

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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BIBLICAL KNOWLEDGE, VERSUS BIBLE KNOWLEDGE.

Whoever reads the writings of Edwards, Bellamy, Baxter, Howe, Flavel, and the like, and carefully compares them with the most distinguished Christian writers of this age, will find that whatever advantages the more modern writers may have, over the others, they fall behind in respect (if we may so speak) of the intensity of the spirit of the Bible, which indicates a deep and familiar acquaintance with the lively oracles. Those earlier writers used Bible history as the medium of illustration, Bible rhetoric to adorn their speech, the biography of the Bible to illustrate character, and Bible arguments to prove their doctrines. At almost every turn of thought it is easy to see that their minds had profited by great familiarity with the Bible; and so far as modern writers have lost that quality of style, they suffer a disadvantage. The storing of the mind with the apparatus of philology, important as it is, is but a poor compensation for the loss of that deep baptism with the spirit of the Bible; and every writer or preacher, if he will be wise to win souls, must (we say not) study books on hermeneutics less, but must study the Bible more.

The great force of the Scriptures lies not in their difficult passages, which philologists help us to expound; but in those which are open to common apprehension: and one may have great skill in elucidating philologically the darker passages, while he may have neglected to replenish his mind, by rich familiarity and use of those great truths, which lie out on the pages of the Bible, with the clearness of sun-beams. And while we are favored with extensive means of Biblical knowledge, we have need to guard against the danger of using them, to the neglect of the study and the reading of the bare Bible, without note or comment. And without affirming our own opinion, we suggest the query, whether here is not a fault, from which ministers are suffering? and is there not occasion for us to guard ourselves herein? While we say—God speed, to every effort for elucidating Bible difficulties, let us not fail to use, for growth in wisdom and grace, those parts of the Bible, which are not difficult. Let us not cheat ourselves out of the richer and greater parts of the Bible, under the idea of mastering all the difficulties of the less important. They who are mighty in Scripture have become strong, by free and constant use of the Bible itself.—*Puritan.*

For the Watchman of the South.
WHAT A MISSIONARY OUGHT TO BE.

NO. IV.

III. *The Spiritual Endowments.* It will be conceded on all hands, that a Missionary should be a Christian. It is expected that he have faith in lively exercise; that he have a hope in Christ, that shall comfort him; and that the Christian graces generally shall flourish in his heart. It is expected that he give undoubted evidence of his piety by a consistent life, that Christians may believe him a Christian, and that those who are not Christians, and even those who do not believe in the Bible, may esteem him a sincere man, who acts as he believes and believes as he professes. This is the standard of consistent Christian character. There are some few peculiar traits, however, that are evidently necessary for a Missionary. 1st. A devotion to Christ. "Let the Lord be magnified," must breathe out in his plans and his wishes. A simple follower in an army, a soldier, that obeys and goes and comes as he is commanded, may be very useful; but devotion to the cause and the leader, which partakes of the spirit of enthusiasm, gives life to obedience and energy to action.

Should it be required if any thing but devotion to Christ will induce persons to undertake a Missionary life, the answer is ready—that while we would hope that nothing else would, yet many things may. A restless desire of change, a spirit of ambition, the workings of a lively imagination; as in the case of Melville, and some that went early to the Southern Islands; all these, together with mistaken notions of religion, may have a preponderating influence in making such a choice.

2d. *A self-sacrificing spirit.* "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for me to live is Christ, and to die is gain." The purpose is fixed to wear out for the Lord; and having consecrated all to him, to bring all, and every thing to his service. How lovely is the spirit, that is cheerful in doing little things, even while it is doing great things; and to do both great and little ones, in obscurity, like Felix, self-content to be known only to a chosen few; or to those, who cannot daily appreciate the spirit, or the action. How excellent that spirit, that shrinks not from great trials, or from great dangers, and bows to the performing of the small services for Christ's house, (the washing of the Saint's feet.)

"Send me any way," said a devoted Missionary, "as a servant, or any thing; only let me go a Missionary."

3d. *Patient continuance in well doing.* To be patient in labor, unpleasant, yet necessary labor; to be patient under repeated and grievous provocations; to be patient in struggling with a fretful disposition, in ones self or in others; may require a larger measure of grace than is granted to most Christians, and is indispensable to Missionaries. It is true, that by the constitution of nature, some can be patient in labors they willingly undertake; others can bear some provocations, others can in common cases exercise a quiet spirit; but grace and grace only, can make men patient in tribulation.

Missionaries will be much tried in their tempers by the faithless, perverse, treacherous, people with whom they live; and most heathen are treacherous and base, and in the midst of these trials, it is exceedingly important, that they exhibit the meek and quiet spirit of the gospel, like the Missionaries to one of the islands, who took joyfully the spoiling of their goods, and by their meekness and patience, won the attention of the barbarians, and gathered them to Christ. A spirit that is easily exasperated, or made angry, is most unfortunate for a Missionary; and equally so a disposition to fret and be peevish under trivial provocations.

4th. *A spirit void of jealousy.* A desire to take the lead, or a disposition to resist the authority of those who are placed in authority, is exceedingly unbecoming in one, who desires to be a Missionary. Persons in the habit of making disturbance in the Church with which they are connected, or the neighborhood in which they live, under any pretence, either of purity or justice, are not likely to be serviceable in a mission. A youth who is in the habit, in college, of fomenting disturbances, leading parties in his society or class, is acquiring habits calculated to ruin his expectations of usefulness, most especially in the service of the Church.

A confiding conciliatory spirit, directly the reverse of a jealous or suspicious one; a spirit neither to undervalue or envy other missions or stations, or Missionaries or their labors; a spirit to yield the precedence, or at least a just measure of importance and approbation to all; and to be contented with one's station and labor, when the public eye is by some circumstance turned to others, of no higher claims; is the spirit, that should have possession of a Missionary's bosom. An unpretending, unassuming, and kind spirit, will help on the cause of missions, by gaining the affections of the heathen themselves. This is exemplified in the history of many of the stations of the Moravians.

5th. *Such a view of divine things as shall make one willing to labor here, and wait the reward in the future world.* All degrees of labor are to be undergone; and the crown to be looked for when Christ shall come. Let it not be supposed that a Missionary's life is one without enjoyment; on the contrary it is one, that affords as many, as any other under heaven, to one, that enters upon it with a right spirit. An intelligent Missionary, of some experience in the privations incident to his calling, being asked whether missionaries were generally happy, after enumerating the privations to which he had seen them subject, and which he had borne himself, added, "but after all, I consider them, as a body, some of the happiest people on earth."

A faithful servant of Christ does not expect his reward here; he does not desire it, because it would be inconsistent with his very labors by which he gains his crown. Even a due estimation of his worth while he is living cannot be formed by his fellow men; it must be known after his death, or not declared till the judgment day. Has the Church yet estimated the pioneer of missions in Calcutta? How few Christians know his name! much less his self-denial and success, which are all to be revealed in the coming world! F. H. W.

For the Watchman of the South.

INFANT BAPTISM.

NO. III.

I come now to show what seems plainly to follow as a matter of course from what has been already said—

3. That the infants of believing parents are to be baptized. If circumcision was the appointed seal of the covenant of grace—the gospel covenant—the same covenant under which Christians live at the present day; if the Church has been the same under its different forms of administration, and if baptism has come in the room of circumcision, and answers the same end under the Christian dispensation that circumcision had done before—all which, I think, has been sufficiently proved—it follows, as a matter of course, that without a special prohibition to that effect, infants are to be baptized, as before they had been circumcised. Knowing that baptism was to take the place of circumcision as the initiating rite into the Christian Church, how could the Apostles understand their commission to go and make disciples and baptize in any other way than as including infants with their parents? The Gentiles who had been "afar off," were now to be "brought nigh"—were to be proselyted, and introduced into the Church—not a new Church, but the same old Jewish Church, only "established upon better promises," and extended in its privileges, and rendered more spiritual in its character, baptism being substituted in the place of circumcision.

What authority then, without an express prohibition to that effect, had they to reject infants, who had always been received, and included in the covenant, together with their parents? And this reasoning is greatly strengthened by what we know of Jewish proselytism. Many from the surrounding nations, from time to time, were proselyted, and upon a profession of their faith, and obedience to the laws of Moses, were received into the Jewish Church, and partook of all the privileges of native-born Jews. These proselytes were circumcised, and their households—their children and servants—if under age. And not only were they circumcised, but they were also baptized; and this baptism was called regeneration, or a new birth, as representing the putting off of their unclean heathen nature, (for the Jews regarded all heathen as unclean,) entering into a new relation; and assuming a

new character. In allusion to this Jewish custom, no doubt it was, that our Saviour spoke to Nicodemus of being "born of the water and of the Spirit," and expressed surprise that being a "Master in Israel," he did not better comprehend the matter. And this proselyte baptism was administered to females as well as to males, both adults and infants.—The females were baptized, and the males then both circumcised and baptized. Baptism, therefore, and infant baptism, was no new thing among the Jews. Says the learned Dr. Lightfoot, "The baptizing of infants was a thing as well known in the Church of the Jews as ever it has been in the Christian Church."

In both sacraments of the Christian Church, answering to the passover and circumcision, it seems that our Saviour adopted and consecrated customs already in use among the Jews as appendages to those rites. We are informed that at the close of the paschal supper, they partook of bread and a cup of wine; and after circumcision, they also baptized their proselytes. It would seem, therefore, that our Saviour only rejected the bloody parts of these rites, as not agreeing with the Christian dispensation, in which there was no longer need for typical blood-shedding, and substituted the unbloody parts, i. e. the Lord's Supper, instead of the passover, and baptism instead of circumcision. And hence we may understand why so little is said at their institution respecting the nature and manner of these rites.—They were already in use and well understood. Nothing was said about female communion; but as females had been admitted to the passover, there was no doubt of their having a right to come to the Lord's Supper, that took the place of it. Nothing was said about female baptism; but it was not necessary, for female proselytes, although not circumcised, had always been baptized. Neither was it necessary that any thing should be said respecting infants; they had always been received and baptized with their proselyted parents.—Says Dr. Lightfoot again: "If baptism and baptizing infants had been a new thing, and unheard of till John the Baptist came, as circumcision was till God appointed it to Abraham, there would have been, no doubt, an express command to baptize infants, as there was for circumcising them. But when the baptizing of infants was a thing commonly known and used, as appears by incontestible evidence from their writers, there need not be express assertions that such and such persons were to be the object of baptism, when it was as well known before the gospel began, that men, women and children were baptized, as it is to be known that the sun is up when he shines."

These things being so, how could the Apostles understand their commission to go and disciple all nations, and baptize them—i. e. to proselyte them to the Christian Church, in any other sense than as they had always seen it practised—i. e. that infants were to be received and baptized along with their believing parents? Instead, therefore, of a positive command being necessary in order to authorize them to baptize infants, a positive prohibition was necessary in order to prevent it. The positive command to baptize them was virtually given when they were commanded to be circumcised; and never to this day has it been revoked. The everlasting covenant made with Abraham is still in force; and although the sign and seal of it has been changed in its external form, yet not in its spirit, significance and application. So far from its being restricted under the gospel in its application, like the blessings of the covenant which it represents, it has been enlarged, so that it is now applied to females as well as males. In Christ, there is neither male nor female. Can it then be believed that infants were thrown out without any intimation to that effect? Should we not have heard some murmuring of the Jews on this account, had it been the case, as we hear of the Greeks about their widows that were neglected in the daily ministrations?—Would the Jewish converts that were so strongly attached to their old forms and institutions, never have uttered one word of complaint, if their children had been cast off and neglected? I think had it been so, we should have heard something of it, either from friends or foes. But we hear not one syllable on the subject.

What I have said may be summed up in the following syllogistic form: Circumcision was a solemn religious rite, and a seal of the gospel covenant of grace; baptism has been substituted in the room of circumcision, as a seal of the same covenant, and is called *Christian circumcision*. But children were commanded to be circumcised at eight days old; it follows, therefore, that children are commanded to be baptized. The command to circumcise is the command to baptize, because the two rites are virtually the same, and have been so regarded in every age of the Church. The one having come in the room of the other, the same law is applicable to both.

But here it may be objected—

1. That circumcision was to be performed on the eighth day. If, then, baptism came in the room of circumcision, it ought to be performed on the same day. So thought some, it would seem, at an early period of the Church, and the matter was discussed by a council of ministers assembled A. D. 254, and the unanimous decision was, that baptism was not restricted to a particular day, and that children might be baptized as soon as they were born.

"That the eighth day" says St. Cyprian on this subject, A. D. 254, "was observed in the Jewish circumcision, was a type going before in a shadow and resemblance; but on Christ's coming, was fulfilled in the substance. For because the eighth day, that is, the next to the Sabbath day, was to be the day on which the Law was to rise from the dead and quicken us, and give us the spiritual circumcision: this eighth day, that is, the next day to the Sabbath, or Lord's day, was signified in the type before, which type ceased when the substance came, and the spiritual circumcision was given to us. So that we judge that no person is to be hindered from obtaining the grace by the law that is now appointed, and that the spiritual circumcision ought not to be restrained by the circumcision that was according to the flesh."

The Christian dispensation differs wholly from the Jewish in regard to the stress laid upon particular modes, forms, and the like, which, under that dispensation, were all particularly pointed out and defined. Every thing

was to be made, and done "according to the pattern showed in the Mount." And there was good reason for this, because the things being typical, and "shadows of good things to come," to change their form, would be to destroy their significance. But nothing like this particularly is to be found in the New Testament Dispensation. It is a more spiritual dispensation, established upon better promises, and releases us from the burden of specially prescribed modes and forms. This constitutes in part the liberty wherewith Christ hath made his people free. The time, manner, &c. of the paschal Supper, were all precisely pointed out; but not so with the Lord's Supper, which we know has taken the place of it. We are not told when it is to be received, how often, or in what manner. We are not told whether the bread is to be leavened or unleavened; whether the wine is to be pure or mixed; (that it must be the unfermented juice of the grape is quite a modern discovery.) These things, and such like things, are left to Christian freedom and discretion. So in regard to baptism; the precise day on which it is to be administered, is not important.

Again it may be said, that males only were circumcised; if then baptism comes in the room of circumcision, where is the authority for baptizing females? Here we are in the same predicament as in the other sacrament in regard to female communion—we have no express command for it—only with this material difference, that we have apostolic example for the one, and not for the other; we know that the apostles did baptize females; but we are no where informed that they admitted females to the communion. For female baptism we have apostolic example; but for female communion, we have only analogy, common sense, and the early practice of the Church. Either case affords a sufficient refutation of those who maintain, that in a positive institution, we must have an express and positive warrant or command. In regard to both these positive institutions, as well as that of the Christian Sabbath, we are left to infer and decide many things upon the general principles of Christian prudence and discretion. And so in the particular forms of Christian worship, and of Church government and discipline, we are left chiefly to general rules. "Let all things be done decently and in order." "Let all things be done to edification."

3. Again it may be objected, that faith is a prerequisite of baptism; but infants are not capable of faith, and therefore, not fit subjects for baptism. It is true that faith is a prerequisite of baptism in the case of adults, who are capable of faith; but this by no means proves that infants are excluded. The same principle applied to infant salvation, would exclude them from Heaven; for faith is as much a prerequisite of salvation as it is of baptism. If this argument, therefore, were sound, it would prove too much; for it stands as strong against infant salvation as against infant baptism. But faith was no less a prerequisite of circumcision, than it is of baptism. Circumcision was given as the seal of Abraham's faith, which he had, being yet uncircumcised; and no adult proselyte was received into the Jewish Church and circumcised, without a profession of faith and obedience; yet infants are not thereby excluded, but received and circumcised on the faith of their parents. And just so it is in baptism; and no objection alleged against infant baptism on this ground, will not stand with equal force, against infant circumcision.

J. W.

HIGH-CHURCHISM.

The last Biblical Repertory in closing a review of Mr. Smith's Book on Prelacy, holds the following language:

"If we are asked whether that which we understand by spiritual religion is, in its nature, incompatible with much attention to external forms, we answer—no. To a certain point, the life of piety within is really promoted by external observances, because God has connected the observance and the blessing. But the point, to which this influence extends, is fixed by God himself. He has given us a Church, with an outward organization, and with outward ordinances. These are few and simple. He has given us so much of them, because they are adapted to our nature and condition. He has given us no more of them, because excess would be destructive of the very end for which he gave them. Food is the appointed means of life; but life is something more than food. The temperate and wise man does not live to eat; he eats to live. He neither starves nor stuffs himself; for he is neither an ascetic nor a glutton. In the highest sense, the food of all religion is the truth; but in a lower sense, it may be justly said, that the external part of our religion is the food by which our piety is nourished. But in order to be nourished, we must take it in the quantity, as well as in the form, which God prescribes. If we take too little, we shall die of famine; if we take too much we shall die of surfeit. And yet human nature tends to these extremes, both in temporal and spiritual matters; and in either case, the bias to excess is much the strongest. For one fanatic who believes it wrong to eat, you will find a thousand epicures, who seem to regard eating as the great end of existence; and for one enthusiast who rejects external ordinances, you will find a thousand who regard them as the very sum and substance of religion. Our position, then, is not that the observance of external forms, or even some excess in that observance, is wholly incompatible with spiritual life, any more than we would say that food, or even excess in food, is necessarily destructive to natural life. But we maintain that there is a disposition to excess, and that any system, either of corporal or spiritual regimen, which strengthens and encourages this disposition, has a fatal tendency, although it may not always have a fatal effect. When a sick man's only hope of life is in a meagre diet, it would, no doubt, kill him to withhold all food; but it would also kill him to allow too much. And if any of his friends should encourage him to eat, and try to stimulate his appetite, their mistaken kindness would be justly chargeable with tending (not intending) to destroy him. Now the Christian system is a dietetic system for the soul of man. It prescribes the quantum of material ailment compatible with spiritual life and health. Repletion is as dangerous as inanition; and whatever tends to the one should be as carefully

avoided as what tends to the other; or in plain English, ritual religion, is as dangerous as that kind of fanaticism, which rejects observances ordained by Christ.

This is our quarrel with the High-Church form of Christianity, and in this quarrel every sincere Christian should be ready to take sides. If there is no such thing as the religion of the heart, distinct from the religion of the lips, and the religion of the knees; or if the High-Church notions do not tend to the promotion of the last at the expense of the first; then we admit there is really no cause for opposition and alarm. But if the contrary be true, it is our duty and our interest to be upon our guard against the creeping in of these insidious heresies among ourselves. What we have cause to apprehend is not the going over of predestinated prelatists from us to our neighbors, but the coming over of a High-Church spirit from our neighbors to ourselves. They are heartily welcome to us as more reformed Finneyites, Independents, antiscularians, men in lines, and "stickit ministers" as they can get, if they will only spare us an infusion of their spirit into what remains. It is not the open adversary that we fear, but stragglers and camp-followers and spies and renegades. An attempt was made a few years since, to introduce a kind of Presbyterian High-Churchism, with its cant about the decencies of public worship, and the dangerous effects of private judgment in religion; and we heard it said that some were greatly smitten with this starveling age of prelaty. We even heard of the erection of a third School, in addition, and in opposition, to the Old and New. But this prelatist Infant School has disappeared, we hope for ever. *Requiescat in pace.* Let the Presbyterian body be awake to the intrusion of mock popery among themselves; but let them not obstruct the free escape of those who are already tainted. It is better to lose blood until we faint, than to retain a virus in our veins. But we have no great fear of syncope. We think a little of our strength remains. It is easy to forgive men for the mischief which they would have done but could not, and we trust that nothing harsher will be said of those alluded to, by any Presbyterian, than that "they went out from us, but were not of us; for if they had been of us, they would not doubt have continued with us; but they went out THAT THEY MIGHT BE MADE MANIFEST, that they were not all of us." And if any still behind are in the same predicament, we do not wish to hurry them, but merely to remind them of the excellent old proverb, *his dat qui cito dat.* We certainly have no wish to promote the spread of error; but we must confess that when we see men of a certain spirit, and a certain mental calibre, begin to kick at the restraints of wholesome discipline and nautical sound doctrine, we are strongly tempted to prescribe a certain regimen by which they may, in time, become respectable High-Churchmen. We shall not disclose our nostrum, any further than to say, that it includes a rapid alternation of the hot, cold, and tepid bath; the hot bath of fanaticism, the cold bath of frivolity, the lukewarm bath of jesuitical profession. The restraints forming part of this process is so great, that he who worshipped Finney when he went into the water, will be perfectly prepared to worship Pusey when he leaves it. That is no feeble agency which thoroughly converts a man from Oberlin to Oxford, and enables him thenceforth to be, at one and the same time, a Hierarchist and an Anabaptist.* The cure however is not always instantaneous. It may be protracted by prudential motives. It may be precipitated by a sudden pique. But in the mean time, we exhort all *bona fide* Presbyterians to be jealous, not so much of High-Church forms, as of the tendency and spirit of the system. Let us guard ourselves without assaulting others. We protest against that spurious liberality, which makes concessions to the very arrogance which ought to be resisted; but we also deprecate an imitation of the very arrogance which we condemn. A gentleman will never drop that character, because he is insulted by a person of a different description. He will rather take a lesson in good manners from the want of it in others. Let our Presbyterian readers do the same, however hard may be the trial to their temper. Let them cultivate good humor, by occasionally laughing at the follies, which would otherwise provoke their wrath. The use of ridicule, we know, has been proscribed by Dr. Pusey, and is virtuously frowned upon by most of his adherents, for an admirable reason. It appears to us that some of his worst errors might have been avoided, but for this erroneous doctrine. If the new sect had the faculty of seeing anything to be absurd, they would have found themselves out long ago. But what we speak of more particularly, as a theme for laughter, is the high tone of pretension now so commonly assumed by every fopling, who, with Dogberry, can boast of being "one that hath two gowns and every thing handsome about him." Indeed the High-Church generally have an ugly trick of unchurching other people, and consigning them to what, in their slang, they call unconverted mercy. We have heard the question asked, how such pretensions should be treated; and we answer, just as Europeans and Americans treat the claims of the Chinese to be regarded as the only civilized nation upon earth. High-Churchmen are, in this respect, the Chinamen of Christendom. The points of resemblance are too glaring to be missed—the same awful reverence for trifles—the same enlightened scorn of weightier matters—the same self-worship—the same polite compassionate contempt of others—the same serene determination to sweep every thing before them—and the same success in doing it. High-Church and the Celestial Empire fill corresponding blanks in civil and Church history. Both are highly respectable and highly useful. We have no more doubt that the one exists for some important end, than the other does. But what the

end is, we are not to say. As this is a name well known in history, and just now unappropriated, we propose to grant at least the temporary use of it to that part of the Anglo-American Catholic Church, which has recently adopted the uncanonical, schismatical, heretical, and very inconvenient practice of baptizing those who are baptised already. The head quarters of this interesting little sect are in the city of New York, where, in one case, trine immersion, with the face to the east, is said to have been practiced in the Hudson river. We are very much afraid that the oil, salt, and spittle, were entirely forgotten.

One effect of such a system is to make those who live under it supremely self-complacent. What do the Chinese care for foreign trade? They have every thing they want at home.—What is geography to them? They are content to know that China is the centre of the universe. They allow the savage English and Americans to leave the howling wilderness, and clamor at Canton for tea; but when the English become smugglers they determine to destroy them. This contempt of other nations seems unconquerable, even by hard blows and bloodshed. Through the smoke of the battle they are still seen as grotesque and self-important as before. Every junk that puts out from the coast is to destroy the British fleet; and when it fails, they are as confident as ever that the next will be successful. And when all has failed, they purchase their own safety with some millions of bad dollars, and then publish in the Government Gazette, that "though the English demned made a bold attack, the imperial commander, with his rumbling thunder, considerably damped the ardor of the fierce barbarians." We think we have seen battles gained at home in the same manner; and we fear that even bishops might be found who, as to both these articles of spurious silver and tumbling thunder, might successfully compete with all the Mandarins of the Celestial Empire. We commend this illustration to our friends, who are annoyed by the absurd pretensions of their High Church neighbors.—When they hear the latter prate of an "unauthorized ministry," "unconvenanted mercy," and the "danger of dissent," let imagination conjure up before the hearers some familiar form from the Chinese Museum, and we venture to assure them they will find it much more difficult to keep their countenances than to keep their temper.

CONVERSION.

We last week noticed a book called "My Progress in Error." The following is the account the author gives of the beginning of his recovery. We feel sure that many things in it will interest some of our readers.

I had acquired, about this time, a healthy appetite. I used to drink but water, and cannot say that I desired any other. It had a far better relish than any stimulating drink formerly had. I had, moreover removed most of the excipients usually taken with our food. In short I found myself in these respects, for once a free man. Whether this had any thing to do with my escape from error, I cannot say; but the fact should be noticed.

At the same time I had not only become convinced of the general correctness of the religious doctrine commonly called evangelical; but I had also learned that there is such a thing as belief of the head which does not affect the heart; for it is with the heart alone, that man "believeth unto righteousness." I had, it is true, my hours of doubt; and disbelieving, too, some of them were; but on the whole I assented to christian truth, and though I received it as a choice of difficulties, still I received it.

Things went on thus for some time. I was occasionally reminded by some event of Providence, or the inquiry of some anxious or solicitous friend, that all was not right; but the conviction, like the morning dew, soon disappeared. Every reflection on the subject, and on my existing state, deepened the impression that my heart was far from being in subjection to the law of God;—that I was, in short, "without hope and without God in the world."

At this time I attended church, but it was only to doze away the time, or else to make the sermon and prayers a mere intellectual ex-

ercise, in either case, may be, we should not like to determine. We are very unwilling to believe that a whole people exists only to be laughed at. And yet how is it, that the great nation upon earth, in point of numbers, is the only one which history exhibits in an aspect purely ludicrous? Other people have their oddities, but these have nothing else. It is not merely their costume and physiognomy. Their most solemn acts of government, of legislation, of negotiation, and of war, are comic, and, in many cases, farcical. It is impossible to read of them without a smile. There is something so intrinsically droll about them, that the gravest writers are compelled to be amusing. The characteristic feature of the Chinese manners is a sort of grave buffoonery, the more diverting as the Chinaman is always solemnly unconscious of his own absurdity. In every national and individual act, they seem to say, We are the people and wisdom shall die with us. It is not to be wondered at, that such a nation should include a Board of Ceremonies in its constitution. To them life itself is but a series of ceremonies. Every thing is ceremony. Man is a ceremonial puppet, made to go through certain evolutions and manoeuvres, to assume certain postures; and to utter certain words, at the bidding of a Hang Boo or master of ceremonies, or under the bamboo of a red button Mandarin. It is just the same with Siniticism in religious matters. If you wish to place religionists of any sect beyond the reach of ridicule or reason, you must begin by making them as unreasonable and ridiculous as possible, and then they are forever proof against both wit and wisdom. As soon as any one has learned to look upon the parsing of his nails and the adjustment of his eyebrows as a vital matter, he is perfectly impregnable. You cannot reach him. Reasoning, of course, is thrown away upon him. Ridicule he looks upon as sinful, because nothing is too small for him to reverence. And after this perversion of the intellect has gone to certain lengths, the smaller a thing is, the greater it becomes in his esteem. Matters of life and death are little in comparison with matters of arrangement or grimace. Tell him that what he eats is wholesome or unwholesome, and he hears you not. Tell him which way he must look, and in what posture, he must see, and he is all attention. Tell him that what he is about to drink is poison, and his only answer is a vacant stare. Tell him that the cup is in the wrong hand, or the wrong edge is next his mouth, and he is thankful. When a man has reached this point, he might as well shave his head, and be thenceforth inaccessible to all approaches, except such as may be made through the Ho Ping or ceremonial code, and the decrees of the Lee Poo or ceremonial council.

One effect of such a system is to make those who live under it supremely self-complacent. What do the Chinese care for foreign trade? They have every thing they want at home.—What is geography to them? They are content to know that China is the centre of the universe. They allow the savage English and Americans to leave the howling wilderness, and clamor at Canton for tea; but when the English become smugglers they determine to destroy them. This contempt of other nations seems unconquerable, even by hard blows and bloodshed. Through the smoke of the battle they are still seen as grotesque and self-important as before. Every junk that puts out from the coast is to destroy the British fleet; and when it fails, they are as confident as ever that the next will be successful. And when all has failed, they purchase their own safety with some millions of bad dollars, and then publish in the Government Gazette, that "though the English demned made a bold attack, the imperial commander, with his rumbling thunder, considerably damped the ardor of the fierce barbarians." We think we have seen battles gained at home in the same manner; and we fear that even bishops might be found who, as to both these articles of spurious silver and tumbling thunder, might successfully compete with all the Mandarins of the Celestial Empire. We commend this illustration to our friends, who are annoyed by the absurd pretensions of their High Church neighbors.—When they hear the latter prate of an "unauthorized ministry," "unconvenanted mercy," and the "danger of dissent," let imagination conjure up before the hearers some familiar form from the Chinese Museum, and we venture to assure them they will find it much more difficult to keep their countenances than to keep their temper.

CONVERSION.

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friends, will probably, in a short time, favor you with a sketch of its history and prospects.

I have thought you would take pleasure in smaching, even temporarily, from the oblivion that is fast going over them, some few names and some actions of a generation that ought never to be forgotten.

Respectfully yours,
VIATOR.

For the Watchman of the South,
NEW ENGLAND.

Frequent dismissions of Pastors.
LETTER IV.

Rev. and Dear Sir.—In my last letter I adverted to the fact, that dismissions from the pastoral relation have of late years become frequent, and much more frequent than formerly in New England; and I glanced at some of the evils of this change as they are seen in the state of churches and congregations; but I took only a partial and limited view; the blighting influence of such frequent changes affects a people in all their interests—Religious sects, ambitious to increase their numbers and extend their influence, come into congregations that are without a minister, to charm with the novelty of their doctrines or of their measures, and thus divide and scatter the once united and peaceful flocks. People of the world too gain an ascendancy over the churches and in the churches, in the choice and settlement of pastors, as well as in their dismission, and churches lose their holy character in the eyes of the world, and cease to command the respect of the world, as when the pastoral relation was more permanent, and its holy influence sent forth on the churches and on the world. It is impossible that religious truth under these changes should have that control over a people—that continuous and unbroken influence, as when the pastoral relation is deemed more sacred and cherished with more respect for its divine appointment.

Besides, these changes in the pastoral relation work changes in the doctrinal creeds of churches. Every successive pastor must distinguish his ministry for something, and the temptation is very strong to set about reforming ancient creeds; the language must be modernized, and old doctrines softened down, and expressed in such terms as men will subscribe to, who hate and reject the doctrines themselves. In this manner modern Pelagianism and Arminianism find their way into orthodox churches, under the head of improvements, and the ancient standards—such as Cambridge Platform, and Saybrook Platform—are hardly known to the young men of this age, who are so astonishingly wise and enlightened as soon as they enter the pastoral relation. The Fathers were altogether in the dark, they were under the cloud, and in this age of light the inexperience of youth and the rashness of self-conceit are cried up as of more account than experience and wisdom. A pastor's piety and talents are estimated often by his extravagances and boldness of experiment, and utter novelty of doctrine, or measures or of usage—what will give prominence to his doctrine is sure to be introduced; hence changes are effected in the confessions of Faith in churches, in their Psalms, and in their modes of worship, before they are aware of the evil, and there is no telling how loose in doctrine, nor how loose in discipline, nor how worldly in practice churches will be left to become under this process of change in the pastoral office.

But the evils are not confined to churches and people, they fall heavily on pastors themselves. Their usefulness is interrupted and suspended, and they cannot avail themselves of the benefit of their own experience, nor of the knowledge gained by acquaintance with their people for their increasing usefulness among them, nor enter on plans of instruction and improvement with the young; as when their continuance in the pastoral office was more permanent. Besides, they are tempted constantly to be looking out for other kinds of labor, and to seek, in some cases, for occasions for dismission, and in other instances, for means of support, if they should be dismissed, and they do not feel that growing attachment, as they would if they expected to remain with their people and to die with them. This frequency of dismission precludes that affection and that readiness to bear trials in the pastoral relation for the good of a people, which always ought to be found in a pastor. It is so uncertain, says the young pastor, how long I stay, that it is not best that I should procure me a house or own any substance, or form any strong attachments; it is better to hold myself ready to go at a moment's warning. I will be with my staff in hand; and thus he is restrained from giving himself wholly to his people, and how can there be an increase of reciprocal affection in these circumstances, between him and them? In other cases, young pastors, notwithstanding the frequency of dismissions, cast in their lot with their people, set out as if they were to live and die with them—procure for themselves houses and a little land, and make their calculations to live on their small means and rear up families; but such pastors are often broken up very unexpectedly, and for slight reasons, and with great sacrifice of their little worldly substance; and not infrequently in their families they are in penury and want. They are at once cut off from their small salaries, are thrown out of employment without any immediate prospect of employment, are subjected to the expense of removing their families from place to place, and they are very liable to become embarrassed with debts without means of payment—their studies are interrupted, they want employment, their young families cannot be taken care of; and what shall such pastors do? They are in circumstances of pecuniary trial; they are ready to labor, but they cannot at once find places; they cannot go begging for employment; openings are not known to them. They have been useful pastors, they are talented, devoted, worthy men, in good and regular standing in the ministry still; but in these changing times they have been dismissed; not as a change of their own making, but as what has overtaken them in the providence of God, to which they have submitted, committing themselves and families to his guardian care. In these depressed and discouraging circumstances, some, after waiting long and looking for some opening, are forced from necessity for supporting their families, to engage in other employments. Were all the ex-pastors in New England, who are still all worthy to be employed in the pastoral relation to be brought together, they would form an inconsiderable company; and were the sad tale of their dismissions to be told, and their trials and discouragements in their subsequent experience to be recited, there is no Christian heart whose sympathies would not be excited for them and their families, and whose prayers would not ascend to the Great Head of the Church, that those servants of Christ might find places for usefulness in his Church, and that a practice, that is occasioning such evils to pastors, might be stayed. I know it is said

but there is a great want of ministers, and that our Education Societies are urging their claims on the churches to aid in bringing forward young men into the ministry, and I cannot say but more ministers are wanted, but I can say many in the ministry are unemployed, and would rejoice to be employed. Let openings be made known to them that promise scanty means of living for them and their families, and it will be conferring a kindness on them, and, perhaps, be doing as much good to the cause of Christ, as pressing more young men forward into the ministry. I am for having our ex-pastors employed, that have fallen out of employment, and I know that many are ready to serve their Lord in any part of his vineyard to which they may be called.

Yours, &c., A. N. ENGLAND PASTOR.

For the Watchman of the South.

To the Editor of the Lincoln Republican:
CALVIN—NO. II.

Sir:—The second allegation of Bishop Ives is that Calvin was desirous of introducing diocesan episcopacy into the Church of Geneva; and that he, with others, requested the Bishops of England to impart it to them. I have expressed a strong confidence that this statement is utterly unfounded; and that it admits of satisfactory refutation. To attempt this refutation, I now proceed.

And, in proceeding to the execution of this task, my first remark is, that anterior to all search after testimony, the allegation is, in itself, utterly incredible. The character which the friends of Prelacy are fond of imputing to John Calvin, is that of an austere, fierce, tyrannical man, fond of power, and impatient of all opposition. His character, indeed, in this respect, has been much misunderstood, and shamefully misrepresented. A degree of magisterial intolerance has been ascribed to him, which he never manifested. Still it is true that he possessed great decision of character, and that in following his convictions, and laboring to attain his favorite objects, he was hardly ever exceeded by any man. In this, it is believed, all are agreed. Now if this man, who had such controlling influence in Geneva, had been desirous of introducing Prelacy into his own pastoral charge, and the neighboring churches, who was there to prevent it? Surely not the civil government. The secular rulers had been accustomed to Prelacy all their lives, and would, no doubt, have regarded it with more favor than any other form of ecclesiastical regimen that could be proposed to them. Not his ministerial colleagues; for though they were by no means timid or pliant men, yet his influence over them seems to have been of the highest kind, and if Prelacy had been introduced, who can doubt that Calvin himself would have been the first to relate? Who else would have been thought of? To him all eyes would have been instantly directed. No one acquainted with the history of Luther, Calvin, and several of the leading Reformers, who acted with them, can hesitate a moment to believe, that a Bishop's Chair was within the reach of every one of them, if he had only signified his wish to the effect, or even intimated his belief that such an office was warranted by the word of God.

But suppose in the face of all this improbability, that Calvin did wish to introduce Prelacy, what occasion had he to go to England for the purpose of obtaining it? Were there not several men who had been Bishops under the Papacy, who espoused the cause of the Reformation, and who would have been ready to lend their aid toward the consummation of the desired object? Besides, our Episcopal brethren tell us that the Waldenses always had bishops, in their sense of that title, among them. It so, where was the difficulty of Calvin and his colleagues obtaining the Episcopal succession, as the modern phrase is, from that body of pious believers? We know, indeed, that this assertion concerning the Waldenses is unfounded. They had no such bishops. They themselves, in 1530, explicitly inform him that they had not; still, as an argument ad hominem, the argument is conclusive. Either there were no such bishops among that pious, devoted people, as Prelatists claim; or Calvin, who knew the Waldenses intimately, and had intercourse with them, acted a strange part in seeking an ecclesiastical favor from the British Church, which he might, quite as conveniently, to say the least, have obtained from churches in his native country, where many of them were settled, as well as in the Vallies of Piedmont.

But there is another fact bearing on this point, no less conclusive. The allegation is, that Calvin and his friends begged for Episcopal consecration from Archbishop Cranmer, in the reign of Edward VI, when that Prelate was at the head of the ecclesiastical affairs of England. Now, in that very reign, when this wish and request must have been pending, as shewn in a former letter, we find Calvin repeatedly publishing to the world his opposition to Prelacy, and his solemn conviction that the Scriptures laid down a different form of church order; and one of these publications, containing one of his strongest assertions in favor of Presbyterianism, he dedicated to the king of England, and sent to him by the hand of a special messenger; on the return of which messenger, Cranmer wrote to Calvin an affectionate letter, thanking him for his present, and expressing an opinion that he could not do better than often to write to the King. (See Strype's Memorials of Cranmer, p. 413.) How is it possible for these things to hang together? If Calvin was capable of writing and printing these things, and sending them by special messengers to the King, and to Archbishop Cranmer, at the very time when he was negotiating with Cranmer, to obtain from him an investiture of a different and opposite kind;—if he were capable of acting thus, it would be difficult to say, whether he was more of a knave or a fool. But I know not that any one who was acquainted with the history or the writings of that eminent man, ever charged him with being either.

The first evidence that Bishop Ives adduces to support his allegation, that Calvin desired to obtain Prelatical Episcopacy for his own Church in Geneva, is drawn from his language in the Confession of Faith, which he composed in the name of the French Churches. "The friends of Prelacy are heartily welcome to that confession. Every thing in it which bears upon this point, is in the following words: "As to the true Church, we believe that it ought to be governed according to the policy which our Lord Jesus Christ has established; that is, that there be Pastors, Elders and Deacons; that the pure doctrine may have its course; that vices may be corrected and repressed; that the poor and all other afflicted persons be secured in their necessities; and that all the assemblies be made in the name of God, in which both great and small may be edified." We believe that all true pastors,

in whatsoever place they be, have the same authority and an equal power, under one Chief, only Sovereign, and universal Bishop, Jesus Christ; and for that reason that no Church ought to pretend to Sovereignty or Lordship over another." If this be evidence that Calvin wished to introduce Prelacy into those churches on the Continent, over which he had influence, then I know not what testimony means. The Confession is decisively anti-prelatical in its character throughout, and the churches which were organized on its basis, were as thoroughly Presbyterian as the Church of Scotland ever was. In the "Articles of ecclesiastical discipline," drawn up at the same time, it is declared that "a President in each Colloquy (or classes) or Synod, shall be chosen with a common consent to preside in the Colloquy or Synod, and to do every thing that belongs to it; and the said office shall end with each Colloquy or Synod and Council." (See Laval's History of the Reformation in France, Vol. I, p. 118.)

Another source of proof on which Bishop Ives relies to shew that Calvin wished for and endeavored to obtain Prelacy from the English Church, is found in the language which he addressed to the clergy of Cologne, blaming them for attempting to depose their Archbishop, because he was friendly to the Reformation. But could not Calvin reprobate this conduct without believing in the divine institution of the office which the Archbishop held? Suppose Bishop Ives should become a Calvinist, as to his theological creed, and suppose the Episcopal Clergy of No. Carolina should conspire on that account alone, to expel him from his diocese. Might not the firmest Presbyterian in the State reprobate against their conspiracy without being an advocate for the divine right of Prelacy? Might he not consider it much better to retain, in an influential station, one who was an advocate for evangelical truth, rather than thrust him out to make way for an errorist in doctrine as well as in church order?

A further testimony to which he appeals is, that Calvin, in writing to Ithavivus, a Polish Bishop, styles him "illustrious and Reverend Lord Bishop." He addresses him, "illustrious and reverend Domine." The last word, which is equivalent to *sir*, Calvin addresses to the humblest curate to whom he writes. Of course no steps can be laid on that title. But what does the venerable Reformer say to this Polish Dignitary? Urging him to give his influence decisively in favor of the Reformation, he writes to him in the following faithful language—a part of which only Bishop Ives quotes—"It is base and wicked for you to remain neutral, when God, as with outstretched hand, calls you to defend his cause. Consider what place you occupy, and what burden has been laid upon you." This is proof enough that Calvin thought that Ithavivus had been placed in his station by the Providence of God, and that he was bound to employ all the influence and authority connected with that station for promoting the cause of truth; and certainly nothing more. I take for granted that Bishop Ives believes that the tyrant Nero was raised to the imperial throne by the Providence of God; that, in that station, he had a great opportunity for doing good, if he had been inclined to improve it; and that any benevolent inhabitant of his dominions might have addressed his Emperor in the very language addressed to Ithavivus, without believing in the divine right of monarchy—nothing more.

An extract of a letter from Calvin to the King of Poland, is also brought forward to shew that he was an advocate of Prelacy. Let the passage which Bishop Ives refers to be seen in its connection, and its worthlessness for his purpose, will be manifest to the most cursory reader. It is as follows:—"Finally, it is ambition and arrogance alone that have invented this Primacy which the Romanists hold up to us. The Ancient Church did indeed institute Patriarchates, and also appointed certain primacies to each province, in order that, by this bond of concord, the bishops might continue more united among themselves; just as if, at the present day, one Archbishop were set over the kingdom of Poland; not to bear rule over the others, or to arrogate to himself authority of which the others are robbed; but for the sake of order, to hold the first place in Synods, and to cherish a holy union among his colleagues and brethren. Then there might be either provincial or city Bishops, to attend peculiarly to the preservation of order; inasmuch as nature dictates that, out of each college one should be chosen on whom the chief care should devolve. But possessing an office of moderate dignity, that is to the extent of a man's ability, is a different thing from embracing the whole world in unlimited jurisdiction."

Here it is evident that, by the "Ancient Church," Calvin meant, not the apostolic church, for then there were no patriarchates, as all agree; but the church as it stood in the fourth and fifth centuries. He thus fully explains this phrase in his letter to Sadolet, as well as in his Institutes. And it is no less evident that by the man "chief care was to be devolved," he meant only a standing moderator, such as he describes in those extracts from his commentary, which I detailed in my last letter. And besides, as Calvin knew that Prelacy was universally and firmly established in Poland, he was much more anxious to plead for the promotion of the doctrines and spirit of true religion in that country, than for pulling down its hierarchy. Hence he was disposed to treat the latter with indulgence, if the former might have free course.

But Bishop Ives seems to lay the greatest stress for proof of his assertion, on a statement found in Strype's "Memorials of Cranmer," p. 207; and in his "Life of Bishop Parker," p. 69. The story, as related by Strype, is, that Bullinger and Calvin, and others, wrote a joint letter to King Edward, offering to make him their defender, and to have such bishops in their churches as there were in England. The story is a blind and incredible one. Let us see the letter, and we will then believe that such a communication was sent, and not till then. The truth is, Bullinger and Gardiner were Popish Bishops, entirely out of favor during the reign of King Edward, and a letter directed to the King would be by no means likely to fall into their hands. Calvin is known to have kept up a constant correspondence with Archbishop Cranmer, as long as the latter lived. Cranmer consulted him frequently, sought his counsel on a variety of occasions, and requested his aid in conducting the affairs of the English Reformation. The Archbishop sent to Calvin the first draught of the English Liturgy, early in the reign of Edward, requesting his advice and criticism respecting it. Calvin returned it, saying that he found in it some tolerable imperfections (some tolerable foibles) which he could wish might be corrected. This criticism was well received, and the Liturgy

was corrected agreeably to his wishes. This fact is attested by Dr. Heylin, one of the bitterest opponents of Calvin, and of Presbyterianism that ever lived. "The first Liturgy," says he, "was discontinued, and the second superinduced upon it, to give satisfaction unto Calvin's cavis, the curiosities of some, and the mistakes of others, his friends and followers." History of the Presbyterians, p. 12, 207. Dr. Nichols, also, the author of a Commentary on the Common Prayer, bears testimony to the same fact, in the following statement: "Four years afterwards the Book of Common Prayer underwent another review, wherein some ceremonies and usages were laid aside, and some new prayers added, at the instance of Mr. Calvin of Geneva, and Bucer, a foreign divine, who was invited to be a Professor at Cambridge." Preface to his Comment, p. 5.

The facts, Cranmer and his coadjutors in the English Reformation, had to struggle with great difficulties. The Papists, on the one hand, assailed and reproached them for carrying the Reformation too far; while some of the most pious dignitaries, and others in the church, thought it was not carried far enough. In these circumstances Cranmer wrote often to the Reformers on the Continent, and sought advice and countenance from them, and to none more frequently than to Calvin, who wrote, we are told, in return, much to encourage and animate Cranmer. Among other expressions of opinion, we are informed, that Calvin blamed Bishops Hooper and Latimer, those decided friends of evangelical truth, for their persevering scruples respecting the habits or ecclesiastical vestments, which were then the subject of so much controversy. He gave it as his opinion that where the great and vital principles of the Gospel were at stake, it was bad policy for the friends of true religion to allow themselves to be alienated and divided by questions concerning clerical dress or even the external order of the Church. The kind and friendly things of this nature which he so frequently uttered, were, no doubt, misinterpreted, as indicating a more favorable opinion of the Prelacy of England, than he really entertained, or ever meant to express.

I shall trespass on your patience, Mr. Editor, only by making one statement more. Calvin was so far from ever alleging that the Geneva form of church government was adopted by him from necessity, and not from choice, that he, on the contrary, steadfastly maintained that it was strictly agreeable to the word of God, and that which he felt himself bound, by obedience to Christ to establish and defend. "Besides," says he, "that our conscience acquits us in the sight of God, the thing itself will answer for us in the sight of men. Nobody has yet appeared that could prove that we had altered any one thing which God has commanded; or that we have appointed any new thing, contrary to his word; or that we have turned aside from the truth to follow any evil opinion. On the contrary it is manifest that we have reformed our church merely by God's word, which is the only rule by which it is to be ordered, and lawfully defended. It is, indeed, an unpleasant work to alter what has been formerly in use, were it not that the order which God has once fixed, must be esteemed by us as sacred and inviolable; inasmuch that if it has, for a time, been laid aside, it must of necessity, (and whatever the consequences should prove) be restored again. No antiquity, no prescription of custom, may be allowed to be an obstacle in this case, that the government of the church which God has appointed, should not be perpetual, since the Lord himself has once fixed it." Epis ad Quendam Curatum—in Calvin. Epist. p. 386.

Such are the testimonies which satisfy me that Calvin was a sincere and uniform advocate of Presbyterian church government; and that if he ever wished to introduce Prelacy into his church at Geneva, we must despair of establishing any fact by historical records. That Bishop Ives was a real believer in the truth of all that he asserted, I never entertained the least doubt. But I have as little doubt, that it is totally destitute of any solid foundation. Either Calvin had no such desire as the bishop ascribes to him, or he was one of the most weak and inconsistent men that ever breathed. That nobody ever thought him.

I am, Mr. Editor, yours respectfully,
SAMUEL MILLER.

Princeton, Dec. 6th, 1841.

For the Watchman of the South.

THE ALL-SUFFICIENCY OF GOD'S PRESENCE.

The contented, though poverty-stricken Christian.

Rev. and Dear Brother—Being a physician, it is my custom, while in the pursuit of professional avocations, to distribute tracts wherever a necessity for them may exist. Some time ago I was riding by a hut on the road side, when it occurred to me that the pages of comfort I had in my pocket, might be acceptable in a place whose tenants had very little of this world's goods to cheer their lonely lot. I entered the humble abode, and addressing myself to one of its occupants, who was quite aged, soon discovered that I was not an unwelcome visitor. On asking her if she would accept a tract or two, she replied in such a manner as to give color to the idea that she was a Christian. Such proved to be the fact. She joyfully accepted my proposal to read a tract to her; and when I had concluded, our conversation turned upon the ability of the world to afford true and lasting comfort. She spoke of her exceeding poverty, of her being often ill in consequence of the poor shelter her roof gave against the rain and snow, and in addition, could not conceal her tattered garments and her scarcely protected feet. But notwithstanding all this destitution in respect to the outer man, her mind, she said, was all peace and resignation. Her expression was "that in such a frame of soul, a prison would be a palace to her." She was, in short, stayed on Him, in whom, if we trust, the winds may come, the floods descend, and all the elements be at war around us, and yet there shall burn within our bosoms a light of ecstasy, which neither the jeers of the world nor the rage of hell can extinguish.

This humble child of a Heavenly Father was a member of the Methodist Church. I took my leave of her with a heart chastened, comforted and profited. J. C. M.***

On Saturday, 23d inst., John J. Jackson, Esq., was elected General of the 23d Brigade, (the new Brigade, composed of the counties of Wood, Tyler, &c.)—joint vote, Jackson 72, Kincheloe 58, Morgan 3.

The Report of the Court of Directors of the Western Lunatic Asylum, was submitted and ordered to be printed.

Mr. Rives, from the Committee on Schools and Colleges, made a report on the memorial of the Education Convention, which was laid on the table, and 1000 copies ordered to be printed.

CONGRESS.

In the Senate, Saturday, the Treasury note bill was passed by the following vote:

YEAS—Messrs. Archer, Bates, Bayard, Berrien, Choate, Evans, Graham, Huntington, Kerr, Mangum, Merrick, Miller, Morehead, Phelps, Potter, Prentiss, Rives, Smith of Ind., Southard, Tallmadge and Woodbridge—21.
NAYS—Messrs. Allen, Benton, Buchanan, Calhoun, Clayton, Fulton, King, Linn, McRoberts, Peace, Preston, Sevier, Smith of Con., Sturgeon, Tappan, Walker, Williams, Woodbury, Wright, and Young—20.

ACKNOWLEDGMENTS.

Belham, January 12, 1842.

Rev. and Dear Brother.—Enclosed are \$75, which I will thank you to hand to the Treasurer of the Bible Society—\$60 are from Mr. Randolph Harrison to constitute his son Randolph and his nephew Burleigh, Life Members. The whole is part of a collection taken up when Mr. McElroy visited this parish. Remember me affectionately to Mr. N. and to Dr. C. and D. Yours truly, R. H. WILMER.

The receipt of the above is acknowledged by WM. ALLISON,

Treasurer Virginia Bible Society.

Conference Journal, Religious Herald, and Southern Churchman, copy.

Sums contributed to the Contingent fund of Union Seminary, since September last, in pursuance of the recommendation of the Synods of Virginia and North Carolina.

Received Rev. Benj. M. Smith, from the Congregation of Waynesboro', \$40 73

From Rev. Drury Lacy from the Congregation in Raleigh, N. C., 60 00

\$60 73

Farmville, January 15, 1842.

JAMES D. WOOD,

Editor of the Watchman of the South, if he will publish the above in the Watchman of the South, for the benefit of the churches in the two Synods, and oblige

JAMES D. WOOD,

Treasurer Union Theological Seminary.

Farmville, January 15, 1842.

OBITUARY.

Died, on the 25th of December, Miss MARGARET DUKK, daughter of Mr. Richard Duke, of Albemarle.

"Blessed are the dead, which die in the Lord, from henceforth: ye saith the Spirit, that they may rest from their labors, and their works do follow them."

Died, on the 2nd day of December, 1841, at the house of Dr. Hammond, in the county of Berkeley, Mrs. MARIET WILSON, wife of Rev. Lewis F. Wilson.

The circumstances attending the death of this amiable lady were peculiarly distressing. Three months before her decease, Mr. W. was driving his wife and infant child to Falling Waters Church where he expected to preach the gospel of the Son of God. But the Lord had other designs. Just before they reached the Church their horse took fright, and ran off. The vehicle upset, and the whole party were thrown out, within a few hundred yards of the house of worship. At the time, Mr. W. was thought to be the most injured, but his wounds were only in the flesh and soon healed. Mrs. Wilson's injuries which were thought to be slight, proved to be much more deeply seated. In the course of the morning, until death released her from her sufferings on earth, and, as we humbly trust, opened to her ransomed soul the gates of the heavenly city.

The morning before her death she enjoyed an interval of twenty or thirty minutes, of perfect freedom from pain, and entire possession of reason.—Brother Wilson employed these precious moments in a conversation with her, from which he derived great comfort. She spoke with perfect calmness of her approaching dissolution, and expressed an entire resignation to the providence of God, which was about to separate her, so suddenly, from husband and children, and all she held dear on earth, assured that the Lord would provide her a better portion, even a heavenly. Mrs. Wilson left two children of her own, and a little step daughter, whom she always treated as her own. Calmly committing them and her afflicted husband to the God and Saviour in whom she trusted.

"Blessed are the dead which die in the Lord, ye saith the Spirit, and their works do follow them."

I am, Mr. Editor, yours respectfully,
SAMUEL MILLER.

Princeton, Dec. 6th, 1841.

For the Watchman of the South.

FOREIGN PERIODICALS.

THE subscriber is Agent for the republication of the following Periodicals, which he offers for the prices named:

The Edinburgh Review, The London Quarterly Review, The Westminster Review, The Foreign Quarterly Review—furnished for \$8 a year; each being quarterly, making in all sixteen numbers in the year.

Or any separate Review will be furnished for \$3; or any two for \$5; or any three for \$7.

Blackwood's Magazine, published monthly, for \$4 a year.

Metropolitan Magazine, also monthly, for \$4; Blackwood and Metropolitan taken together \$7.

Beaumont's Miscellany, a collection of spirited, humorous articles, monthly, for \$5.

The Dublin University Magazine, to commence with the present month—one of the best monthly Magazines, for \$4.

As the numbers, now soon to be received, will commence new volumes, the present is a suitable time to commence subscriptions.

The present subscribers will be considered as continuing their subscriptions, unless they give orders to the contrary.

The numbers will be carefully mailed and sent to any direction.

The known high character of all these Works renders it unnecessary for the subscriber to say any thing in their recommendation.

Subscriptions received, and the Works furnished, by

JOSEPH GILL, Agent.

Jan 27

WYATT, WINSTON & POLLARD.

(Wyatt & Whites late stand.)

OFFER for sale to the trade both town and country, and to our retail customers, the following goods, received by the latest arrivals, from the Chesapeake and Liverpool and Young Hyson do. 20,000 lbs prime Bacon, Shoulders and Midding, heap.

200 casks Cheese.

200 quarters half and whole boxes Raisins, best bunch.

200 kegs Nails assorted—Iron & Steel, Ginger Indigo, Pepper, Allspice, Barilla salt.

20,000 lbs prime Bacon, Shoulders and Midding, heap.

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FRENCH LITERATURE.

J. W. RANDOLPH & CO., (next door to Beck's City Baths, Main St.) in a few days will send out an order to Paris for FRENCH BOOKS AND FANCY GOODS. They will take pleasure in attending to any orders for French editions of Miscellaneous and Standard Works. A full catalogue embracing all Works of any note may be seen at our Bookstore and Binley.

Jan 27 J. W. RANDOLPH & CO.

THE TEETH.

D. N. HUDSON, Dentist, has arrived in Richmond below the Exchange Bank, Main St. He has associated himself with Dr. Cheever, Dentist, and respectfully tenders his services in every branch of the profession to the citizens of Richmond and the public generally.

References—Rev. Dr. Plumer, Gen. Peyton, I. W. Chamberlayne, M. D., Gen. Pegram, Sidney S. Baxter, Esq., Gen. Dorman, Dr. Brockenbrough, R. G. Cabell, M. D. Jan 27—41.

EDUCATION.

THE second half session of the Subscriber's SCHOOL in HARRISONBURG, will commence the 1st of February and close the last of June. Persons desirous of sending their children to do well to enter them at that time. Or should they be entered at any time in January, there will be no additional charge for tuition. Board, including washing, fuel, candles, &c., can be obtained either in the family of the subscriber, or other highly respectable families at \$10 per month. The other terms are as heretofore advertised.

With regard to the claims of this School to patronage, the public are referred to an article that appeared in the Register soon after the close of the last examination.

HENRY B. AOWN.

January 1, 1842.

"During the week before last the examination of Mr. Brown's Femle and Mr. McNutt's Male Schools, in Harrisonburg, took place in the presence of a large, respectable and intelligent audience of both sexes. It is