen him go into heaven. For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel and the trumpet of God," &c. "When the Son of man shall come in his glory, and all the holy angels with him, then he shall sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats, as a shepherd shall set his sheep on his right hand, but the goats on the left. Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment; but the righteous into life eternal. For the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up. Seeing then that all these things must be dissolved, what manner of persons ought we to be in all holy conversation and godliness; looking for and hastening unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat?"  
21. I believe that, when he comes, his saints shall have a reward of grace for all their work and labor of love which they shewed to his name in the world: "And every man shall receive his own reward according to his own labor. And then shall come, to his own glory, God. And behold I come quickly, and my reward is with me, to give to every man according as his work shall be. Wherefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord, knowing that of the Lord ye shall receive the reward of inheritance, for you serve the Lord Christ."

For the Watchman of the South.  
The following two letters, written by the Rev. James Turner, were obtained from a personal friend of his, to whom they were originally addressed. They will no doubt be read with great interest by all who have any recollection of their author. Mr. Turner was a man for whom the grace of God did much.— And he seems to have realized it very sensibly ever after his conversion. I find his memory is very dear to many in our Virginia churches. He labored, after becoming a minister, in Bedford county. He entered the ministry quite late in life; but was eminently useful in the cause of his Master.

W. P. B.  
We give one letter this week. Our readers may expect the other next week.—Ed.

LETTER I.  
APRIL 9, 1792.

Dear P.—I suppose you are not unwilling to hear from me. We have at different times conversed freely together, and perhaps it has created somewhat of an attachment to each other. I hope this attachment is founded not upon the precarious footing on which the attachments of the world are founded; but on a firm basis that eternity will not dissolve. Believers not only are united to Christ, but with one another. They love each other. They have the same thing in view all the world over, however they may be divided by names and denominations. I trust we are both aiming at the same thing, viz. the glory of God, which we desire to promote in the places divine providence has placed us in. I am conscious that this is my desire, (if I am conscious of anything) however far short I may come of accomplishing my desires. I believe that, like myself, you often feel changes in your frames and feelings. Sometimes you soar very high, and then down you sink, as low. This is our infirmity. When you feel well—all is well, and you rejoice, and ere you are aware, your good feelings almost insensibly glide into levity, and then you have to smart for it, to bring you to a proper, humble temper again. This is my own disposition. I know, and I have observed too much of it in you. Some Christians go on more smoothly and steadily, and, perhaps, upon the whole, live more comfortable lives than either of us do. I have often wished and prayed for more seriousness and gravity, but have never yet obtained my desire. However, it is absolutely necessary that we should meet with ups and downs in this world, and many advantages result to us therefrom. They teach us our entire depravity, and absolute necessity of Jesus Christ—and those things we should soon forget were we not made to feel them.

You will find nothing of as much advantage to you, in your spiritual warfare, as secret prayer. Oh! what a privilege! Be careful never to hurry this duty over. Take time to examine yourself, and attend carefully to the workings of your heart at all times; but especially in retirement. Make the word of God the man of your counsel. It is profitable to take it with you in secret—and pray over it. If our experiences are such as the Scriptures approve, God will also approve them. When you pray, remember me. Beg of God to keep me humble, and save me from the world. Yesterday the Sacrament was administered here, and I think it was a solemn day; but not near so much so as we had at Cumberland and Briery. We have had some excellent preaching. When I shall come that way I know not. I wish to visit you, and will if I can conveniently in the course of this summer. Remember me to the whole family; and if any complain that I wrote to you, and would not write to them, tell them that you asked me to do it; but they did not. I expect to see your brother B. at Presbytery, at which time write to me.

I am your real friend, and well-wisher in Christ.

JAMES TURNER.

For the Watchman of the South.  
PROVERBS FROM MATTHEW HENRY; COLLECTED FROM THE ORIGINAL COPY OF "HENRY'S EXPOSITION."  
No. XIII.  
Suid to the times.

1. Those that undertake great and public services, must not think it strange if they be discontinued and opposed by those from whom they had reason to expect support and assistance; but must humbly go on with their work, in the face not only of their enemies' threats, but of their friends' slights and suspicions.

2. Though we have reason and right on our side, if we speak it with fierceness, God takes notice of it, and is much displeased with it.—The scriptures take notice, by way of blame, of the contending parties manage the cause with most passion. The words of the men of Judah were fiercer than those of the men of Israel.

3. In times of the greatest degeneracy and apostasy, God has always had, and will have, a remnant faithful to him, some that keep their integrity, and do not go down with the stream.

4. There are more good people in the world than some wise and holy men think there are. Their jealousy of themselves, and for God, makes them think the corruption is universal; but God sees not as they do.

5. Times of public reformation are, and should be, times of public rejoicing.

6. The church's poorest times were its purest.

7. If things do not go so well as we could wish, yet we have reason to take notice of it, with thankfulness, if they go better than was to have been expected, better than formerly, and better than we deserved; and we should own God's goodness, if he do but grant us some deliverance.

8. Corruptions in worship are such diseases of the church, as even when they seem to be cured, it is very apt to relapse into again.

9. Nothing hastens the ruin of a people, nor ripens them for it more than the baffling, hopeful attempts for reformation.

10. Well begun, is half ended.

11. They that do not work themselves may yet do good service by quickening and encouraging those that do work.

12. At some periods, the church has suffered more by the coldness of its friends than by the heat of its enemies; but both together commonly make church work slow work.

13. He that has a house of his own, should dedicate it to God, that he may have a church in his house.

14. The church has received abundance of advantage from the writing as well as the preaching of divine things; faith cometh not only by hearing, but by reading.

15. Those that have not opportunity as Zebulun had of bringing into the church those that are without, may yet be very serviceable to its interests, by helping to build up those that are within.

16. Narrow, selfish spirits care not what becomes of God's church, so they can but get, keep and save money.

17. Those that are unchurched will soon be undone; the glory is departed if the ark be taken.

18. The pious devotions of God's people sometimes provoke and exasperate their enemies more than any thing else.

19. The oneness of the church's enemies should shame the church's friends out of their discords and divisions, and engage them to be one.

20. In all leagues of relation and friendship we must first try, and then trust, lest we repent, at leisure, agreements made in haste.

21. Things are sometimes at the worst with the church and people of God, just before they begin to mend.

22. In the christian church there must needs be heresies, that they which are perfect may be made manifest.

23. Like leader like followers.

S. D.

SELECT REMAINS  
OR  
REV. JAMES W. DOUGLASS.

Wishing to begin next week the publication of extracts from the diary of Mr. Douglass and to continue earlier than the first number in the month, the monthly sermon. We regard both the subject and the manner of the following discourse as well worthy solemn attention. It is the first sermon he ever wrote.

DIVINE SOVEREIGNTY.

Rom. ix. 18. Therefore hath he mercy on whom he will have mercy.

My object, in connexion with this passage of the inspired Word, is to state a few facts, which I suppose will be admitted by all, for the purpose of illustrating the text, and establishing the Divine Sovereignty absolute and universal.

When we open the book of nature, and exercise our reason upon what we see, we shall hear the heavens declaring to us the glory of God, not only as to his existence, his power and wisdom, but as to his absolute authority, and uninterrupted control. Chance did not make the heavens. Chance did not fit up in them a tabernacle for this cheering sun. Chance did not ornament them, as you see, with that calm and quiet moon.

And all those stars that round her burn,  
And all the planets in their turn;  
And when we see their going forth from the end of the heaven, and their circuit to the ends thereof, will not say that chance or finite power sustains and guides them, any more than it created them at first. The Lord made the heavens. And the Lord reigneth in the heavens, doing his pleasure with all its shining orbs, and with all the armies of their teeming population.

And is this one planet excepted? Doth he not also his pleasure with the earth, and among the inhabitants of the earth? Certainly. And doth he not reign over mind as well as matter? Is the body of a man subject to his control, and not his spirit? We do not imagine such a thing. We know that his counsel shall stand, and he will fulfil all his good pleasure. That he worketh all things after the counsel of his own will. And this we know could not be unless his dominion over every man on earth were as perfect as over the earth itself. And as perfect over the faculties of his mind, as over the muscles of his body. And as perfect too over every thing affecting his conversion and salvation as a sinner, as it is over every thing affecting his birth and preservation as a creature. And hence the declaration, "He hath mercy on whom he will have mercy." He saves such men by such means and instruments, and at such time and way as to himself seemeth good. The doctrine of God's sovereignty, unlimited and uninterrupted forever, is the plain doctrine of the text; and that especially in regard to man's salvation.

In the illustration of the text I will state four things which the natural reason, or the observation of all men will sustain.

1. In providing a Saviour for a lost world, God acted in a sovereign way, showing mercy to this world because it seemed good in his sight so to do. He acted under no kind of necessity, natural or moral, but was so free that he could have withheld this Saviour—he could have sent him to other worlds, if other worlds needed him, and have passed this world by.

God so loved the world as to give his only begotten Son. He freely gave him up for us all. Freely, from no necessity whatever, but out of a pure and disinterested benevolence to a ruined race. His own compassion was the motive. There was no necessity either from man's condition, or God's relation to man, by which he would have suffered in his character or happiness, if he had not redeemed us.

What necessity could there be? Man was wretched indeed; exposed to everlasting wretchedness. And he brought it on himself. The fallen angels are wretched, and yet our God leaves them to their wretchedness. It has not seemed good to extend to them redemption through his Son. On the contrary it has seemed the wisest and the most benevolent course to let them stand, as monuments of his justice, truth and power, and hatred to sin; and thus to hold them up as warnings to all other creatures. The apostle speaks of the fallen angels as suffering precisely for this purpose.—"Who are set forth for an example, suffering the vengeance of eternal fire."

Example awful of the wrath of God,  
Sad mark to which all sin must fall.

But why was not the Saviour sent to those lost angels, and we, rebellious men, set forth for an example? They deserved to perish eternally, but so did we. It is said, the devil rebelled more freely, at his own instance, whereas man was beguiled. The devil sinned deliberately; man was surprised. If this were so, what we

say of "his angels," they were beguiled, we may imagine as much as Adam. The Saviour might have been sent to either, or to both, or to none. He was sent here. He took not on him the nature of those angels, but he took on him the seed of Abraham. We are the favored world. But the reason of the difference remains with God. He hath mercy on whom he will.

2. The Saviour comes to this world then, instead of going to the world of lost angels, because such was the pleasure of God. But 2, the knowledge of this salvation is sent to some, and not to others; so that while some have line upon line, others have never heard of a Saviour. Never at least in the usual way, or in any other way, that we can know of. For two thousand years the oracles of God were committed, and almost confined to the Jews—to a mere handful of the human race. Over other nations the most stupid idolatry, and the most hateful vices spread themselves without interruption. He suffered all nations to walk in their own ways. The Jews he did not suffer. Since Christ came the Gentiles are embraced in the offers of the gospel, but compared with the millions who sit in darkness still, its glad tidings have reached but few. And although we do not know much about their prospects for eternity, yet we know at least this, that if faith cometh by hearing, they are not so likely to have saving faith as those who live in gospel lands. They are generally abandoned to vices which will exclude them from the presence and enjoyment of a holy God. We are more favored who have the gospel than those who have it not.

But why have we been the favored nations? Why are we not in their situation and they in ours? Is it said, they would not keep the gospel when they had it? Would we if let alone? How many in every place desire its departure. Is it said, "They will not receive sign the reason?" It remains with God; and as for us he simply tells us that such is his pleasure. He hath mercy on whom he will.

3. There is a third observation upon the distribution of the means of grace, which has no doubt occurred to all. In the same christian neighborhood, one is found in circumstances very favorable to the obtaining of salvation, and another in circumstances very unfavorable. They are by no means on an equality. One has pious parents, and therefore he has a good example, and religious instruction. His parents pray for him, and with him, and teach him to pray for himself. His evil inclinations and habits they counteract, whilst they cherish the habits of virtue and religion. Another has none of all these advantages, but on the contrary, almost all that he sees and hears, from his infancy, is calculated to pollute his memory, to sear his conscience, and destroy his soul.

I know Abraham, said the Lord, that he will command his children and his household after him—and they shall keep the way of the Lord." See how favorably circumstanced for the obtaining salvation. But a wicked man even without intending it, will lead his household into the ways of sin, and what chance have they to find afterwards the way of life?

Some are born to riches and dignities which are generally great hindrances to a man's conversion. "They spend their days in wealth—therefore they say unto God, depart from us, for we desire not the knowledge of thy ways. Who is the Almighty?" And others again in circumstances of dependence, and poverty, and affliction, which are favorable to their conversion.

Some are in a neighborhood where there are many and good religious instructions: where the gospel is preached with plainness and attended with divine power. And others have but few, and indifferent religious instructions, and where no good influence seems to be near.

These are the facts, but how are they accounted for? Is it said, they respect temporal advantages? What matter? What if the God of grace were to retire and say, take your choice; and then the God of providence should prevent a choice. Why does the providence of God place one under the kindly influence of gospel truth and christian example, and expose another to every thing polluting and ruinous to the soul? The reason to us is simply and only this, that God, in his sovereignty chooses that so it shall be. "Working all these things according to the counsel of his own will." "Even so, Father, for so it seemed good in thy sight."

4. There is yet one more remark on this subject, which is, that, although there may be no difference as to the circumstances in which different persons hear the gospel, yet there is a difference in the effect. To one it is a savor of life unto life; and to another of death unto death. You have seen it so again and again. So it was of old. Of Terah's family we know not that any were called but Abram. Of Abraham's children Isaac heirs the promises, whilst Ishmael, the elder, is passed by; thus exhibiting a difference among the children of the same pious parents. So teaches the apostle in Rom. ix. "Neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called." Among Isaac's children again we see the same thing. Esau the eldest is passed by, and the blessing conferred on Jacob, and for this the simple pleasure of God is the only assigned reason. "For the children, being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Whether all this had reference to nations or individuals, the principle is the same. The children having done neither good or evil. Here is sovereignty and the effect is the same. One is placed on a higher ground than another, and the only reason that we know of for such difference, is the will of God. He hath mercy on whom he will.

Therefore that is taught by the Reformed doctrine which is taught by the Reformed churches generally, as their creeds testify.—The 17th of the thirty-nine articles of the church of England is in these words:

XVII. Of Predestination and Election.  
"Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed, by his Counsel, secret to us, to deliver

the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive, until the restitution of all things, spoken of by the mouth of all the holy prophets since the world began. For this same Jesus, which ye have seen go up into heaven, shall so come in like manner as ye have seen him go into heaven. For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel and the trumpet of God," &c. "When the Son of man shall come in his glory, and all the holy angels with him, then he shall sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats, as a shepherd shall set his sheep on his right hand, but the goats on the left. Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment; but the righteous into life eternal. For the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up. Seeing then that all these things must be dissolved, what manner of persons ought we to be in all holy conversation and godliness; looking for and hastening unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat?"  
21. I believe that, when he comes, his saints shall have a reward of grace for all their work and labor of love which they shewed to his name in the world: "And every man shall receive his own reward according to his own labor. And then shall come, to his own glory, God. And behold I come quickly, and my reward is with me, to give to every man according as his work shall be. Wherefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord, knowing that of the Lord ye shall receive the reward of inheritance, for you serve the Lord Christ."

For the Watchman of the South.  
The following two letters, written by the Rev. James Turner, were obtained from a personal friend of his, to whom they were originally addressed. They will no doubt be read with great interest by all who have any recollection of their author. Mr. Turner was a man for whom the grace of God did much.— And he seems to have realized it very sensibly ever after his conversion. I find his memory is very dear to many in our Virginia churches. He labored, after becoming a minister, in Bedford county. He entered the ministry quite late in life; but was eminently useful in the cause of his Master.

W. P. B.  
We give one letter this week. Our readers may expect the other next week.—Ed.

LETTER I.  
APRIL 9, 1792.

Dear P.—I suppose you are not unwilling to hear from me. We have at different times conversed freely together, and perhaps it has created somewhat of an attachment to each other. I hope this attachment is founded not upon the precarious footing on which the attachments of the world are founded; but on a firm basis that eternity will not dissolve. Believers not only are united to Christ, but with one another. They love each other. They have the same thing in view all the world over, however they may be divided by names and denominations. I trust we are both aiming at the same thing, viz. the glory of God, which we desire to promote in the places divine providence has placed us in. I am conscious that this is my desire, (if I am conscious of anything) however far short I may come of accomplishing my desires. I believe that, like myself, you often feel changes in your frames and feelings. Sometimes you soar very high, and then down you sink, as low. This is our infirmity. When you feel well—all is well, and you rejoice, and ere you are aware, your good feelings almost insensibly glide into levity, and then you have to smart for it, to bring you to a proper, humble temper again. This is my own disposition. I know, and I have observed too much of it in you. Some Christians go on more smoothly and steadily, and, perhaps, upon the whole, live more comfortable lives than either of us do. I have often wished and prayed for more seriousness and gravity, but have never yet obtained my desire. However, it is absolutely necessary that we should meet with ups and downs in this world, and many advantages result to us therefrom. They teach us our entire depravity, and absolute necessity of Jesus Christ—and those things we should soon forget were we not made to feel them.

You will find nothing of as much advantage to you, in your spiritual warfare, as secret prayer. Oh! what a privilege! Be careful never to hurry this duty over. Take time to examine yourself, and attend carefully to the workings of your heart at all times; but especially in retirement. Make the word of God the man of your counsel. It is profitable to take it with you in secret—and pray over it. If our experiences are such as the Scriptures approve, God will also approve them. When you pray, remember me. Beg of God to keep me humble, and save me from the world. Yesterday the Sacrament was administered here, and I think it was a solemn day; but not near so much so as we had at Cumberland and Briery. We have had some excellent preaching. When I shall come that way I know not. I wish to visit you, and will if I can conveniently in the course of this summer. Remember me to the whole family; and if any complain that I wrote to you, and would not write to them, tell them that you asked me to do it; but they did not. I expect to see your brother B. at Presbytery, at which time write to me.

I am your real friend, and well-wisher in Christ.

JAMES TURNER.

For the Watchman of the South.  
PROVERBS FROM MATTHEW HENRY; COLLECTED FROM THE ORIGINAL COPY OF "HENRY'S EXPOSITION."  
No. XIII.  
Suid to the times.

1. Those that undertake great and public services, must not think it strange if they be discontinued and opposed by those from whom they had reason to expect support and assistance; but must humbly go on with their work, in the face not only of their enemies' threats, but of their friends' slights and suspicions.

2. Though we have reason and right on our side, if we speak it with fierceness, God takes notice of it, and is much displeased with it.—The scriptures take notice, by way of blame, of the contending parties manage the cause with most passion. The words of the men of Judah were fiercer than those of the men of Israel.

3. In times of the greatest degeneracy and apostasy, God has always had, and will have, a remnant faithful to him, some that keep their integrity, and do not go down with the stream.

4. There are more good people in the world than some wise and holy men think there are. Their jealousy of themselves, and for God, makes them think the corruption is universal; but God sees not as they do.

5. Times of public reformation are, and should be, times of public rejoicing.

6. The church's poorest times were its purest.

7. If things do not go so well as we could wish, yet we have reason to take notice of it, with thankfulness, if they go better than was to have been expected, better than formerly, and better than we deserved; and we should own God's goodness, if he do but grant us some deliverance.

8. Corruptions in worship are such diseases of the church, as even when they seem to be cured, it is very apt to relapse into again.

9. Nothing hastens the ruin of a people, nor ripens them for it more than the baffling, hopeful attempts for reformation.

10. Well begun, is half ended.

11. They that do not work themselves may yet do good service by quickening and encouraging those that do work.

12. At some periods, the church has suffered more by the coldness of its friends than by the heat of its enemies; but both together commonly make church work slow work.

Your sincere friend,  
DRURY LACY.

WATCHMAN OF THE SOUTH.

RICHMOND, Sept. 20, 1838.

A CONVENTION.

There having been an opportunity for some consultation, it has been unanimously agreed that it is highly important, if not indispensably necessary, to the maintenance of the great principles of church order, the peace and purity of our churches in the bounds of the Synod of Virginia, that a Convention be held at the Presbyterian church, in Staunton, on Wednesday, the 3d of October, at 12 o'clock, M. All Ministers and Elders, who are members of the Synod of Virginia, and expect to sit in that body at its next meeting, and who are unwilling to break off from the Presbyterian Church in the United States of America, are invited to attend. Great promptness is expected and desired of all who regard the interests of our Zion.

THE FARMVILLE CONVENTION.

The doings of this "awful body" (as one of its friends is said to have called it) have, at least, in part, transpired. Whether there be any thing, and if so, how much there is behind the curtain, we know not. A friend, in whose accuracy we confide, has furnished us with a copy of some of the resolutions passed. The reader will find them below. We are greatly relieved by all we hear respecting the doings of this body. We never considered it worth while to say a word about the "small topic," though it were in the judgment of its friends an "awful Convention." We never believed it would have any bad effect on any man, whose name, with his present principles, would be any accession to our church. In this we have not been disappointed. We have had no serious apprehensions on this point from the first. Our most judicious friends, who were at, and in the neighborhood of the Convention, all think that the party did themselves no good, nor made any impression in their own favor. All the conversions that we have heard of are the other way. The truth is, the party have now avowed what we charged them with the intention of doing long ago. They have avowed an intention, in a certain contingency, of quitting the Presbyterian church. Yes, and with consummate modesty, have made a serious proposal to the Presbyteries in the Synod of Virginia to do the same thing. To such, we would say as brother Neulson said to Dr. Taylor in 1821: "do fear it is a trick of the devil to send you on a wild goose chase after what you will never find, and which, if found, would not be worth one straw." These gentlemen may hunt wild geese. We can give them no assistance in such a chase. But the people will now see what they are going to do. The question then fairly is, "ARE YOU READY TO JOIN AN AWFUL BODY?" We would, however, persuade a single man to answer this question negatively. The Presbyterian church is better without members, who need persuasion to remain within her pale. We are, therefore, greatly relieved by the fact that the Convention have to any extent stated the question. They have not put it in a perfectly fair way; but there is no longer any mistaking their meaning. This great point therefore is gained. Another matter has afforded us much relief. And that is, if the leaders of the party shall carry into effect what we understand them to have threatened by their whole proceedings, that our church will have a fairer prospect than ever before of being rid of the only men, and the very men, who have been pouring out torrents of invective, and calling their brethren tyrants, and despots, and cruel, and unjust, and comparing them to Nero, and Herod, and Pilate, and the Infernal Inquisition, and Popes, and Caligula, and Caracalla. We think there is now some prospect too of getting rid of the Pelagianism which has been at work in our Synod for some time, and with it the new measures, and the exangstings, who propose to evangelize the ministers and elders of our Synod. On the whole, the Presbyterian church in the Synod of Virginia has not had half so fair prospects for some time as she has now; provided ONLY THAT EVERY INDIVIDUAL MINISTER IN ALL OUR BOUNDS AND ONE ELDER FROM EVERY SOUND SESSION WILL COME UP, IN THE SPIRIT OF THE GOSPEL, AND WITH INVARIABLE FIRMNESS, TO THE NEXT MEETINGS OF OUR PRESBYTERIES AND SYNOD. In reference to the profound regard which the Farmville Convention entertain for our constitution, see Dr. Baxter's Letter in another column. We could not preserve entire fixeness of muscle when we read their last resolution. After men have been railing for sixteen months until they have fairly exhausted all their powers of abuse, and have said both publicly and privately as many hard things of their brethren as any good man, maintaining a tolerably tender conscience, could possibly say of the devil, then to vote such a resolution is really preposterous. But "better late than never." We shall no doubt soon see or hear some of their sweet sayings. One of their number, we understand, in the joy of his heart, spoke of the Convention having passed "one precious resolution." We suppose this must be it. It is precious, indeed, if it were not a mockery of the public. It would be precious, if for no other reason, because it is "BARE JEWEL." Coming in, too, just where it does, after the most extravagant propositions that could have been framed, it is surely somewhat amusing. Yet, if it shall have any good effect and in the slightest degree moderate the obstreperousness of any man in any party, it will be worth something, and that is more than can be said of any other resolution which we have seen from the body. We ought to observe, that the Convention, from all we hear, was formed in a singular way. Every man who stood alone in his church, whether an elder or not, was at liberty to attend. No ratio of representation was observed. Even the disaffected portion of the Synod of Virginia appointed no less than five delegates, as one of our correspondents informs us. The small 2nd church of Lynchburg, we hear, besides its pastor had one elder and two private members as delegates in actual attendance. In this way, it would have been heard indeed if some show could not have been made. But after all, it was a small body, when we remember that it was the "SOUTHERN PACIFIC GENERAL ASSEMBLY," representing in one the great mass of New-Schoolism, Pelagianism, Anti-Presbyterianism, madness and nonsense of our denomination, from the District of Columbia to Mobile and Huntsville in Alabama.

Respecting the great effort to be made this fall to get our Presbyteries to pledge themselves not to send any further delegation to the General Assembly—in other words, to break off from the Presbyterian church—there can be but one opinion among sound Presbyterians. Any such resolution, passed by a majority of a Presbytery, would cut the remainder of the body would be true Presbyteries, and would, of course, immediately organize as such, and proceed to transact all the necessary and proper business of the Presbytery. Nor could the secession or apostasy, in such case, obtain any seat in Synod. For, by their own act, they would have ceased to hold any connection with any Presbytery which was so long to the Synod or the Presbyterian church. So that, in any event, the course of the orthodox is plain. Let them (be they few or many) rally around our standards and adhere with firmness to the Presbyterian church and all is safe. Should the majority prove recreant to their ordination engagements and ministerial vows as teachers and elders, this could not in the slightest degree vitiate either the acts or the standing of those who did their duty in the fear of God and adhered with unflinching firmness to their own denomination.

We must add, in conclusion, that the cry of a desire of peace and all that sort of thing is manifestly all for effect, inasmuch as that it is hardly made, until there is also made a demand that the orthodox shall give up all for which they have for years been contending, and which, by the grace of God, they have at length certainly gained.

But for the resolutions. Here they are: "Whereas, it is expressly provided by the constitution of the Presbyterian church, [see Form of Gov. ch. xii. sec. 6.] that "before any

overtures or regulations proposed by the Assembly as constitutional rules, shall be obligatory on the churches, it shall be necessary to transmit them to all the presbyteries, and to receive the returns of at least a majority of them, in writing, approving thereof;" and whereas, previous assemblies have submitted for the approval of the presbyteries, matters of less vital importance, than the reforming acts of 1837 and 1838, before they became obligatory; and whereas, the acts which constitute in part the basis of 1837 and 1838, do affect constitutional provisions made and acted on in reference to the admission of members into our presbyteries,—to the pastoral relation,—to the supervision of synods over presbyteries,—and to the division and erection of presbyteries, and overtures for these doings were not previously submitted to the presbyteries for their approval; therefore,

1. Resolved, That the ordinance for the reform of the church, adopted by the Reformed Assembly in May last, even were that body acknowledged as the true General Assembly of the Presbyterian church, is unconstitutional and unauthorized, and therefore not binding on the members of the Presbyterian church.

2. That we sincerely desire to maintain the unity of the Synod of Virginia on the basis of an honest and conscientious adherence to the Confession of Faith, and Form of Government, and Book of Discipline of the Presbyterian church in the U. States of America; that we deplore the evils of controversy and strife, and would avert, if possible, the distressing consequences of a division running through the churches of our synod; and that we are willing and anxious to meet our brethren of the majority on any ground of conciliation and peace, which will not invade the rights of private judgment and conscience in those who sustain or those who oppose the prominent doings of the General Assembly of 1837, and Reformed Assembly of 1838.

3. That in order to accomplish this important object, we propose that the presbyteries in the Synod of Virginia pass resolutions that, in the distracted and divided state of the Presbyterian church, they will for the present decline to send commissioners to either body claiming to be the General Assembly; and that they will not attempt to carry into effect the ordinance of the Reformed Assembly of 1838 for reform.

4. That in our view it is inexpedient in the peculiar circumstances in which the church is placed, to unilaterally act with our brethren in the Synod of Virginia in 1836, to take any further action, at present, in reference to what we honestly regard as the unconstitutional and oppressive proceedings of the Reformed Assembly, designed to carry into operation the principles promulgated for the first time by the General Assembly of 1837.

5. That it be affectionately recommended to all our brethren who think and feel with us, in relation to the acts and doings of the General Assembly of 1837, and the Reformed Assembly of 1838, to refrain from all harsh and unkind expressions towards those who, in view of those acts and doings, differ from us; to avoid all railing accusations, and to cultivate a spirit of prayer, and brotherly kindness towards all who love our Lord Jesus Christ.

The Presbytery of Albany has lately had a meeting. The Presbytery resolved without a dissenting voice to adhere to the General Assembly. One minister and his elder were non liquets. This is as it should be. Dr. Beman has been travelling extensively in Western New York. He was at the meeting of the Presbytery of Champlain, and drew up the resolutions they passed respecting the General Assembly.

Our readers are perhaps aware, also, that the Presbytery of Ohio, which includes the city of Pittsburgh and vicinity, has, without a dissenting voice, resolved to adhere to the General Assembly. This is very good.

A CASE.

A. takes a dismission from his Presbytery, which has refused or failed to adhere to the General Assembly and to the Presbyterian church, and presents his dismission to a Presbytery that does adhere. Can he be received? Answer. His reception depends entirely on the pleasure of the Presbytery. If they think he wishes to come in to foment further division and strengthen a party to form still further divisions, they ought not to receive him. They have no right to receive any man merely to give him the power of doing mischief. If they receive him at all, it must be because they conscientiously believe him to be not only a pious man and a sound theologian, but also a sound Presbyterian—a real addition to their constitutional strength.

ANOTHER CASE.

B. asks a dismission from a Presbytery which adheres to the Assembly, for the purpose of joining a Presbytery which does not adhere, or for the purpose of joining a Presbytery that has been dissolved by act of the Assembly or of a Synod? Can he be dismissed in any of these ways? Surely not. If he goes to them, he must go on his own responsibility, first renouncing the authority of the Presbyterian church. No Presbytery can constitutionally and rightly do any thing, which is nullification of the ordinances of superior jurisdictions. If the ordinances are wrong, let them be repealed on petition or otherwise. But they cannot be nullified.

A THIRD CASE.

Can a Presbytery give a dismission to one of its members in general terms, dismissing him to no particular Presbytery? Certainly not. As no man can be dismissed to the world, so no man can be dismissed to join nothing. Every certificate must carry on its face a direction, express and decided, to some other Presbytery. Nor is a certificate of admission to one Presbytery a lawful paper to present and be acted on by another Presbytery, however good prima facie evidence it may be that the person holding the dismission is in good ministerial standing.

We see not how the answer to either of the cases stated could be varied without a surrender of great and important principles.

PAYMENTS.

Many of our patrons will have an opportunity of remitting to us through the members of Presbyteries and Synods. The editor of this paper expects to be at the meeting of the Presbytery of East Hanover, also that of the Electoral College of Union Seminary, and that of the Presbytery of West Hanover, and that of the Synod of Virginia. He expects also either to attend, or have some one to act in his place, at the meetings of the Presbytery of Orange and of the Synod of North Carolina. Remittances in this way will be very easy, and safe, and cheap. We shall be glad to have either Virginia or North Carolina money from all our subscribers residing in those States.

The editor of the Watchman of the South acknowledges the receipt of the following sums which have been duly paid over, viz: From Mrs. Anna Barwell, Hillsborough, N. C., from an association of ladies, for Assembly's Board of Foreign Missions, by hands of Mr. M. Greter, \$5 00 For Christian Education at Oronoohum, under the direction of Rev. A. L. Holladay, from his friends in the church at Fredericksburg, Va., 110 00 For general cause of Foreign Missions, from the same, 16 61 From J. S. Spotsylvania, 20 00 From the Bathany Association, Germanna, 5 00 \$159 61

COMMUNICATIONS.

For the Watchman of the South. SECEDING MINISTERS AND CHURCHES.

Mr. Editor.—If I am not much mistaken, there exists, in the minds of some, an erroneous impression in regard to the views of the last Assembly respecting such ministers and churches as may deem it their duty to unite with the secession.

The acts of the General Assembly for "the pacification of the Church," have respect merely to separate ecclesiastical organization, and not to the infliction of ecclesiastical censure. They provide for the return of all who, contrary to their inclination, were, by the acts of their representatives, attached to another body; and for the easy and peaceful organization of all such minorities of presbyteries and churches, as should separate themselves from those who refuse to recognize the authority of the General Assembly.

This undoubtedly is the design of the acts passed by the Assembly, for "the pacification of the Church." They contain no provision authorizing the deposition of ministers who refuse to acknowledge the jurisdiction of the Assembly; and no instructions to commence any judicial process either towards ministers or churches.

It is true, indeed, that "the Presbyteries are required to exercise their watch and care, that as far as possible all the churches may be preserved;" but this does not impose any obligation upon a Presbytery to censure any church which might prefer to retain the services of its seceding minister; but merely that the Presbytery should employ such measures as might be deemed most discreet, in order to prevent the churches from seceding with their ministers.

In cases where both ministers and churches secede, the Presbyteries are enjoined to have oversight of the minorities, which may prefer to remain in connexion with the Presbyterian body.

Throughout the whole act, a voluntary separation is contemplated, and not the exercise of judicial authority.

Yours, respectfully,

A MEMBER OF THE LAST ASSEMBLY.

That the views of our worthy correspondent are correct, we suppose none in Virginia entertain any doubt. They are certainly correct. It seems, however, that in some places there has been danger of misapprehension; and we readily admit his exposition of the act in question and thank him for his views.

CREEDS AND CONFESSIONS.

LETTER IV.

REV. WM. S. PLUMER,

Rev. and Dear Brother,—Many find fault with Church Creeds on account of their length and minuteness. They acknowledge that Creeds and Confessions, under certain limits, are useful, if not necessary; but they contend that every Formula of this kind ought to be very short; that a Creed intended to be subscribed by all candidates for office in a church, ought never to contain more than a very few articles, and those strictly fundamental, expressed in very general terms. This is a point of real importance, which deserves to be seriously considered.

That it is possible to make Confessions of Faith too extensive and minute, none, probably, will deny. But what, in each case, is the proper limit, is a question not so easily settled. I have no hesitation, however, in avowing the opinion, that a Creed intended to be a bond of union, and a valuable testimony in behalf of truth and order on the part of a particular denomination, ought always to include a far greater number of articles than those which are strictly fundamental. And to establish this, as it appears to me, no other proof is necessary than simply to remark, that there are many points confessedly not fundamental, concerning which, nevertheless, it is of the utmost importance to christian peace and edification, that the members, and especially the ministers of every church should be harmonious in their views and practice. As long as the visible church of Christ continues to be divided into different sections or denominations, the several Creeds which they employ, if they are to answer any effectual purpose at all, must be so constructed as to exclude from each those teachers whom it conscientiously believes to be unscriptural and corrupt; and whom, as long as it retains this belief, it ought to exclude.

To exemplify my meaning—the difference between George Whitfield and John Wesley, was not a difference in regard to fundamentals, as that word is commonly understood. That is, the Arminian system, as held by the latter, though deplorably erroneous, will not be considered by most theologians as necessarily destructive to the soul of him who holds it. Each of these men regarded the other as a real christian; but they differed so widely, that they considered it as impossible that they should act together in their ministerial character. And they judged rightly. Of course, they separated. And each of them virtually established a Creed, which was intended to exclude those who thought with the other; and to embrace all who concurred with himself. Suppose each of the ecclesiastical communities formed by the ministry of these men had formed a Creed perfectly vague and undecided concerning the points which had divided them? Of what value would that Creed have been, as a bond of union, or as a promoter of harmony? Certainly of none. Each body would be just as likely to be agitated with strife, and to have the advocates of different opinions brought together for contention and conflict, as if they had not pretended to have separate families. The truth is, there can be no doubt on this subject unless in the minds of those who think that the difference between Calvinism and Arminianism is of no importance. It is difficult to see how honest and intelligent christians can be of this opinion. And until they do bring themselves to adopt so strange a position, they cannot for a moment imagine that a body of ministers and elders, made up of Calvinists and Arminians, can minister with comfort and edification at the same altars, and act together in the maintenance of the same holy discipline. This might indeed be done by men of crude ideas, and little conscience; but the more clear the views, and the more deep the conscientiousness of those who should be called to judge and decide in the case, the more impossible would it be for them, while they entirely disagreed on such points, statedly to commune and worship together with edification. If then the great object of Creeds and Confessions is to bear testimony in favor of the truth, and to promote harmony and peace among those who are united under the same denomination; then they must include, not merely the articles which are strictly fundamental, but also all those which enlightened, and serious christians believe to be important either to the practical godliness or the comfort of the spiritual life.

Take another example. The Presbyterian church, and most other denominations, who have a regular system of government, believe that the christian ministry is a divine ordinance, and that none but those who have been regularly authorized to discharge those functions, ought by any means attempt to preach the gospel, or administer the sacraments of the church. Yet there are very pious, excellent men, who have adopted the sentiments of some high-toned Independents, who verily think that every "gifted brother," whether licensed or ordained or not, has as good a right to preach as any man; and, if invited by the church to do so, to administer the sacraments. Now, no sober-minded Presbyterian will consider this as a fundamental question. Fundamental indeed it is, to ecclesiastical order; but to the existence of christian character it is not. Men may differ entirely on this point, and yet be equally united to Christ by faith, and, of course, equally safe as to their eternal prospects. But would any real, consistent Presbyterian be willing to connect himself with a church bearing the Presbyterian name, in which, while one portion considered none but a regular minister competent to the discharge of the functions alluded to; as many of the other portion as chose, claimed and actually exercised the right to rise in the congregation, and preach, baptize, and dispense the Lord's Supper, when and how each might think proper; and not only so, but when the ordained ministers occupying the pulpit in succession, differed no less entirely among them in reference to the disputed question; some encouraging, and others repressing the exercises of these "gifted brethren." I do not ask, whether such a church could be tranquil or comfortable, but whether it could possibly exist in a state of coherence for twelve months together?

Another specimen will illustrate the same principle. No man in his senses will consider the question which divides the Pedobaptists and the Anti-pedobaptists as a fundamental one. Though I have no doubt that infant baptism is a doctrine of the Bible, and an exceedingly important doctrine; and that the rejection of it is a mischievous error; yet I have quite as little doubt that some eminently pious men have been of a different opinion, and have practiced accordingly. But what would be the situation of a church, or a body of churches equally divided, or nearly so, on this point; ministers as well as private members constantly differing among themselves; members of each party conscientiously persuaded that the others were wrong, each laying great stress on the point of difference, as one concerning which there could be no compromise, or accommodation; all claiming and endeavoring to exercise the right, not only to argue, but to act, according to their respective convictions; and every one zealously endeavoring to make proselytes to his own principles and practice? Which would such a church most resemble—the builders of Babel, when their speech was confounded; or a holy and united family, "walking together in the fear of the Lord, and in the consolations of the Holy Ghost, and edifying one another in love?"

Let me offer one illustration more. The question between Presbyterians and Prelatists is generally acknowledged not to be fundamental. I do not mean that this is acknowledged by such of our Episcopal neighbors as coolly consign to what they are pleased to call the "unconvenanted mercy of God," all those denominations who have not a ministry Episcopally ordained; and who, on account of this exclusive sentiment, are styled by bishop Andrew, "iron-hearted," and by archbishop Wake, "madmen;" but my meaning is, that all Presbyterians, without exception; a great majority of the best Prelatists themselves; and all moderate, sober-minded Protestants, of every country, acknowledge that this point of controversy is one which does by no means affect christian character or hope. Still it is not plain, that a body of ministers entirely differing among themselves as to this point, though they might love each other as christians; could not possibly act harmoniously together in the important rite of ordination, whatever they might do in other religious concerns?

In all these cases, it is evident there is nothing fundamental to the existence of vital piety. Yet it is equally evident, that those who differ entirely and zealously concerning the points supposed, cannot be comfortable in the same ecclesiastical communion. But how is their coming together, and the consequent discord and strife, which would be inevitable, to be prevented? I know of no method but so constructing their Confessions of Faith as to form different families or denominations, and to shut out from each those who are hostile to its distinguishing principles of truth and order. Perhaps it will be said, that all such precautions are unnecessary; that those who materially differ on such points as have been enumerated, would never attempt or wish to intrude into churches with which they would not cordially coalesce and co-operate. But the contrary has been found, most notoriously, to be the fact in a multitude of cases. I have myself known a number of instances of men seeking and obtaining a connection with the Presbyterian church, who disliked her doctrines; openly contradicted her Confession of Faith; and avowed a decisive preference for a different form of government. A variety of personal or prudential considerations induce them, while they think and feel thus, to prefer, on the whole, a connection with our church; and either prejudice, or habit, or erroneous views of the nature of subscription to articles of Faith, prevent them from seeing the moral obliquity of their course.

It is plain, then, that unless Confessions of Faith contain articles not, strictly speaking, fundamental, they cannot possibly answer one principal purpose for which they are formed, viz. guarding churches which receive the pure order and discipline, as well as truth of Scripture, from the intrusion of teachers, who, though they may be pious, yet could not fail to disturb the peace, and mar the edification of the more correct and sound part of the body. The fact is, if we prize the truth, if we suppose it to be of any importance for promoting the edification or happiness of the church—we shall be desirous of "holding it fast;"—we shall be disposed to "content earnestly for it;"—we shall be pained to see any one chargeable with material error introduced as a teacher and guide in the house of God;—and we shall employ all lawful means for securing an orthodox, as well as a learned and pious ministry. If it were enough that ministers be free from the charge of radical heresy, then it might be sufficient that our Creeds and Confessions should exclude only the errors which constitute such heresy. But every intelligent christian will see the necessity of going much beyond this in the formation of ministerial character. They will see that the more of truth, and the less of error be imparted by those who are set as teachers and watchmen on the walls of Zion, the better for the church. Of course, if Creeds and Confessions be of any use at all as bonds

from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor. Wherefore they, which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by Adoption; they are made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length by God's mercy they attain to everlasting felicity.

"As the Godly consideration of Predestination and our Election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the Sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

"Furthermore, we must receive God's promise in such wise, as they be generally set forth to us in holy Scripture. And in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God."

This doctrine is indeed "full of sweet, pleasant, and unspeakable comfort to godly persons."

In like manner the Westminster Assembly say: "God by an eternal and immutable decree, out of his mere love for the praise of his glorious grace to be manifested in due time, hath elected some angels to glory, and in Christ, hath chosen some men to eternal life, and the means thereof; and also, according to his sovereign power, and the unsearchable counsel of his own will, (whereby he extendeth or withholdeth favor as he pleaseth) hath passed by, and fore-ordained the rest to dishonor and wrath, to be for their sin inflicted to the praise of the glory of his justice." They also say: "The doctrine of this high mystery of predestination is to be handled with special prudence and care, the good attending, the evil following thereunto, may, from the certainty of their eternal vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence and admiration of God; and of humility, diligence, and abundant consolation to all that sincerely obey the gospel."

The facts are sustained by observation; they are explained by the scriptures. "He hath mercy on whom he will."

The facts no man can deny. The explanation of them none can disbelieve without unsettling the foundations of all religion. The great fact is that some men are saved, and some are not saved. Now account for this fact. The text accounts for it at once. If any reject this explanation that God makes the difference according to his sovereign electing love, because of the difficulties of that belief, we will find him still greater difficulties upon any other hypothesis. We will drive him to the necessity of dethroning God. Of saying "Almost all men have defeated God. The Lord reigneth not. He could not prevent sin in this world. He could not prevent it from spreading. He cannot save any individual until and unless that individual put forth volitions independently of God. God cannot make him willing who is resolutely unwilling. There is a point beyond which even the gracious motives may not touch his will, lest he be made a machine."

Man is no machine. He acts freely, but God makes him willing to act, in the day of his power. He is so unwilling that "no man can come unless the Father draw him." He does draw, but with the cords of a man. He then comes, not by constraint, but willingly. Yet though willingly, he comes certainly; and hence the Lord can say, "All that the Father giveth me shall come to me, and him that cometh unto me I will in no wise cast out."

1. Christians.—Think of the amazing grace which saved you. "Jesus sought me when a stranger, Wand'ring from the fold of God."

O praise his sovereign, eternal, unchangeable love. 2. Sinners.—This subject has a two-fold bearing on you. First, You yourselves make it necessary that God should save you in this sovereign way. You will not come. With one consent you all make excuse. Then, either all must be left to their chosen way until they perish, and Christ lose the travail of his soul—see no seed—die in vain—or God must save you by his sovereign grace, making some willing to be saved. All are not saved. All that are saved, are saved by him. Therefore he selects. He hath mercy on whom he will.

Second, God may leave you to perish. If saved at all it must be by MERCY. Think what that means. O what a call for prayer. God be merciful to me a sinner.

For the Watchman of the South. OFFICE OF THE EX. COM. OF F. M. Whereas, it has pleased God, in his all-wise Providence, to remove the Chairman of this Committee, Mr. David I. Burr, from the scene of his earthly labors since our last previous meeting.

1. Resolved, That this Committee feel it incumbent on them to cherish a grateful recollection of, and to record here our gratitude to God for the many important services of our worthy brother and Chairman, to the cause of Jesus Christ and of Missions. 2. Resolved, That the Clerk be directed to communicate the above resolution to the widow and family of our deceased brother, with assurances on the part of this Committee of our sympathy with them in their bereavement. 3. Resolved, That a copy of these resolutions be also communicated for publication to the Watchman and Telegraph of this city. A. D. POLLOCK, Clerk of the Committee.

of union, and as barriers against error, the more completely and effectually we can make them to answer these purposes, the greater their value. The hope, indeed, of banishing all error from the visible church, is a vain hope. It never was, and never will be perfectly realized. But surely it will be regarded by every serious mind as desirable to go as far as possible in the attainment of this object, and especially not only to banish radical error, but all error which approaches that which is radical.

The truth is, whether we examine ecclesiastical history, or contemplate what is now going on before our eyes, we shall see the enemies of Creeds, and especially the enemies of going into much detail in Creeds, have generally been latitudinarians as to Christian doctrine. It is an invariable characteristic of the orthodox, that they lay great stress on the knowledge and reception of truth;—that they consider it as necessary to holiness; that they deem an essential part of fidelity to their Master in heaven to consist in contending for it, and maintaining it in opposition to all forms of error. On the contrary, it is found to be almost as invariable a characteristic of heretics, both ancient and modern, that they appear lightly to esteem modes of faith; that they manifest a marked indifference to truth; that they are peculiarly apt to prevaricate about it, and explain it away; and hence, very naturally reprobate, and even vilify, all faithful attempts to oppose heresy, and to separate heretics from the church. The former are willing to have Confessions of Faith as full and precise as you please. The latter, all the world over, would have them consist of only eight or ten articles, and even those expressed in such general terms as would allow of skulking and evasion on the part of all who professed, in any shape, to believe the Bible. Such is, undoubtedly, the state of facts. Let the conscientious Christian judge of its indication.

One more question remains to be considered, viz. How far subscription to articles of faith implies the plenary belief of every minute particular which they contain? The discussion of this question must be reserved for another letter.

Yours truly,  
SAMUEL MILLER.  
Princeton, September 5th, 1838.

For the Watchman of the South.  
FARMVILLE CONVENTION.

Mr. Plumer.—The meeting of the Farmville Convention is just over. Sometime before the meeting, I saw an article in one of their papers, complaining that they were slandered by an attempt on the part of the Old School, to make the impression, that they intended to divide the Church; but if I may judge from what I have heard of their proceedings, their measures have certainly a tendency to disorganization and division. I was not myself a spectator, but I have received my information through channels worthy of confidence, and if in any thing I should be mistaken, I am willing to be corrected by the minutes of the body, which will soon be laid before the public.

The very first step in this meeting was plainly unconstitutional. Our Constitution, chap. 6, sec. 6, of our Directory for Worship, says, "It is expedient that no person be introduced to preach in any of the churches under our care unless by the consent of the Pastor or Session." This provision of the Constitution is very important for maintaining the harmony of our churches at all times, and especially in times of agitation; it places the pulpits of the Church in the hands of those intrusted with the immediate spiritual care of the Church; and a violation of the rule, might lead to indefinite lengths of confusion. This provision of our Constitution, was openly and in the very letter of it, violated by this Convention. It seems strange, that those who call themselves the "constitutional Presbyterians," when they meet for the professed purpose of preserving the Constitution, should palpably violate that instrument in their very first step. But they actually did appoint their meeting and their preaching in the Presbyterian church at Farmville, without consulting either the Pastor or Session of that church. Such a measure might appear immaterial in peaceful times; but when the Convention met for the support, if not the formation of a party, in opposition to the views of the Pastor and Session of that Church; and when their proceedings were intended to give full vent to the spirit of party feeling, such a violation of the Constitution assumes a very serious aspect. The Pastor and Session were placed in disagreeable circumstances; they did not wish to quarrel, and yet they did not like to be trampled down; and besides an effort would be made to inflame and divide the people under their care, which they could not contemplate without concern.

I have said above that the measures of the Convention have a necessary tendency to disorganization and division. One of their most important resolutions is intended to induce the Presbyteries of our Synod, to resolve on sending no more delegates to the General Assembly. Could this be effected, it would certainly amount to a division of the Church, whether the New School brethren intended it as such or not. Presbyteries sometimes fail of sending their delegates to the Assembly, and no notice is taken of it; but this is always supposed to arise from the inconvenience of the thing; should a Presbytery formally resolve to send no more delegates to the General Assembly, it must be understood as a formal resolution to forsake that body. I hope all our members will consider this matter well before they act upon it. Besides such a resolution would violate the Constitution, for if our Constitution is anything, it certainly obliges the Presbyteries to maintain their representation in the Assembly, which is the "Bond of Union" of the Presbyterian Church. And further, if our delegates cease to go to the Assembly, our reports and appeals must also cease; we shall be completely removed from the oversight of the General Assembly, and our separation from that body and from the churches under its care will be complete.

The Convention passed another resolution, intended to prevent the Synod of Virginia, from carrying out the act of the Assembly in the case of the Presbytery of the District of Columbia. But should the Synod refuse to obey that act, in present circumstances, their refusal would be rebellion against the Assembly, and would place us in the predicament of those who have forsaken the Presbyterian Church. They tell us the act of the Assembly is unconstitutional;—this may be so, but do not believe to be the fact;—but supposing that were the case, even an unconstitutional law must be obeyed, until set aside by the proper authority. A subordinate body may pronounce a law unconstitutional, by way of argument, in order to procure its repeal, or abrogation by the proper authority; but if a subordinate body should assume the right of disobeying a law, whenever they might think proper to pronounce it unconstitutional, there would be an end of all government. I trust the Synod of Virginia

will act no such part; and I hope the brethren of the District Presbytery will not ask us to do it. It would certainly be painful to our feelings, to be requested by those brethren to rebel against the supreme authority of our own Church. Besides there is no necessity for such a course; if that Presbytery does not intend to be bound by the act of their delegates, or to let it stand as their act, they have nothing to do, but to take order on the subject, and report their adhesion to our body to the next General Assembly. This will set every thing right in a friendly manner.

The act of our General Assembly has been complained of, and pronounced unconstitutional, but certainly without any reason. When a part of our body left us, it was necessary to have some rule for ascertaining who belonged to our Church and who did not. If those Presbyteries whose delegates had left us, did not intend themselves to leave us, it was certainly not too much to require them to let us know their determination; and this is all the hardship which the rule imposes.

I will suggest one thing here which if duly observed may save some trouble. I believe the Old School members are fully agreed upon their plan of operations; we will force none to leave us whose conduct does not subject them to the discipline of the Church; but if any ministers give notice of their intention to leave us; or if they distinctly renounce our General Assembly they must not be surprised if we take them at their word. It would be childish for such to complain, after choosing another church and another General Assembly, that we did not any longer consider them as members of our Church. To avoid confusion it will be necessary in such cases, that their names be taken from our list, and that they be afterwards considered as ministers of the gospel of another denomination; in other words, their authority to preach the gospel from that time will not be from our Church, and any installation engagements with any people, formed under the authority of our Church, must cease. If their people please to go with them and our other engagements, be it so; but all engagements which made them ministers of our particular Church, and which made us responsible for their conduct, must be at an end.

I will just further mention, that it was suggested in the Convention, that the New School was to make a strong effort to obtain a majority in our Presbyteries and Synod, next fall. Such an effort can only be rendered successful by great negligence on the part of the Old School, and we hope all such will take warning from this circumstance and be at their posts.

Sept. 11, 1838.  
For the Watchman of the South.  
ANECDOTE OF THE REV. MESSRS. LACY AND TURNER.

Every thing relating to these two venerated men, will, I presume, be acceptable to the readers of the Watchman. The following anecdote commends itself also, as a striking illustration of the wisdom of that Providence, which though for a while concealed, is often made manifest in this life, and we are assured will be fully revealed by God, in another state of existence.

While spending a day with that revered Father, Rev. Samuel Houston, among many other reminiscences of olden time, he related the occasion of the Rev. James Turner's (better known as Father Turner) first permanent religious impressions. He was for many years a remarkably careless man—seldom attended preaching, and never manifested any decided interest in religious things. Mr. Lacy, at that time residing in Prince Edward, appointed a sacramental occasion at Pisgah church, in Bedford. Mr. Turner attended on Sabbath, with the crowd, but felt so little interest in the services, that he did not approach the place of worship till attracted by Mr. Lacy's voice. He was then, perhaps, indulging his merriment at some distance from the stand, (the services being out of doors), and remarked as he heard Mr. L. "Well, this is a new preacher, let's see what he has to say." The preacher was then serving the communion table, and as his hearer approached, was drawing an illustration of Christ's vicarious atonement, from a circumstance recorded in Roman History. "A criminal was on trial before the Roman Senate, whose brother was a distinguished warrior and had lost a hand, in fighting the battles of his country. As the Senate (or court) was about pronouncing sentence of condemnation on the criminal, the warrior entered, and without saying a word, held up his handless arm. The Senate struck by the action and remembering the patriotism of the actor, immediately granted his brother's life." Mr. Lacy, it is well known, was without his left hand. He suited the gesture to the narration, and the impression of that anecdote, riveted the attention of Mr. T. to the obvious application and the succeeding remarks. To that circumstance he owed his permanent interest in religion and the conviction of his sinful and condemned state resulted in, what a long and useful life proved to be, his conversion.

I scarcely need add any thing, to show how well this illustrates the Providential dealing of God. When Mr. Lacy's hand was shot off in early life, it was considered one of the severest dispensations of God, which could befall him. To that, however, was to be traced his selecting, first a literary, and then a religious course of life, and finally, entering the ministry. And intimately and directly with that very circumstance, was Father Turner's conversion, in all probability, connected.

B. M. SMITH.  
THE LAWSUIT.—During our absence from the city, a report of initial proceedings in the suit at law instituted by the Polagian seceders, was copied into our paper from the secular press. Since our return we have observed that the seceding newspapers have been attempting to create the impression abroad that these proceedings were favorable to their cause. On inquiry, however, we have discovered that it is only one of their usual tricks to keep up the spirit of their party. The report itself was of New-school fabric, and, as we have been informed, was not even prepared by one of their own lawyers; again, it is neither full nor correct, but was evidently prepared under the influence of prejudice; furthermore it conveys a totally false impression that the counsel for the Presbyterian church was fearful of meeting the issue; and finally, the decision of the judge in ordering the case for trial did not in any sense touch its merits, nor has it in any, even the slightest degree, prejudiced the orthodox cause. On the contrary we believe, that when the trial shall be brought up, the advantage will be greatly in favor of sound Presbyterianism, not only from the superior merits of the cause, but from the form in which it will be tried. We have thought this notice necessary to caution our readers against the misrepresentations of our opponents.—Presbyterian.

SUMMARY.

MISSIONS.

An abstract of the twenty-ninth annual report of the American Board of Commissioners for Foreign Missions has reached us. We give the "Summary" and "Domestic Department," which are as follows:

SUMMARY.

The receipts into the treasury during the year have been \$236,170 98; which, while they are less than those of the year closing with July 31st, 1837, by \$15,905 37, exceed those of any other year since the organization of the Board by \$39,938 83; and exceed the disbursements for the year by \$5,523 18; diminishing the debt of the Board by the same amount, and leaving it on the first of August \$35,851 35. The number of missions under the care of the Board, including some in each of the four quarters of the globe, and among the islands of the sea, is 26; embracing 85 stations, at which are laboring 126 ordained missionaries, 9 of whom are physicians, 11 physicians not preachers, 25 teachers, 10 printers and book-binders, 8 other male, and 178 female assistant missionaries; in all 358 missionary laborers sent from this country; who, with 7 native preachers and 108 other native helpers, make the whole number of persons laboring at the several missions under the patronage of the Board, and depending on its treasury for support, 473. Of these, 7 ordained missionaries, 1 male and 10 female assistants; in all 18, have been sent forth during the year now closed.

Through the instrumentality of the missionaries, 49 churches have been gathered among the heathen, embracing 2,562 members. Seven seminaries have been established by the missionaries, and are sustained at the expense of the Board for the education of native preachers and other assistants, in which are 336 pupils. There are also 8 other boarding schools, embracing 304 pupils; besides 154 free schools, in which 6,140 children and youth are receiving a Christian education. Under the care of the missions are 13 printing establishments, with three type foundries, and 24 presses. The amount of printing executed at these presses during the past year, including school books, portions of scriptures, religious tracts, etc. amounted to 665,862 copies, and 29,880,404 pages.

DOMESTIC DEPARTMENT.

The Rev. E. D. Griffin, D.D., and John Nitche, Esq. members of the Board who died during the year. From the missions of the Board one missionary and seven female assistant missionaries have been removed by death. One missionary, and three male and five female assistant missionaries have been at their own request dismissed, in consequence of failure of health or changes in the missions.

Thirteen missionaries and two male and thirteen female assistant missionaries have been appointed during the year, and ten missionaries and one physician previously appointed have resigned their appointments, most of them having deemed it their duty, in consequence of the delay in sending them out, to engage in permanent labors at home.

Eighteen missionaries and assistant missionaries have been sent out, viz: To missions among the Indians, ten,—To Singapore and Borneo, eight. Twenty-nine missionaries and ten assistant missionaries are now under appointment.

One of the Secretaries of the Board has resided at New York since the first of April. A lot has been purchased, and contracts have been made, for the erection of a house for the permanent accommodation of the Board in Boston. The building is in a state of forwardness and will be completed in a few months.

AGENCIES.

Rev. Mr. Bardwell, and Rev. Mr. Hand in New England, and Rev. Mr. Eddy and Mr. Cannon in New York, have acted as general agents of the Board as heretofore. Rev. Mr. Hall has been appointed general agent for Pennsylvania, New Jersey, Delaware and Maryland. Rev. Mr. Foote has succeeded Rev. Mr. Mitchell, in Virginia and North Carolina. The Board have had no general agent in South Carolina and Georgia. Rev. Mr. Bullard general agent for the Valley of the Mississippi, has resigned, and no successor is yet appointed. Rev. Mr. Coe has continued to labor in the Western Reserve, and the Rev. Mr. Nicholas has been appointed general agent for Michigan.

PUBLICATIONS.

The circulation of the Missionary Herald has increased during the year. Four thousand five hundred copies of the last annual report have been published, and eighty-five thousand copies of missionary and quarterly papers.

FINANCES.

As was anticipated the year which has just closed has been one of severe trial in this department, yet the state of the Treasury is better than it was at the date of the last report. Almost up to this time, the drafts upon the treasury from the more distant and expensive missions have been upon the same scale as in 1836.

The whole amount of receipts for the year ending July 31st, was \$236,170 98. The liabilities of the treasury, including the debt of \$41,377 53, were \$272,022 33, exceeding the receipts \$35,851 35 and leaving the treasury in debt to that amount on the 31st of July.

The diminution of receipts, as compared with last year, has been principally in the large cities. In the country generally, and especially in New England and at the West, there has been an increase. The donations to the Board from auxiliaries, churches, &c. have fallen short of last year, only \$6,105 28. The remaining deficiency has been in the amount of legacies received this year, compared with last.

If the remittances to the missions are kept upon the present reduced scale, and if the waiting missionaries are still detained, the present rate of receipts will gradually extinguish the debt. But it is very important that the suffering missions should be relieved, and the waiting missionaries sent out, with as little delay as possible. To do this there must be a considerable increase of receipts, and it is thought the friends of the cause are prepared to enlarge their contributions, rather than allow the work of the Lord to be longer embarrassed. The number of contributors is much greater now than ever before, and the interest felt in the work, and the self-denial practiced to support it have increased, it is believed, in an equal ratio. With these views of the state of the churches, and with the prospects of returning prosperity to the business of our country, the Committee look to the future with lively hope.

Aid has been received during the year from the American Bible Society to the amount of \$12,000 and from the American Tract Society to the amount of \$5,000.

The GENERAL CONVENTION of the Protestant Episcopal Church convened for public

worship at St. Peter's Church this morning, and was opened by a sermon by the Right Rev. Bishop Meade of Va. It is understood that the sittings for business will be held at St. Andrew's Church. It is now fifty-three years since the first regularly organized Convention assembled, consisting of lay and clerical delegates from seven States only, which were New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina. No Bishops attended, although Bishop Seabury of Connecticut had been ordained by the non-juring Scotch Bishops. Drs. White and Probst were not ordained till the year after. These gentlemen were not, therefore, as is generally supposed, the first bishops in the United States. "There was nothing," says Bishop White, in his History of the Church, "against the validity of Dr. Seabury's episcopacy, although it was thought proper in his and Bishop Seabury's ordination, to apply first to England."

There are now, we believe, sixteen bishops in the United States, nearly all, if not the whole of whom are in attendance. These are as follows: Bishop Griswold, of the Eastern Diocese, Presiding Bishop; Moore of Virginia; Meade, Assistant Bishop of Virginia; Bowen of South Carolina; Chase of Illinois; Brownell of Connecticut; Onderdonk of Pennsylvania; Onderdonk of New York; McIlvaine of Ohio; Hopkins of Vermont; Smith of Kentucky; Doane of New Jersey; Ives of North Carolina; Otey of Tennessee; Kemper Missionary Bishop of Missouri and Indiana; and M'Cosky of Michigan.

Bishop White presided at the previous convention for half a century, and at his hand every prelate except the last named, received ordination.—Philadelphia National Gazette.

Power of Electricity.—It is stated that a salad of mustard or water cress may be produced in a few minutes by the assistance of electricity. The process is to immerse the seed for a few days previously, in diluted oxymuriatic acid, then sow it in a very light soil, letting it be covered with a metallic cover, and then bring it in contact with the electric machine. By the agents employed in this process, eggs, which require from nineteen to twenty days application of animal heat to hatch them, may be hatched in a few hours. Rain water, apparently free from any noxious animalcula, in an hour may be rendered full of living insects!

Emigration.—The number of Emigrants from the United Kingdom to British America in 1832, it was 66,339; in 1833, it was 15,573; in 1834, it was 18,888; in 1835, it was 15,573; in 1836, it was 34,226. To the United States of America, in 1832, 32,980; in 1833, it was 29,225; in 1834, it was 33,074; in 1835, it was 26,720; and in 1836, it was 37,774.

Canadian Convicts respited.—The six Canadian convicts—Beamer, Chandler, Wade, McLeod, Warner, and Brown—who were sentenced to be executed on the 31st August, have been respited until the 1st of October.

The Secretary of War has informed the Governors of Tennessee and Kentucky, that the Executive has no authority to call out or to accept the services of Volunteers—that a Militia force is the only description that could, in case of necessity, be required or received. He does not deem such force at present necessary.

The Insurance Offices in Cincinnati have agreed to remit one-tenth of the premium on insurances made on such steamboats as shall entirely exclude the use of ardent spirits on board.

A Berlin Chemist having discovered a secret of distilling brandy from common herbs, by a most economical process, a temperance society in that capital, alarmed for the health and morals of the population, have, it is asserted, offered him 75,000 francs not to publish his secret.

The periodical press in the Austrian dominions has become greatly extended within the last few years. The Journals now published, literary and political, amount to 76, of which 22 appear at Vienna, 25 at Milan, 10 in Lombardy, 7 at Venice, 5 at Verona, and 7 in Galicia and Hungary.

We learn from Hamburg that a gentleman of that town, named Grimm, has invented a machine for spinning flax, which will produce in one day as much thread as three hundred spinners could produce in the same time with spinning wheels. An Englishman is said to have offered him 60,000 marks (about 24,000 for the machine, which he has refused, wishing to speculate himself upon his invention.

The Estates of Holland have declared themselves favorable to the project for draining the Lake Haarlem, and, considering the importance of such an undertaking, have granted the sum of £60,000 per annum for 10 years, each of the two parts of the Province (North and South Holland) to contribute equally.

FOREIGN.

London dates have been received at N. York, to Aug. 7.

ENGLAND.

Relations with Russia and the East.—LONDON, Aug. 7.—Lord Ripon presented, last night, a petition to the House of Lords, from the owners of the Vixen, craving compensation for the injuries which they have suffered at the hands of the Russian government, in consequence of having acted in express conformity with the suggestions of the Secretary for the Home Department. Into the merits of the questions involved in the petition, Lord Ripon abstained from entering; but he took occasion to observe that the state of the commercial interests of Great Britain in the east of Europe call, in an especial manner, for the attention of the English government.

FRANCE.

Diplomatic Intrigues.—PARIS, Aug. 4.—My letter of Tuesday informed you of the arrest of an individual here—a M. Chaltas, charged with the manufacture of documents, purporting to be despatches of ambassadors and other diplomatic agents of the French Government, which he sold at high prices to certain diplomatists, the representatives of foreign Courts in Paris.

On searching the apartment, and on reading over the papers of M. Chaltas, on Monday last, the police agents charged with the affair found letters that shewed that M. Fabricius, the Dutch Minister, ad interim at this Court, was the principal person to whom Chaltas sold the documents, which he pretended that he had purloined, or caused to be purloined, from the Ministry of Foreign Affairs. Those agents carried off the prisoner and his papers, as I stated on Tuesday last, and reported the proceeding to Count Mole, who immediately directed that a Cabinet Council be summoned.

In the course of the afternoon the Council sat, when it was resolved that M. Fabricius be compelled to leave Paris within 24 hours. He was accordingly sent for by Count Mole, who, placing in his hands his letters found at the residence of Chaltas, informed him of the resolve of the French Government declining further communication with him, and desiring that he immediately prepare to leave Paris. M.

Fabricius was obliged to admit that these notes or letters, offering bribes to Chaltas, and through him to employes in the Foreign office, to abstract thence such despatches from the French Ambassadors as related to the Holland-Belgium question were written by him, (M. Fabricius) but he represented that the course proposed by the French Government was calculated to ruin him irretrievably, and requested Count Mole would reconsider and modify it. All that Count Mole would or could do, in compliance was conveyed in these words:—"I shall send this evening a courier to the French Minister at the Hague, with instructions to complain of your conduct. Avail yourself of the opportunity to excuse yourself in any manner that is practicable to your Court. On the expiration of the time necessary for your receiving a reply, be ready to depart from Paris." M. Fabricius, will, consequently, be replaced here immediately, and, as I am informed, by Baron Fagel, now on leave of absence.

Chaltas will be brought to trial as soon as possible. Long before then, however, you will, or I miscalculate, be in possession of all the details and particulars of the case.

A letter from Lucerna states that the French Government had formally demanded the expulsion of Louis Bonaparte from the Swiss territory.

SPAIN.

The differences between Gen. Espartero, commander of the army of the North, and the Spanish Government, were not adjusted. The General, it appears, was dissatisfied with the feeble support he received from the Ministry, and demanded the dismissal of the Ministers of Finance and Justice as personally hostile to him. It is said he was determined to resign his station unless this demand was complied with. The two Ministers refused to sign the dismissal of their colleagues. The Council agreed that the Ministry should remain as it was, or retire en masse. Count Orlain, President of the Council, thereupon addressed a communication to Gen. Espartero, soliciting him to rescind his determination, and a similar letter was addressed to him by the Queen. The reply of the General would decide the fate of the Ministry, and also the issue of the military operations directed against Estella. A postscript adds that the Queen had decided not to accept the resignation of the Ministry.

No attack had been made upon Estella (the last accounts).—Jour. Com.

NOTICES.

Winchester Presbytery will meet in Winchester, on Wednesday, the 23rd September.

West Janover Presbytery will meet in Charlottesville, on Friday, September 29th, at 12 o'clock, M.

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

RICHMOND MARKETS.—Sept. 18, 1838. TOBACCO—in good demand; Lugs, from \$3 00 to \$3; Leaf, \$8 a \$12 50, as in quality; good shipping, from \$10 to \$12 50; occasionally a fine manufacturer, at \$13 a \$16. Receipts small.

WHEAT—\$1 60 a \$1 65 per bushel.

FLOUR—Canal, 8 75 a 9; City Mills, held at \$9 50.

Wheat and Flour have advanced upon the late intelligence from England to the 14th August; the weather was very unfavorable for the crops in Europe.

WINFREE, WILLIAMSON & CO.

CALDWELL INSTITUTE. The examination of the students connected with this Institution will commence on Monday, 1st October, and close on Monday following.

MISS FORBES will resume the duties of her School on Monday, the 1st of October.

NEW GOODS.

The subscriber informs his friends and the public, that he is in receipt of his full supply of HATS, CAPS, and HATTERS' MATERIALS, (for manufacturing) comprising the largest and best selected assortment of Goods he has ever had to offer to the public, consisting in part as follows: 400 doz. black, and drab, Wool Hats; 400 doz. silk, fur, Russia, hair and Beaver Hats, from low price to the finest qualities, and from the most approved manufacturers of Philadelphia and New York.

CAPS. 600 doz. Men's and Boys' black, brown and gray hair seal Caps;

300 doz. coney, muskrat, seal and otter fur Caps;

100 doz. solid and plush do;

50 doz. Gentlemen's, Youth's and Children's Cloth, all of modern patterns.

HATTERS' MATERIALS. Spanish and Saxony Hat Felts; Silk Hat Shells; Canned and raw Russia Hair Fur; Gum Shellack; Skins of all colors;

Blacks and silk Lins;

Cotton, Dye and Sides;

Black and drab Bandings and Bindings;

Silk Stups, Bow Strings;

Cards, Pushing Brushes;

Hat Rouders, Hat Braids;

400 doz. black, and drab, Wool Hats;

Extract of Logwood, and various other articles too numerous to mention.

ALSO, A general assortment of Stocks and Collars, from an approved manufacturer.

I have spent several weeks in the Northern Cities, and have personally selected my Goods, I invite purchasers to examine my assortment, feeling confident that I shall be able to offer my Goods to them at satisfactory prices.

JOHN THOMPSON.

W. & J. C. CRANE CO.

OFFER FOR SALE,

1000 SPANISH Hides, different qualities;

lock tanned, from 124 to 28 cts. per lb;

300 sides wax and russel Upper Leather;

30 dozen Philadelphia and New York Calfskins;

12 " fine French do;

3000 lbs. Shoe Thread, coarse and fine;

Seal, morocco, lining, and binding Skins;

Boat Boots, Lasts, and a full assortment of Shoemaker's

Skirting, harness, black, and fair bridle Leather;

English and American Hosiery, saddler's Sheepskins;

Deer's Hair, hair Hoistskins, cart Hames;

Baghides, fair Calfskins, Serge;

Geo. gauge, and cart Collars;

A large and beautiful assortment of Coach Lace, Tassels, Fringe, &c.;

Tanner's Oil, Currier's Tools, Bark Mills;

Slaughter Hides and Veal Skins;

3000 pair Richmond made plantation Shoes;

2000 lbs. Wool, for sale low.

We will sell any part of our stock, at unusually low prices for cash, or on punctual credit.

sep 6

W. & J. C. CRANE CO.

FACTORY DEPOSITORY.—We have recently

ordered and received a full supply of all the

Tracts published by the American Tract Society. Dis-

tributors and others can now obtain any Tract they

may wish.

YALE & WYATT.

FEMALE INSTITUTE AT ROSENATH.

MR. AND MRS. TURNER are now at their farm, and will be prepared to receive pupils at the above institution on the 1st October next.

TERMS.

Board, including lodging, washing, and tuition in any English branch. \$20 00  
Latin or Greek will be critically taught by Mr. T. at an extra charge of 30 00  
The Modern Languages, Music, Drawing and other ornamental branches, at prices customary in Richmond.  
Tuition of day scholars at from \$20 to \$40, according to the progress of the pupil.  
Vacation during August and September.  
Rosenath is in a healthy and delightful situation; about 2 miles west of The Plains; merchants engage to unite their exertions to promote the moral and intellectual culture of their charge.  
sept 13-31

DOMESTIC GOODS.

200 BALES No. 1 and 2 Cotton Osnaburgs; 250 do. Mazona and Merchants' Cotton; many Shirtings and Sheetings; 20 do. Suffolk Drills; received and for sale low by  
aug. 31 BALDWIN, KENT & CO.

CHRISTIAN ALMANAC.—The Tract Society of Virginia have published an edition of the Christian Almanac for 1839, the

# 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. II.—No. 5.

RICHMOND, THURSDAY, SEPTEMBER 27, 1838.

Whole No. 57.

## From the Christian Guardian. AFFECTING NARRATIVE OF THE CONVERSION AND DEATH OF A YOUNG FEMALE.

BY SARAH E. SEAMAN.

A young lady in attending on divine service had her mind arrested by these words, "The heart is deceitful above all things and desperately wicked." She pondered many days upon their meaning; she could not understand how her heart could be wicked, when she did not remember to have indulged a sinful thought; but she was of an unsuspecting temper, and too innocent to disbelieve in the words of the preacher. She said, "I cannot conceive that my heart is wicked, but, perhaps, it is deceitful and hides its wickedness from me; how shall I detect it?" She attended again and again at the same church, in hopes that she might be able to discover the true state of her heart; but the preacher knew not her peculiar case, and gave no clue to the discovery of the wickedness she desired to be made sensible of. She had a brother, kind and affectionate, but gay and thoughtless. He had ever been her confidant and companion. Left to his care in her childhood, she loved him more than all the world besides; and she herself possessed the warmest affections of his heart, accompanied by that jealous watchfulness which a virtuous brother exercises over a beloved and unprotected sister.

This brother noticed her sadness, and learning that her mind was oppressed with the fear of divine wrath, he first tried the force of ridicule, but her tears checked him. He then attempted to reason with her, and asked if her heart could accuse her of any wrong? "No," said she, "my heart does not accuse me, because it is deceitful and desperately wicked." "How know you?" inquired the brother, "that it is wicked, if it does not accuse you?" "Because," said she, "it is deceitful, and deceit implies wickedness." "Well," said the brother, "what evidence have you of its deceit?" She reflected for a moment, and then said, "your question has awakened in my mind an evidence before unthought of; my heart has revelled in the delights of this world; it has lulled me to repose without hinting that eternity might be near! Why has it not said, 'Prepare to meet your God?' Is that certain to be trusted which only cares for a life uncertain even of to-morrow—a life where joys last but a moment, and afflictions themselves are not long?"

The brother used every argument; brought gay companions to converse with her, but all was in vain. Her health, which had always been delicate, and for some time past unusually so, suffered severely from her own troubled conscience, and from the importunities of her brother, who had an avowed hatred to religious women. This young man was at one time absent for a few days, and his sisters spent that interval in reading her Bible. On his return he was shocked at her appearance; he endeavored to wrest the Bible from her hands; but she clasped it still closer. "Never," said she, "never will I part with this precious book, for it has shown me the wickedness, the deep sin of my heart." "And what sin," said the brother, "has that wonderful book made known to you?" "It has shown to me," she replied, "that I was born in sin, born under condemnation; not an heir of glory, but an heir of divine wrath. That Christ, the Son of God, seeing my helpless and lost condition, came into the world and suffered the penalty due for my sins, that I, through his righteousness, might be saved." "Then why not be saved," asked the brother, "if he has suffered the penalty for you?" "Because," said she, "my heart is enmity against God, and I am not reconciled to him." "How do you know," said he, "that you are not reconciled to him?" She calmly replied, "for once my heart speaks truth; it tells me it is full of enmity against the Holy One. My Saviour demands a broken and a contrite spirit, but alas! I have no such offering to make to a pure and righteous God. O, my dear, dear brother, my Saviour is always in view; but no smile from his countenance beams on me; a cloud intervenes to hide his face; I can do nothing acceptable in his sight; I am only capable of sinning."

The brother was exasperated. "And all this has come," said he, "of hearing a vile preacher. Sister, give me the Bible; return again to your proper senses; for be assured you have done nothing for which God will cast you off." "He will cast me off," said she, "for my total unworthiness; but the Bible I must read, although in it I find only my own condemnation." She then opened the book and read, "To-day, if ye will hear his voice, harden not your heart." "O, my brother, leave me alone to mourn over my already hardened heart!" The brother withdrew, deeply afflicted for his sister; but the unrighteous know not how to comfort each other. For several days, whenever he visited her, he found her in tears. "The Almighty," said she, "hides himself from me. Oh! that I knew how to come into his presence!"

She was at last confined to her bed. The complaints, which had for some time been lingering about her, were rapidly terminating in a consumption. The brother was inexpressibly grieved; but still believed that could her mind be withdrawn from religious impressions she would recover. He called in a physician, who had been the friend of his father, and who was an elderly and godly man, to him he confided the care of her body, while he took upon himself to arrange the concerns of her mind.

One day he was sitting before her, her pure and spotless life, her unvarying morality, and the estimation in which she was held by all who knew her. "Alas!" said she, "my morality cannot save me; the estimation of the world cannot save me; eternity is opening before me; and where, oh! where, shall I fly to hide me from the frown of the everlasting God?" "Fly to the arms of the Saviour," said the aged physician, (who had entered the room unperceived, and heard her exclamation,) "fly to the Saviour, his grace is sufficient for you." The poor girl raised her tearful eyes to heaven, as if she would seek the face of that Saviour who was able and willing to save her. "Will he take me as I am?" said she. "He will," said the physician, "not by your own righteousness, but by his blood are ye saved." "Sir," said the brother, "from this moment I dismiss you from your attentions on my sister; had I known that you were a preacher, I should have kept you at a distance." The good old man went to the bedside of the patient, took her hand, and said "look unto Jesus and you shall live; and though

your sins be as scarlet, he shall make them white as wool." Then raising his eyes to heaven, he prayed, "Saviour, receive this lamb into thine own bosom;" and bursting into tears he left the room.

The shades of night had now gathered round the bed of sickness—a few embers glimmered on the hearth; and a pale lamp on the floor shone with that peculiarly uncertain and melancholy light, which gives an air of pious solemnity to the chamber of the invalid, which checks the footstep in its sound, and sinks the voice to a whisper.

The brother took his seat by the bed-side of his beloved sister, and desiring the nurse to lie down, said he would watch during the first part of the night. Fearing he had been too abrupt with the physician; he began to speak in a soothing tone. The sister, with an affectionate smile, took his hand, placed it upon her pillow, and laying her cheek upon it, appeared quietly to listen. Seeing her Bible lie by her, he said, "I believe that book contains an excellent code of moral laws, and I am sure my dear sister has never transgressed one of them. I hope that hereafter, we shall have pleasure in reading it together, especially such parts of it as may be useful in guiding us through life, without being terrified by such passages as are mysterious and incomprehensible. And now that I agree with you, and am willing to read it with you, and to become a Christian as far as is necessary, I hope we shall again see you cheerful and happy." After adding that he had resolved to attend regularly upon divine worship; and assuring her that she had nothing to fear from God, he remained for some time in silence; then bending over her, and seeing her in a sweet and tranquil slumber, he retired to his own room, highly satisfied with the part he had acted.

The earliest light of the next morning found him again by her bed-side. The lily of death was on her cheek, but a celestial brightness sat in her eye; he marked the change, but ignorant of the cause, said, "you are happier, my sister, you have risen above your fears." "I am above my fears, for I can now trust in my Redeemer." The brother stooped to re-assure her, but started back, exclaiming, "Oh! my sister, my sister is dead!" The sweet and gentle spirit had indeed passed the bounds of mortality; and that brother, when in the seventieth year of his age, after having for nearly forty years been a faithful minister of the gospel of Christ, related these circumstances to the writer.

## JOHN BUNYAN'S CONFESSION OF FAITH.

How Christ is made ours; or, by what means this or that man hath that benefit by him, as to stand just before God now, and in the Day of Judgment.

1. I believe, we being sinful creatures in ourselves, that no good thing done by us can procure of God the imputation of the righteousness of Jesus Christ; but that the imputation thereof is an act of grace, a free gift without our deserving: "Being justified freely by his grace, through the redemption that is in Jesus Christ, He called us and saved us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus."

2. I believe also, that the power of imputing righteousness resideth only in God by Christ: 1. Sin being the transgression of the law. 2. The soul that hath sinned being his creature, and the righteousness also his, and his only; even as David also describeth the blessedness of the man to whom God imputeth righteousness without works, saying, "Blessed are they whose iniquities are forgiven, and whose sin is covered. Blessed is the man to whom the Lord will not impute sin." Hence, therefore, it is said again, "That men shall abundantly utter the memory of his great goodness, and sing of his righteousness. For he saith to Moses, I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion. So then, it is not in him that willeth, nor in him that runneth, but in God that sheweth mercy."

3. I believe that the offer of this righteousness, as tendered in the Gospel, is to be received by faith, we still in the very act of receiving it, judging ourselves sinners in ourselves. "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ. Believe in the Lord Jesus Christ, and thou shalt be saved. The Gospel is preached in all nations for the obedience of faith. Being justified freely by his grace, through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation," (a sacrifice to appease the displeasure of God,) "through faith in his blood; to declare his righteousness for the remission of sins that are past, through the forbearance of God, to declare, I say, at this time, his righteousness, that he might be just, and the justifier of him that believeth on Jesus. Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things from which they could not be justified by the law of Moses."

4. I believe that this faith, as it respecteth the imputation of this righteousness for justification before God, doth put forth itself in such acts as purely respect the offer of a gift. It receiveth, accepteth of, embraceth, or trusteth to it. "As many as received him, to them he gave power to become the sons of God, even to them that believe on his name. This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief. In whom ye also trusted, after that ye heard of the word of truth, the Gospel of your salvation; in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise." I believe, therefore, that as to my justification from the curse of the law, I am, as I stand in myself, unworthy to receive, accept of, embrace, and trust to the righteousness that is already provided by, and wrapped up in the personal doings and sufferings of Christ; it being faith in that, and that only, that can justify a sinner in the sight of God.

5. I believe that the faith that so doth, is not to be found with any but those in whom the Spirit of God, by mighty power, doth work it, all others being fearful and incredulous, dare not venture their souls and eternity upon it. And hence it is called the faith that is wrought by the "exceeding great and mighty power of God;" the faith "of the operation of God."

And hence it is that others are said to be fearful, so, unbelieving. These with other ungodly sinners, "must have their part in the lake of fire."

6. I believe that this faith is effectually wrought in none but those, which, before the world, were appointed unto glory. "And as many as were ordained unto eternal life believed—that he might make known the riches of his glory upon the vessels of mercy, which he had before prepared unto glory. We give thanks unto God always for you all, making mention always of you in our prayers—remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ in the sight of God; knowing, brethren beloved, your election of God." But of the rest he saith, "Ye believed not, because ye are not of my sheep, as I said," which latter words relate to the 16th verse, which respecteth the election of God. "Therefore they could not believe, because (Esaiah said again) He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their heart, and I should heal them."

Communicated for the Watchman of the South.  
LETTER II.

HAMPDEN SIDNEY, JAN. 4, 1793.

Dear P.—I have had some thoughts this week upon Micah iv. 5; and at last the meaning appeared to open up to me very clearly, which I shall now attempt to communicate to you. You will observe, in the 3d and 4th verses, that the blessed effects of the gospel are expressed in producing peace. In the first part of the 5th verse the steadfastness with which other nations serve their God is declared, "For all people will walk every one in the name of his God." They will do it, whatever arguments may be used to convince them. For has been known that a nation hath changed their gods, which are yet no gods? Jer. ii. 11. The stubbornness of all people to ancient customs has been remarked in every age. And there is scarcely any thing that has puzzled infidels more, than that the gospel should prevail against all the prejudices with which the nations to which it came were prepossessed. You must not consider the first part of the verse as a prophecy, but only as an assertion, setting forth the resolutions of all nations to continue firm in those religious institutions they had received from their fathers. Then you will notice that the second part of the verse expresses the determination of the true worshippers of God to continue resolutely in his service. And "we will walk in the name of the Lord our God, forever and ever." It seems to be a determination of the church to be as steadfast in adhering to the true God, as other nations were in adhering to their idols. As if the church had said, other people are determined to walk in the name of their gods, they will do it; and we are resolved to walk in the name of the Lord our God.

We ought to learn something from this.—For although we don't see people worshipping images made with hands, yet we see many paying their adoration to images they erect in their own fancies. And when we see them eagerly pursuing their different objects, and determinately walking in the way of their own hearts, ought we not to be as resolute in seeking the Lord our God? Shall one pursue the pleasures of the world, with such ardor, that he will not be diverted from them by every thing we can say, and shall we be less attentive in seeking the pleasures that are above, where Jesus sitteth at the right hand of God? Shall another walk or rather run in seeking the honor that cometh from men, and ought not we to be as diligent in seeking the honor that God bestoweth upon his children? Have we not indeed reason to be ashamed, that the children of this world are wiser in their generation than the children of light? If we were as industrious in endeavoring to raise our hearts and affections to heaven as many worldlings are to increase their estates, what eminent christians might we be! Come then, let us rouse from our laziness in serving the Lord; and although others walk in the ways of their gods, let us walk in the name of our God forever. They can serve their god but a little while, but we will serve ours forever. And O, we will serve him better when we get to heaven, than we can do on earth.

There we shall see his face,  
And never, never sin—  
There from the rivers of his grace  
Drink endless pleasures in.

Your most ob't servant,  
For Christ's sake,  
DRURY LACY.

Communicated for the Watchman of the South.  
LETTER II.

JUNE 21, 1792.

Dear P.—Two letters from you to myself came safe to hand, and I take this opportunity to thank you for the favor. I find you write just as you talk—sometimes telling of comfortable frames, and agreeable feelings—at other times cast down, discouraged, and fearing that perhaps all may be wrong. Your experience agrees with that, I trust, of God's people in every age. What a variety of ups and downs (as we call them) had the man after God's own heart. Sometimes he is on the Mount, and confidently believes he will never be moved; but in a little time hear him crying, "Is his mercy clear gone? Has the Lord forgotten to be gracious, I am shut up, and I cannot come forth." His mouth is often praising God, and then discouragement takes place again. The great apostle Paul one while is rapt to the third heaven, and another crying, "Oh! wretched man that I am," &c. Well then, what I reason have such poor creatures as you, and I to expect to glide to heaven on a smooth sea, when others, much more eminent in gifts and graces, have sailed thither through winds, storms, and tempests? You say your heart is fixed. I have not the least reason to doubt it. And if so, in my opinion, you have one of the best marks of a work of grace. All experiences that do not produce and terminate in a fixed resolution for God are vain. And those that, after many vicissitudes, clouds, sunshine, &c., more and more fix the heart, are genuine and will stand the trial at the awful day of accounts. Two things ought to be well established in every christian's heart, viz. 1. That the religion revealed in the Bible is such an one as God approves of. And 2. That he has that religion in possession.

In order to obtain stability in these respects, no means of grace are better and more profitable than frequent reading the word with much examination and fervent prayer. Thus we will find our experiences related and our difficulties solved better than any divines on earth can treat them. Our Saviour calls him a wise builder that will sit down and count the cost. This, I trust, you have done. And after viewing the matter in every point of view of which you are capable, can say, "The Lord is my portion, saith my soul." What right then have you, have I, to say that our hearts are not right with God, because we meet with difficulties? Do you fight with the world, flesh and devil? Do you count all things loss that you may win Christ? Are you willing to take affliction with the people of God? I trust you will answer in the affirmative. Then I say rejoice, and again I say rejoice. Comfort I know is sweet, and nothing so transforms the christian into the likeness of heaven. But comforts (happy frames of mind) are not given that we should rest in them, but as an earnest of the future inheritance, and to strengthen us against approaching difficulties. Our difficulties often discourage us. But these ought to quicken us to duty, and be made marks of our acceptance with the Redeemer. See the situation of those that have no troubles. "Wo to them that are at ease in Zion." "Because they have no changes, therefore they fear not God." "If ye be without chastisement whereof all are partakers, then are ye bastards and not sons."

When I shall travel that way I know not. I wish to see you and many more of your good people. Pray for me. Write when you can.

Yours, unfeignedly,  
JAMES TURNER.

N. B. Remember me to the family, and inquiring friends.

## SELECT REMAINS

OF  
REV. JAMES W. DOUGLASS.

Diary from Sept. 1815.

"It is very useful to record the principal events of our own lives: And frequent meditation on these subjects tends to awaken gratitude, to excite repentance and humiliation, and to encourage our faith and hope in God." *Scott's Bible*, vi. p. 481.

"The history of a man's own life, is, to himself, the most interesting history in the world, next to that of the Scriptures."—"None can either understand or feel the book of his own life like himself."—*Cecil*.

MURFREESBORO', July 11, 1824.

As I am sometimes in such a frame of mind as to be unfit for every kind of study, and yet could well enough transcribe, I conclude to transfer into this book, notes which it is sometimes pleasant and profitable to review, and which will otherwise soon be worn out and lost. I wish to become acquainted with my former self, and to renew upon my heart the warm devotional feelings of my earlier days. May the tenderness, simplicity, and sweetness which marked the love of my espousals, be again renewed!

In the fall of 1815, at Harrison, Aunt Mary Thomson asked me if I was yet a member of the church, adding that my mother had joined it before she reached my age. I answered no; but the information relating to my mother led me to conclude that it might even now be my duty. I always thought it would be when I grew up.

Shortly after, at Christiana, there was a communion. I was much affected, and as soon as I returned home made this memorandum on a loose piece of paper, and deposited it in my desk:

"At the Sacrament, Sept. 17, 1815, I thought I was not fit to commune, but resolved to do so at the next opportunity. Beware of excuses. Think then that to procrastinate is death." It was made perhaps without due consideration, yet it served both as a memento and a stimulus to duty.

In October I went to Augusta, Va. on a visit to my mother. Here I was very light and trifling, though I respected religion. On the 24th December the Rev. Robt. H. Anderson, at Bethel, made an incidental remark, in his sermon, which was exceedingly useful, and for a long time I supposed was the means of my conversion, though I have since thought that this great change took place earlier. It was, that many supposed that it was neither possible nor required of christians now to make such high attainments in piety as the patriarchs and eminent saints of the Old Testament. But they were mistaken. The same spirit could still produce as great effects, and the same supreme love and devotedness to God were still required of every christian.

What was the precise effect of this upon my mind, it is not easy to recollect. It was not conviction for sin, but rather an earnest desire after grace and holiness. I returned home in a very delightful frame of mind, and spent the evening in reading, intermingled with the most pleasing, filial aspirations of the soul after God. I turned over the Confession of Faith, in order to read the chapters, &c. upon *saving faith*. Every word now seemed intelligible, and my soul seemed to have been brought into a green pasture and to feed with great delight upon the precious truth. This pleasant frame continued for several days, in which I cherished an enrapturing assurance of future happiness. After a little, however, I became remiss in duty and my spiritual joys immediately began to decline; so that I was very soon convinced that if I would have the light of the Divine countenance I must pray, and pray again.

I returned to Delaware early in the spring, and shortly after, Sunday, May 5, 1816, at Christiana, joined the church under the care of Rev. John E. Latta. Religion, in the village, was then in a very languishing state, and the "coming out" alone from a large circle of gray young friends, was very trying to my weak faith. I have regretted that Mr. Latta did not converse more with me about my own experience, especially at the time I joined the church. I greatly needed, and certainly desired instruction. And inquiry on his part would have drawn out and embodied and defined my feelings, and in looking back, thereafter, upon my first public profession of religion, I should have had something on which to fix my attention. Had I been conversed with afterwards it would have answered the same purposes.

July 28, 1816. Mr. Latta and Mr. Bell, at Pencader, administered the sweet feast of love.

Jesus thou art all compassions,  
Pure, unbounded love thou art.

Mr. Latta preached from Is. xlv. 22, "Look unto me and be ye saved all ye ends of the earth, for I am God, and there is none else."—Isaiah from the minuteness with which he described our Saviour has been called the evangelical prophet. Some, by a strong figure of speech, have called him the 5th Evangelist. The Evangelists you know are, those who wrote the history of our Saviour after his death, but Isaiah wrote it some centuries before his birth.

A Jewish Rabbi having read attentively the 53d chapter of Isaiah was struck with the minute description it contained of some one he knew not who. He went to the most learned Rabbi of his nation, and asked him to explain that chapter. The latter took him into his closet. "Did you ask me to explain that chapter?" said he, "Turn to the Book of Matthew and you will find a full explanation." "Then Jesus is the Messiah—and the Messiah has come. I will go to a Christian country and bow at his cross." "Happy man," cried the Rabbi, "I know the Messiah has come—that Jesus whom our fathers crucified was he—but what can I do? Can I leave my wife—my children? I have not the resolution. Yet I congratulate you." Consider

I. The nature of this salvation.  
II. The import of the invitation. Implies (1.) A willingness to be saved. "Look," &c. (2.) A willingness and power to save. "Be saved." (3.) A universal salvation to all who will look.

He was unusually animated, yet my heart, how cold. In the evening among my young friends I was enabled to take up my cross—How sweet at such moments to look beyond our cage! I am willing, dear Jesus! to be gone. In heaven the wicked will cease from troubling. I took my besetting sin to the cross this day. O may it be nailed there and expire! How kind art thou, my Saviour! continue thy goodness. Preserve me from the snares that surround me. Guide me, O my Saviour, through the slippery paths of youth.

For the Watchman of the South.

PROVERBS FROM MATTHEW HENRY;  
COLLECTED FROM THE ORIGINAL COPY OF  
"HENRY'S EXPOSITION."

No. XIV.

Suited to the times.

1. See the power of resolution, how it puts temptation to silence. Those that are unresolved, and go in religious ways without a steadfast mind, tempt the tempter, and stand like a door half open, which invites a thief, but resolution shuts and bolts the door, resists the devil and forces him to flee.  
2. We must not be shy of any honest employment, though it be mean (humble.) No labor is a reproach.  
3. Good breeding is a great ornament to religion, and we must render honor to whom honor is due.  
4. Many a little makes a great deal. It is an encouragement to industry, that in all labor, even that of gleaming, there is profit; but the talk of the lips tendeth only to penury.  
5. Honest intentions dread not public cognizance.  
6. Honesty will be found the best policy.  
7. It is no dishonor to those that are well born, to be servants to God, their friends, and their generation. The motto of the Prince of Wales, is, *Ich dien*—I serve.

8. Christ loves his church, notwithstanding her infirmities and her barrenness; and so ought men to love their wives.  
9. They that by marriage are made one flesh, ought thus far to be of one spirit too, to share in each other's troubles, so that one cannot be easy while the other is uneasy.  
10. We ought to take notice of our comforts, to keep us from grieving excessively for our crosses.

11. We ought to be cautious how we censure the devotion of others, lest we call that hypocrisy, enthusiasm, or superstition, which is really the fruit of an honest zeal, and is accepted of God.  
12. Drunkards are children of Belial, woman-drunkards particularly.  
13. Let him that is the first, have the first.  
14. Prayer and provender do not hinder a journey.  
15. Promotion comes not by chance, but from the counsel of God, which often prefers those that were very unlikely, and that men thought very unworthy. Joseph and Daniel, Moses, and David, were thus strangely advanced, from a prison to a palace, from a sheep hook to a sceptre.

16. What is lent to the Lord will certainly be repaid with interest. Hannah resigns one child to God and is recompensed with five.  
17. No one can begin too soon to be religious.  
18. Young people should be told of their faults, as soon as it is perceived that they begin to be extravagant, lest their hearts be hardened.

19. Sins against the remedy, the atonement itself, are most dangerous.  
20. It is sometimes necessary that we put an edge upon the reproof we give.  
21. The way to be truly great is to be truly good.  
22. Want is the just punishment of wantonness.  
23. Let those that are young be humble and diligent, and they will find that the easiest way to preferment.

24. Those are fitting to rule that have learnt to obey.  
25. The memories of children must not be overcharged, no not with divine things.  
26. After we have received the spiritual food of God's word, it is good to compose ourselves and give it time to digest: [as Samuel lay awake pondering on what he had heard.]

27. It is common for those that have estranged themselves from the vitals of religion, to discover a great fondness for the ritual and external observance of it; for they that even deny the power of godliness, often, not only have, but have in admiration, the form of it.

28. A good cause often suffers for the sake of the bad men that undertake it.  
29. The ark in the camp will add nothing to its strength, when there is an Achan in it.

S. D.

From the Sunday-School Journal.  
HENRY MARTYN.

Extracts from his letters and journals while in India, as lately published in London.

Preached on Gen. vi. 22, but through all the service I was in a conflict from a return of my disposition to levity. My soul was overwhelmed with the sense of the horrid profaneness and guilt of this, and I was disposed to ask why is not this thorn in the flesh taken from me? but alas! had I a true spirit of penitence at the time, I could never be tempted to this sin.

Received some papers from Calcutta, and among them a letter to Mr. Brown; with which I felt much disgusted on account of its pride. Why am I not equally opposed to my own pride?

I wish a spirit of inquiry may be excited, but I lay not much stress upon clear argument; the work of God is seldom wrought in this way. To preach the gospel, with the Holy Ghost sent down from heaven, is a better way to win souls.

Perhaps it may not be the effect of celibacy; but I certainly begin to feel a wonderful indifference to all but myself. From so seldom seeing a creature that cares for me, and never one that depends at all upon me I begin to look round upon men with reciprocal apathy. It sometimes calls itself deadness to the world, but I much fear that it is deadness of heart. I am exempt from worldly cares myself, and therefore, do not feel for others. Having got out of the stream into still water, I go round and round in my own little circle. This supposed determination you will ascribe to my humility; therefore, I add, that Mr. Brown could not help remarking the difference between what I am and what I was, and observed on seeing my picture, that it was not Martyn that arrived in India, but Martyn the recluse.

To-day my affections have revived a little. I have been often deceived in times past, and erroneously called animal spirits, joy in the Holy Ghost. Yet I trust I can say with truth "To them who believe, He is precious!" Yes, thou art precious to my soul, my transport and my trust. No thought now is so sweet as that which these words suggest, "In Christ." Our destinies thus inseparably united with those of the Son of God, what is too great to be expected! "All things are yours for ye are Christ's!" We may ask what we will, and it shall be given to us. Now, why do I ever lose sight of him! or fancy myself without him, or try to do any thing without him. Break off a branch from a tree, and how long will it be before it withers? To-day I rejoice in you before the Lord, I rejoice in you as a member of the mystic body. I pray that your prayers for one who is unworthy of your remembrance may be heard, bring down tenfold blessings on yourself. How good is the Lord in giving me grace to rejoice with his chosen, all over the earth; even with those who are at this moment going up with the voice of joy and praise, to tread his courts and sing his praise. There is not an object about me but is depressing. Yet my heart expands with delight at the presence of a gracious God, and the assurance that my separation from his people is only temporary.

THE MINISTRY.

In the first place, it seems necessary that the views of parishes, respecting a minister's duties, and what it is possible for a minister to accomplish, should be corrected. They generally think it obligatory on a minister to see his flock frequently at their dwellings. On this score, some would hardly be satisfied, though he should spend the whole of every day in family visits. The intervals between the visits seem long—it does not occur to them that, if every other family in the parish has been visited in the mean time, the minister must have had sufficient employment, without devoting much time to reading, or studying sermons. Such expectations should be moderated. And especially should they not expect their pastor at every party, or social collection of neighbors at a friend's; or, if he comes, let them get all the good they can of him, from a half hour or hour's stay, when he should feel at liberty to retire without giving offence, or suffering from the stimulus of strong tea.

If a pastor pays due attention to the sick, the bereaved, and those otherwise afflicted, he ought to escape censure on account of any lack of visits to such as are in health and prosperity. If the latter desire to see their minister for counsel, or any public or private reason, how easy for them to resort to him; and how cordially would they be welcomed. While this resource is open, a people ought never to complain of neglect.

Another step in the progress of a reformation would be, a more punctual and universal attendance on the stated-periodical instructions of their minister, and calculating and expecting to derive from these the main benefits of which he is to be the instrument. Such are the instructions of the Sabbath, the preparatory lecture, the monthly concert, and oftentimes a weekly lecture. If a minister is left tolerably free to prepare for these, the people will find their account in attending upon them, and not exacting any additional meetings, except as emergencies arise to make them desirable. He will then bring life and soul, heart and intellect into his exercises; which he cannot do to any useful degree, if he must hold a meeting every day, and at every dwelling in his parish in rotation. Under this latter process, his thoughts will become dissipated and his mind barren.

There is a vast loss of labor, when a people neglect the house of God on the Sabbath, and calculate on supplying the deficiency from the week day meeting in their own house, or in the school house in their neighborhood. It costs a minister no more toil to preach to five hundred people than to fifty. Indeed, it is not half so wasting to flesh and blood; while the very effort required of a parishioner, to silence the pleadings of sloth or of bodily weariness brought on by the labors of the week, imparts an impulse and energy to his mind, which prepares him to hear with profit. The feeling which has been gaining rapid prevalence, that religious meetings should be brought home to our own doors, or we cannot attend them, is one of most disastrous influence on the welfare of parishes and the prosperity of religion. It

was not so in the days of our fathers. They could walk three, six, ten, fifteen miles to worship God in the great congregation. The spot has been pointed out to us, in a town not far distant, in the vicinity of a place of worship, where females, some fifty or sixty years ago, were used to adjust their apparel of a Sabbath morning, after having carried their shoes and shoes in their hands through a walk of from four to seven miles. The condition of these paths was such, that these articles could not be worn the whole distance, without being too much soiled to appear decent. These persons profited by their attendance at the house of God. But what good, almost, can those persons be expected to derive from any means of grace, who do not value the gospel enough to travel a few miles, or encounter a little self-denial, to hear it? We do not expect much religious prosperity—we should not from the preaching of Apollon, or even an archangel, till the views and habits of the community are altered, in the respects just alluded to.

Let the hoary-headed fathers, who still linger among us, use their influence to reclaim their degenerate sons, and bring them back to those wholesome practices under which piety flourished, and religion was a habit instead of a fit, following a season of inaction and neglect of the means of grace. Let ministers make their preaching well worth the hearing, and the travelling of miles to hear. Let them estimate their capabilities, and undertake no more, as a general thing, than they can do well. Emergencies will arise, when they must do the best they can, without warning and without preparation, but at such times they will be assisted by him, who will not forsake his servants to the end of the world. Pious parents must give all needful instruction to their children as to the nature, design, importance, and happy results to individuals and communities, of public worship and the obligation to attend it; and must form their children to the habit of attending it. It will not do to despair of a change for the better. By God's blessing on our efforts, a reformation may be effected. In these efforts let us not be fitful, but constant, persevering, steadfast, immovable, and we or our children shall see thousands glad when it is said, "Let us go up to the house of the Lord." "A day in thy courts is better than a thousand; I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."

Dr. Spring.

WATCHMAN OF THE SOUTH.

RICHMOND, Sept. 27, 1838.

A PROPOSAL.

It is proposed that a Convention be held in Philadelphia, on the Monday preceding the meeting of the next General Assembly, to take into consideration the subject of the best means of promoting the great cause of Missions, foreign and domestic, the cause of Education for the ministry, the cause of revivals of religion, and whatever else may promote the extension of pure and undefiled religion, especially through the instrumentality of the Presbyterian Church in the United States of America. The Convention to be composed of such delegates as the several Presbyteries may appoint in the ratio established for representation in the General Assembly. Such a meeting, with the divine blessing, we doubt not, will be eminently useful. The Lord give it favor in the eyes of all our churches.

A CONVENTION.

There having been an opportunity for some consultation, it has been unanimously agreed that it is highly important, if not indispensably necessary, to the maintenance of the great principles of church order, the peace and the purity of our churches in the bounds of the Synod of Virginia, that a Convention be held at the Synod of Virginia, in Staunton, on Wednesday, the 3d of October, at 12 o'clock, M. All Ministers and Elders, who are members of the Synod of Virginia, and expect to sit in that body at its next meeting, and who are unwilling to break off from the Presbyterian Church in the United States of America, are invited to attend. Great promptness is expected and desired of all who regard the interests of our Zion.

Since issuing our last No., we have had a further opportunity of ascertaining some more of the doings of that "awful Convention" at Farmville. They are all marked by an imbecility that we confess we hardly expected. Both the body and its doings are ephemeral. We cannot imagine that they can have any possible effect on any true Presbyterian. There are words in abundance, but they are as destitute of force as they are numerous. Our readers can have no possible interest in most of their transactions. Should it occur to us that any part of them will be of any possible utility to them, we will give such portions. But they are characterized by great feebleness, and a still greater Anti-Presbyterian tendency. Making long and loud protestations of a desire for peace, they breathe the spirit of warfare, bordering closely on quarrelling.

A correspondent writes us as follows—

Sept. 14, 1838.

Rev. Wm. S. Plumer,

Dear Sir—The Convention has met and adjourned. It proposes as a compromise that the Synod of Virginia should dismember itself from the Presbyterian Church, to conciliate a small minority for acts the Synod heartily approves of. This, in my humble opinion, is an insult, to the Synod; a proposition it cannot entertain for a moment.

I think that the Convention has decidedly injured its cause in this community, by the fierce manner it denounced the church to which it belongs. The people are not yet prepared to believe that the Presbyterian church is the corrupt thing that this Convention represents it to be.

NEW AGENTS.

- VIRGINIA. Rev. Enoch Thomas, Doctor Newman. MISSISSIPPI. Doctor Hugh Weir, H. Conklin, P. M. MISSOURI. Capt. Wm. Lucas. NEW YORK. Rev. Wm. H. Cooper.

DUELLING—No. 1.

"Thou shalt not kill."—Exodus xx. 13.

A question respecting the interpretation of this passage is whether it applies to the taking away of the life of brutes as well as men? Some very great men have thought that it did. Others have confined it to taking away the life of man. This difference of interpreting this one passage has not, however, led to any difference of doctrine as to the law of shedding blood. For it is agreed on all hands, that the destruction of the life of brutes animals is justifiable only on two grounds. The first is, when their flesh is necessary for our food, and even then we are forbidden to eat the blood, which (says God) is the life. The other is, when these brutes are either destructive or dangerous or injurious to man. These are the only occasions when the life of irrational creatures may be taken. We have no permission to kill them wantonly, or for sport, or for spite, or cruelty, nor to let such of them as are domestic die or even suffer for want of food or attention. "A righteous man regardeth the life of his beasts," says the scripture.

So that if we regard the text as a law covering animal life generally, we have the limitations to that law (so far as brutes are concerned) in the two exceptions which have been already stated and which are plainly marked in scripture. But we are disposed to regard the command as at least having a principal (if not an exclusive) reference to the destruction of human life. On this point there is perhaps no doubt. The text contains a prohibition, positive, clear and decided. And had we no command on the subject but this, we would in no instance be justified in taking human life. But the Lawgiver of the Universe has an unquestionable right to add provisos and exceptions to his own statutes. This he has accordingly done. In scripture there are exceptions stated, both as to the taking away of our own lives and that of others. According to the word of God, no man may destroy or even hazard his own life, except on one of the following occasions. 1. When private friendship induces a man to die to save the life of another. "For a good man some would even dare to die." So far as we understand the law of God, this act is praiseworthy. 2. Again, when a man consents to jeopard or lose his life for the public good, as in case of going into battle in a just war, or sacrificing his own life to save much bloodshedding, or to do some great good. Thus Sampson was free from guilt in pulling down the house on his own head, because thereby he wrought a great victory for the people of God. What he did, he did for the love he bore to the people of God.

There are also two exceptions to the law in the text in regard to our taking away the lives of others. The first is in the case of self-defence. According to this same law given on Mount Sinai, it was no crime to kill a man in attempting house-breaking. It is on this principle that we may resist, unto the shedding of their blood, men who make war on us. It is the great principle of self-defence as recognised in the word of God. The other exception is, when a man by crime, such as murder, treason, piracy, &c., has forfeited his life to the laws of the land. We are then not only at liberty but under obligation as members of society and for the sake of good government, to do our several parts towards arresting and convicting and executing him. "Whoso sheddeth man's blood by man shall his blood be shed." The part we take in this business must not, however, be from pique or passion, but from a regard to law and public justice.

The foregoing form the only exceptions to the great prohibitory rule laid down by the Lawgiver of heaven and earth in the text—"Thou shalt not kill." The law is clear, peremptory and solemn. The exceptions are clearly stated in other parts of the same code, and cannot be mistaken by an honest mind. "Thou shalt not kill."

From this text, thus expounded, we feel justified in deducing the following proposition, viz: "The modern practice of duelling is contrary to the spirit and letter of the sixth commandment, and as such it ought to be regarded and treated by all good men." That we may understand definitively the practice condemned, let it be observed that there have been three kinds of duels in the world besides that in use now. 1. The first was where two armies or nations, engaged in war, agreed to settle their disputes by permitting two of their own number to meet in single combat rather than permit two mighty armies to shed rivers of blood. Thus David and Goliath fought. Such also was the contest between Diomedes and Aeneas, and between the Horatii and Curatii, so celebrated in history. This kind of duel is not contrary to Bible morality. The motive to it may be to save much blood and much waste of human life. Whether it is wise or expedient often, or even ever, to resort to this mode of terminating national contests is a question which belongs not to our present purpose but to writers on the laws of war.

2. The second kind of duel, which we shall notice, is not in use amongst us. It was that introduced into the South of Europe by the northern barbarians. It not only violated the principles of right (as our duel does) but it was a superstition. It was of the nature of an ordeal. Without authority, and therefore presumptuously and wickedly, it pledged divine interposition, to shew who was innocent and who guilty. Such systematic folly and crime all mankind now reject. But yet the practice, without at first losing much of its superstitious, was engrained on to that spirit of chivalry, which at one time so much abounded, especially among the Barons of Europe. This was the

3. Third kind of duel. At first, the duellists, in no instance, fought for themselves, but always in defence of some humbler person or some fair lady. This system was legalized and was a part of the feudal system for ages. The chief thing noticeable in this practice, besides its needless and therefore criminal destruction of human life, was the folly of the system, under which it grew up and flourished. But we shall not dwell on it. 4. The kind of duel practised among us seems to have nearly or quite all that is bad in either of the foregoing, and cannot on any ground be justified or even excused. In some minds it retains a kind of countenance from the remains of superstition. It is without exception maintained to avenge personal injury and personal insult. It is not shielded by the ignorance of the dark ages, and cannot therefore be winked at now as formerly by the great Lawgiver.

Our proposition is, that "this modern duel is a violation of the sixth commandment, &c."

1. Our first remark in support of this proposition is, that our assertion is fully maintained by the very words of the command itself. "Thou shalt not kill." No philosophical acumen can reconcile the letter of this prohibition with the destruction of human life in the modern duel. The only possible way in which the contrary between the practice and the law can be destroyed would be to find some proviso or exception to the law elsewhere stated, covering the practice of duelling. No such proviso is found. No man pretends ever to have found it. There is none. The contrary therefore remains—remains in full and undiminished force. This solemn statute stands unrepelled. Here we might leave the subject. One decision of God ought to be enough. But it may be well to proceed to some further statements. We therefore add—

2. That the modern practice of duelling includes in it of necessity the guilt of the crime of suicide. We need not prove that man has no right to end his own life, nor even to jeopard it except in cases already stated. Nor need we prove that the man, who, voluntarily and unbidden by God, puts his body in a position where it is his by a ball shot by another, is as truly criminal as if he had fired the gun himself. All this is plain. But we must observe, that respecting that poor fellow who on some festive occasion suddenly placed himself before the cannon's mouth and was blown to atoms, and indeed respecting most men who commit suicide, (at least in this country) we very much incline to the opinion that before they do such things reason is dejected, and the delirium of a fevered brain holds the sceptre over the man. But no such soothing reflection can be brought to the mind, when a man voluntarily in a duel needlessly exposes his life to danger. He cannot be regarded as mad in any other sense, than that the society of sin has destroyed his moral sense respecting a great law of morality. His blood, if shed, is in an awful sense on himself. Though he may fully intend to fire his own weapon into the air and may never aim it at any human bosom, yet if he exposes his own body to the fire of an antagonist in a duel, he has violated the prohibition of the text—he is in heart a self-murderer—if he falls, he dies a self-murderer—he has done what he was forbidden to do when God said, "Thou shalt not kill." The great and peculiar heinousness of this crime consists in this, that the perpetrator of it may die in an act which, first of all, admits of no repentance, and then, worst of all, it admits of no repentance. Not merely his present life, but his eternal well-being are put at awful hazard every time he goes to the field. And if he falls there, and there expires, we are compelled to remember the awful decision of God, "No murderer hath eternal life abiding in him."

3. The third thing we would observe is, that duelling is, in regard to others besides ourselves, murderous in its very nature. The weapons chosen are the weapons

of death. The efforts of each are almost without exception for the destruction of his antagonist's life. The fact of direct malignity against the person, whose life one attempts to take, is not only proven by the fact that in aiming a deadly weapon at him an attempt is made to inflict on him the greatest of all possible evils, viz. banishment from our world; but also from the fact that in almost any case, if either party should survive his fire and then send his ball into the air, his own life would be in no farther danger. But even if his adversary's weapon has gone off suddenly, he takes deliberate aim and does his best to destroy his life. The truth is, that the amount of criminality in every duel is very great. There is more than the guilt of manslaughter there. There is murderous intention, and if life is taken, there is murder.

On such a subject we shield ourselves by authority. Sir Matthew Hale says: "This is a plain case and without any question. If one kill another in fight, even upon the provocation of him that is killed, this is murder." Judge Foster says: "Deliberate duelling, if death ensue, is, in the eye of the law, murder." Sir Edward Coke says: "Single combat between any of the King's subjects is strictly prohibited by the laws of this realm, and on this principle, that in states governed by law, no man, in consequence of any injury whatever, ought to indulge the principle of private revenge."

Judge Blackstone, quoting from Sir Edward Coke, says: "murder is when a person, of sound memory and discretion, unlawfully killeth any reasonable creature in being, and under the King's peace, with malice aforethought, either express or implied." The entire applicability of this definition to the crime of killing a man in a duel will probably be granted by all, except so much as relates to malice aforethought. Even a part of this will not be disputed, viz. that there is malice at all, it is malice aforethought. Is there malice at all? therefore, is the main question here. In reply, we answer there certainly is. The nature of the uncommanded, yea, the forbidden act of shooting with intent to kill, establishes its malignity. "This malice aforethought," says the authority just quoted, "is the grand criterion which now distinguishes murder from other killing; and this malice pretense is not properly spite or malevolence to the deceased (listen to that) in particular, as any evil design in general: the dictate of a wicked, depraved and malignant heart; and it may be either express or implied in law. Express malice (continues Blackstone) is when one, with a sedate, deliberate mind and formed design, doth kill another, which formed design is evidenced by external circumstances discovering that in ward intention; as lying in wait, antecedent menaces, former grudges, and concerted schemes to do some bodily harm. This takes (continues he) in the case of deliberate duelling, where both parties meet avowedly with an intent to murder: thinking it their duty as gentlemen, and claiming it as their right, to warrant with their own lives and those of their fellow creatures; without any authority or warrant from any power either human or divine, but in direct contradiction to the laws both of God and man." Elsewhere he says: "We have chosen to adduce the foregoing statements—1. That the doctrine contained in them may come with authority, of which we claim none in the case; and 2. We have chosen to give the decisions of judges and lawyers, rather than those of divines or writers on ethics, that you may feel that you have the judgment of those who were neither carried away by a wild religious fervor or by a foolish devotion to a fine spun theory in morals. Killing in a duel, then, is murder—intent to kill in a duel is intent to commit murder, and it ought not to be allowed to bear any other name among all good men.

Both human and divine laws guard human life with the utmost caution. "If a man in a populous town throws carelessly from a house-top any tile or timber and gives no notice to the crowd that is usually passing below, though he may see no one, yet if one be thereby killed, it is not merely manslaughter, but it is murder, and the law assigns the reason that such an act is an expression of malignity against all mankind; and even if he give loud warning, and yet it be in a place where many persons usually pass, and one be killed, it is manslaughter, and is so punishable by the laws of the land. If these things be so, by what principle is he turned loose unpunished on society, who not only is careless about human life, but trains himself to the skillful use of deadly weapons, that he may destroy it? Divine law, too, is as loud and as positive in its demands for the punishment of murder as human law. The great precept given to Noah and intended for the race of man is, "Whoso sheddeth man's blood, by man shall his blood be shed." Gen. ix. 6. Again, says God: "And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death. And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. Or if he smite him with an hand-weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him. But if he thrust him of hatred, or hurt at him, by laying of wait, that he die, or in enmity smite him with his hand, that he die: he that smote him shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him. But if he thrust him suddenly without laying of wait, or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harm: then the congregation shall judge between the slayer and the revenger of blood according to these judgments: and the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whether he was fled; and he shall abide in it unto the death of the high priest, which was anointed with the holy oil. But if the slayer shall at any time come without the border of the city of his refuge, whether he was fled; and the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer, he shall not be guilty of blood: because he should have remained in the city of his refuge until the death of the high priest; but after the death of the high priest the slayer shall return into the land of his possession. So these things shall be for a statute of judgment unto you throughout your generations in all your dwellings. Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die. Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall be surely put to death. And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest. So ye shall not pollute the land wherein ye are: for blood is defileth the land: and the land cannot be cleansed of the blood that is shed there, but by the blood of him that shed it. Defile not therefore the land which ye shall inhabit, wherein I dwell: for I am the Lord dweller among the children of Israel." Num. xxxv. 16—34.

(No. II. next week.)

By a letter from a beloved brother within the bounds of the presbytery of Clinton, we learn that an adjourned meeting of that body was lately held at Lexington, Miss. for the purpose of hearing the report of their delegate to the General Assembly. A majority of that body approving of the course of their commissioner in sitting with the seceding Assembly, the minority considered the act as a separation from the General Assembly, and proceeded to do business as the legal presbytery.

New Orleans Observer.

An edition of Mr. Spark's Washington, is about to be published in Paris, under the editorial supervision of M. Guizot.

COMMUNICATIONS.

For the Watchman of the South.

CREEDS AND CONFESSIONS.

LETTER V.

Rev. and Dear Brother,—

One of the most vital questions in regard to Church Creeds, is, How are we to construe the act of subscription? Does it imply that he who subscribes, professes his belief of every minute article comprehended in the whole formula? In the Confession of Faith of the Presbyterian Church there are thirty-three chapters, and each of these chapters consists of a number of sections. Now, of the near two thousand ministers included in that church, it is to be supposed that every man ex animo receives and adopts "every jot and tittle" found in those chapters and sections? Can it be imagined that so many individuals can be found entirely concurring in every minute point of doctrine comprehended in the Creed? And must we reject every candidate for admission who cannot conscientiously, in this rigid sense, subscribe the whole? I answer, my doctrine of the fair import of subscription to a Creed is not so rigid as this. Nor does the language of our Formula of subscription appear to me to call for a construction so rigid. It is in these words: "Do you sincerely receive and adopt the Confession of Faith of this church as containing the system of doctrine taught in the Holy Scriptures?" The grand question is, what does the phrase system of doctrine mean? Does it mean every doctrine, without exception, which the Creed contains? or, may it be understood to import only a general reception of some leading articles? I am persuaded that neither of these modes of construing the Formula is the true one. To demand absolute uniformity in regard to every particular embraced in an extended Creed, is to require what can never be realized. But, on the other hand, to say that nothing more can be required, than a substantial concurrence in a few leading doctrines—is entirely to defeat the great purpose which Creeds and Confessions were intended to secure.

If the question, what is the meaning of the words—"the system of doctrine taught in the Holy Scriptures?" were submitted to any intelligent and impartial jury,—to twelve men of plain common sense, who had never heard of the refinements and quibbles of modern cavillers—I cannot doubt that they would be unanimous in their verdict, without quitting their seats. They would naturally decide thus: "Since the primary object of subscribing an ecclesiastical Creed is to draw a clear line between those who entertain different views of evangelical doctrine, since the manifest design of the Confession of Faith of the Presbyterian church is to maintain what is commonly called the Calvinistic system—in opposition to the Socinian, the Pelagian, and the Arminian systems; we judge that no man who is not a sincere Calvinist;—that is, who does not ex animo receive all the distinguishing articles of the Calvinistic system, can honestly subscribe it. In regard to points confessedly minor, some diversity of opinion may be allowed. A man may not feel able fully to concur with the Creed in regard to the degrees of relationship within which marriage is prohibited; in regard to the consistency of capital punishments with the spirit of Christianity; or the lawfulness of having recourse, in any case, to the lot. On such points as these some diversity of views may be allowed without invading "the unity of the spirit." But we cannot resist the conclusion, as fair and honorable, that unless a candidate for admission does really believe the doctrine of the Trinity; the incarnation and true deity of Jesus Christ; the personality and deity of the Holy Spirit; the guilt and total depravity of man by nature, in virtue of a covenant connexion with Adam, the progenitor of our race; the vicarious atoning sacrifice of our Redeemer; justification solely on account of the righteousness of Christ, imputed to us, and made ours by faith alone; sovereign and unconditional personal election to eternal life; regeneration and sanctification by the power of the Holy Spirit; the eternal punishment of the impenitently wicked, &c. &c.; unless he sincerely believes all these, and the essentially allied doctrines, which have ever been considered as the distinguishing features of the Calvinistic system, and believes them as they are laid down in the Confession, our verdict is, that he cannot honestly subscribe it; and that if he professes to do so, he is chargeable with a deception as dishonorable as it is disingenuous."

Every one who is acquainted with the authors, the date, and the history of the Westminster Confession of Faith, knows that it was formed with the express and special view of excluding from the communion of those who adopted it all Pelagians and Arminians. It is equally well known, that our Church, in receiving it as her Creed, and in proposing it as a test to all candidates for admission into her body, has avowed a peculiar desire to guard against the admission of Pelagians and Arminians into her ministry and eldership. This being the case, when he who is tintured with Pelagian or Arminian errors, nevertheless subscribes it, without any disclosure of his real opinions; or subscribes it at all, however such an act may be winked at by unfaithful members of judicatories—he is guilty of something which appears to me to approach more nearly to what the Scriptures call "lying to the Holy Ghost," than most acts of ecclesiastical dishonesty.

The various apologies which are framed for this conduct appear to me utterly unworthy of honest or honorable men. I will take notice of two or three of the most common and plausible.

And first, when Pelagians and Arminians subscribe the Presbyterian Confession of Faith as containing "the system of doctrine" taught in the Holy Scriptures, some of them tell us that it is literally true; that it does really contain what they regard as "the true system of doctrine" taught in the Bible, all of which they believe; but that it contains a GREAT DEAL MORE, which they do not believe. Upon the same principle a Socinian might subscribe our Confession; for he might say, "It teaches the unity of God; a future state of rewards and punishments; the assurance that God will pardon the truly penitent; and the resurrection of the body." These form the essential doctrines of the Christian system; and all these they very distinctly sets forth. True, it contains also many other doctrines which I do not believe; such as the divinity of Christ; the doctrine of atonement; justification by the imputed righteousness of Christ; regeneration, &c., which I abhor. Now, who does not see that this is rendering the whole business of Creeds a nullity, or rather a solemn mockery. Surely that which defeats the design of a solemn religious act, and turns it into a juggle and a farce, cannot easily be reconciled with Christian integrity.

Some others have professed to subscribe our Confession of Faith with a mental reservation,

implying that they received it only so far as they considered it as agreeing with the Scriptures. This, I confess, appears to me a subterfuge which offers as direct an insult to common sense, as it does to common integrity.—Upon this principle it is plain that any man might, without scruple, subscribe any Confession of Faith whatever. For surely an Arrian or Socinian might, without the least hesitation, declare that he believed a rigidly Calvinistic Creed, so far as he considered it as coinciding with the Bible. Of what value is a subscription to any creed, upon this principle? Is it not evident that he who subscribes with this mental reservation, entirely defeats the object of subscribing altogether; evades the only design of the whole transaction; and palms a base deception upon the body before which he stands; a deception the more criminal, and the more mischievous, because practised as a solemn religious act, and in the name of the heart-searching God.

It has again been alleged, as a source of relief from this view of the subject, that those who are agreed in the great facts involved in christian truth, may safely subscribe the same Creed, although they may differ very widely in their philosophical solution of those facts.—For example, it is supposed by some, that those who agree in what are called Calvinistic facts, may conscientiously subscribe our Confession of Faith, though all their philosophical explanations of those facts be thoroughly Pelagian or Arminian. Now it is not denied that the facts of the christian revelation may, to a certain extent, be separated from the philosophy of those facts. But what is denied is, that this principle can be admitted in the case before us, beyond very restricted limits. As applied by many modern errorists, to cover a disingenuous subscription to articles of belief, it is a subterfuge in the highest degree unbecoming and dangerous; and, if employed, as some theologians appear willing to employ it, can scarcely fail of opening the door to all the evils of perfect latitudinarianism.

Suppose one of the alleged Calvinistic facts to be, that man is a depraved being. It is true Calvinists maintain this fact. So do Arminians; so do Pelagians. But how is it held by each? The slightest intelligent survey will satisfy any impartial judge that the general fact may be admitted, and is admitted by thousands, upon principles and in a form entirely subversive of the Gospel plan of salvation. Again, suppose the fact in question to be, that all the sincere disciples of Christ are renewed and sanctified by the Holy Ghost? Here again, all classes of professing christians are frequently found to agree in words. But what many Arminians accede to this fact, they mean only that the Holy Spirit operates upon all alike, where the Gospel comes, just as the atmosphere presses equally upon all who are immersed in it; and that the reason why one is savingly impressed, and not another, is that the former cherishes the impression, while the latter does not. They "make themselves to differ." When the Pelagian admits the fact in question; it is upon principles still further removed from scriptural truth.—And when the Socinian, in his turn, acknowledges the same fact, it is often meant by him to import nothing more than that a divine influence has revealed in the Scriptures the way of salvation. I ask, is the nominal fact sufficient here? May not, —may is not, a mode of explaining it adopted, which completely nullifies it, as a ground of christian hope? Or rather, which make it an entirely different sort of fact from that which the Bible exhibits? Further; suppose the fact under discussion to be, that men are saved through the atonement of Christ. Almost all denominations of christians will readily concur in this statement, as announcing a great fact. But is this enough for him who would "contend earnestly for the faith once delivered to the saints?" Some men no more by the statement just made than that Christ by his instruction has revealed to men a future life, and by his sufferings and death, intended to benefit them simply in the way of example. A second class understand the nominal fact in question to mean, that Christ, by his obedience, sufferings and death has procured a mitigation of the demands of the law; so that the believer can now purchase eternal blessedness by his own imperfect obedience; whereas, anterior to the atoning sacrifice of the Son of God a perfect obedience only could avail to this end. According to these, Christ died, not to satisfy the demands of law and justice;—not to pay the debt of his people, and thus to set them free from condemnation; but simply to lower the terms of acceptance, and to bring the required payment within the reach even of sinful creatures. But a third class interpret the fact of which we speak in a totally different manner. They suppose that the sacrifice of Christ was truly and properly vicarious; that the Father "laid on Him the iniquities of us all;"—that He "bare our sins in his own body on the tree;" and that he delivers his people from the curse of the law by "being made a curse for them." I ask again, is the alleged fact the same in the systems of all these people? Let the humble believer, who can find no rest for his soul but in the all-perfect and all-sufficient righteousness of his divine surety, answer the question. The truth is, what is called the fact in question, is in each of these cases, an entirely different fact in the estimation of the different classes enumerated. Each erroneous theory perverts the fact as found in the Bible, and transforms it into a fact of totally different aspect and bearing. Let me then respectfully entreat the friends of Bible truth to beware of those who talk of Calvinistic facts explained by Pelagian or semi-Pelagian philosophy. It is an utter and ruinous delusion. The Pelagian philosophy never fails to transform all the facts which it perverts and tortures, into Pelagian facts, with this dangerous circumstance attending them, that they are really Pelagian under a deceptive name, and false colors. Let Pelagian philosophy prevail in the church for a few years, and he is an infatuated man who flatters himself that Pelagian doctrines will not soon be the reigning creed.

I repeat, then, no man of christian integrity and honor will ever subscribe the Confession of Faith of the Presbyterian church unless he is a sincere Calvinist. Whether we consider the nature of subscription to a Creed; its design; or the character and history of the Confession adopted—we are irresistibly led to the same conclusion; and constrained to believe that any other course is crooked and base. I do not mean by this that every honest subscriber must be what is termed a rigid, far less an ultra Calvinist. He who is able to read with cordial approbation such writings as those of Matthew Henry and John Howe, I would cordially receive and encourage to subscribe. As to any minor points concerning which he may not be able entirely to concur with the language of the Confession, every candidate for admission ought freely to disclose his mind to the Presbytery, and let that body judge of the

importance of the articles concerning which he doubts. This course I thought it my duty to adopt in my own case, when I was licensed, now nearly half a century ago. Just before standing up to adopt the Confession, I informed the Presbytery that I had not the smallest doubt about any article in the Confession, excepting a clause in the twenty-fourth chapter, pertaining to marriage and divorce; which declares that no man may "marry any of his wife's kindred nearer in blood than he may of his own," &c.; that about this I doubted, in consequence of a public discussion of the subject to which I had a short time before been called, unexpectedly, to listen. The Presbytery unanimously decided, that my doubt was no valid objection to my subscribing the Confession of Faith in the usual way, which I immediately did. I know of no other mode of proceeding in such a case as this which christian candor, and a pure conscience will justify. Let this be done, and every principle of truth and honor will be secured, and all the interests of orthodoxy honestly guarded.

The subject is far from being exhausted; but here both my health and my engagements constrain me to stop, for the present.

I am, my dear brother,  
Yours, truly,  
SAMUEL MILLER.  
Princeton, September 13th, 1838.

For the Watchman of the South.  
THE DROUGHT.  
Blue Sulphur, Sept. 13, 1838.

Dear Brother,—From the Blue Ridge to this picturesque "loop-hole of retreat," we travelled "through a land of drought and of the shadow of death." Over the vegetable world—over garden, meadow, field and forest, drought maintains an appalling reign! No verdant spot meets the eye to relieve the dreariness of the scene. God is offended; and on which side soever we look, we behold the tokens—the manifold indications of his displeasure; they stare us in the face and accost the ear in no equivocal language. But who understandeth? Who seeth the rod and knoweth him who hath appointed it? Who seeketh unto God by penitence and prayer, that his anger may be turned away from us; and the land yield her increase? A pious lady remarked to me, that although the drought had been intense and long-continued, yet she had never heard it mentioned, or even alluded to in public prayer. This ought not so to be.

The undergrowth, through all the mountains, is dying; even the laurel in many places, is withered and looks like our garden vines, when struck by a "hoar frost." On the hills around Lewisburg, on Muddy Creek Mountain and on the lofty ridge whence springs this fountain of health and longevity, scores of forest trees are to be seen stricken to death by the energy of this fearful drought. There is not a stream of living water, it is said between this and Charleston, the Gatley excepted: all beside are dry branches. One half the wells on this route have yielded their last drop; and the traveller has in vain offered money for a bucket of water for his horse. Hoary age has never, here, witnessed a drought so terrible.

"The parched grass  
Doth crisp beneath the foot; and the wan trees  
Perish for lack of moisture. By the side  
Of the dried rills, the herds despairing stand,  
With tongue protruded. Summer's fiery heat,  
Exhaling, checks the thousand springs of life."

The prophet Joel depicts such a season still more graphically. No uninspired poetry, indeed, can equal that of the divinely inspired bards of the Old Testament. "The corn is withered. How do the beasts groan; the herds of cattle are perplexed because they have no pasture: yea, the flocks of sheep are made desolate. O Lord, to Thee will I cry; for the fire hath devoured the pastures of the wilderness; and the flame hath burnt all the trees of the field. The beams of the field cry, also, unto Thee; for the rivers of water are dried up and the fire hath devoured the pastures of the wilderness." How is all this realized at the present moment, through immense tracts of country!

The wayfaring man is extremely annoyed by the dust. It is, in many places, three or four inches deep; and so light—almost impalpable—that the slightest breath of air raises it in clouds. The traveller can neither escape it nor protect himself against it. Though all alone, yet is he often enveloped in a cloud of his own raising. But if he travels in company, or meets a stage-coach, hack or wagon, then let him look out for a cloud like a "gross fog boatian"—so dense, that he will not be able to see twenty paces ahead. The driver, sometimes, can scarcely see his own horses.

A scarcity of sustenance, for man and beast, is seriously apprehended through this part of Virginia. They will be compelled to commence feeding their stock nearly three months earlier than usual! Horses have fallen about one hundred per cent, and the jockeys are loitering around the watering places, with lengthened visages, unable to effect sales on almost any terms. They seem to awaken little sympathy, being regarded as campfires, because of the exorbitant—the double or treble prices which they demanded. I heard a gentleman of this county say, that some, if they could not sell, would be obliged to give away their horses before spring.

For the last twelve days the firmament has resembled "a molten looking-glass." The people look upwards to the skies, through intense desire for the latter rain. They watch, with interest, the phases of the moon; look for rain when it is full and when it changes, but it comes not. They draw auguries from the red and white streaks that run horizontally along the sky. Three white frosts used to bring rain we have had three, and no rain has succeeded. They are now hoping for it at the ensuing eclipse, but if not then, certainly at the approaching equinox. Thus are we relying on the laws of nature, not recollecting that He who ordained these laws can suspend them at pleasure; and that the sun may cross the line, and the windows of heaven still remain unopened. Our confidence must be reposed, not in the laws of nature, but in the God of Providence. He who "sealeth up the stars," can seal up the heavens—give us "clouds without water," or "command them to rain no rain upon us." Then, in vain, will we look to a hazy atmosphere, to a dappled sky—to red, white or gray streaks, to frosts, to easterly winds or to equinoxes: all signs will fail, till God's controversy with us is ended. We are called upon most solemnly, to array ourselves in sackcloth—to humble ourselves truly and deeply before God—to "rend our hearts and not our garments." Our Synod is soon to meet, and our wardens let it be looked forward to with pious interest, and be solemnly observed. Suppose the heavens should be shut up, in the anger of God, for three months longer, where would be our hope for the coming year? Who has a promise that his "barrel of meal shall not waste neither his cruse of oil fail, until the day that