

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

All letters and communications should be sent to W. S. PLUMER, Editor, Richmond, Va., post paid. An adherence to this rule will impose a trifling tax upon individuals, while the neglect of it will make the aggregate amount very onerous to the Editor, and beyond what the receipts of the paper will justify in encountering, except on orders for the paper or remittances of money.

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POETRY FROM MY SCRAP BOOK.
Look above thee, there indeed
May thy thoughts repose delighted;
If thy wounded bosom bleed,
If thy fondled hopes are blighted,
There a stream of comfort flows,
There a Sun of splendor glows;
Wander then no more benighted.

Look above thee, ages roll
Present, past, and future blending;
Earth hath nought to soothe a soul,
'Neath afflictions burden bending,
Nothing against the tempest's shock,
Heav'n must be the Pilgrim's rock,
And to Heav'n his steps are tending.

Look above thee—never Eye
Saw such pleasures as await thee;
Thought ne'er reach'd such scenes of joy,
As are there prepared to meet thee,
Light undying—Seraph's lyre,
Angels welcome—Cherub's choir,
Smile thro' Heaven's doors to meet thee.

For the Watchman of the South.
INFANT BAPTISM.
No. 11.

Come now to show in the second place that Baptism in the Christian Church, has since in the room of circumcision.

It follows from what has been already said in a former number, that the Jewish and Christian Churches are virtually the same; being founded on the same gospel promises and provisions; but which were held forth to the one more obscurely, and in a more legal form, than to the other.

The same gracious everlasting covenant, established with Abraham, still running on and blessing the nations, unites into one Church, and under one glorious head, the Patriarchal, Jewish, and Christian dispensations. This is the household of faith, blessed with faithful Abraham. Over this house Christ himself is the head and Lord. Moses ministered in it for a time, as a faithful servant; but Christ as a Son and heir over his own house.

But the Scriptures leave us no room to doubt in this subject. The Church is every where represented as being the same under its different forms of administration. The apostle Paul compares the Jewish Church to a good olive tree, from which the unbelieving Jews, as unfruitful branches, had been broken off, and the believing Gentiles grafted in upon the old stock, so as to partake of the root and fatness of the good olive tree.

The Jews are called the natural branches; and if they continue not in unbelief, it is promised that they shall be grafted in again upon their own olive tree. (See Rom. xi. 17-24.) Is it possible for any thing to be plainer than this? Can any one doubt whether the apostle Paul regarded the church under its different dispensations as being the same? The whole epistle to the Hebrews is based upon the principle that the Jewish and Christian Church is the same. But the things that were spoken to them under a veil are spoken to us without a veil.

What they had in shadows, we have in substance over the same house in which Moses was a faithful servant. As they came by Moses to their own house, we come by Christ to Mount Zion. The Christian Church is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. (Eph. ii. 20.) Our Lord's parables, of hiring labourers into the vineyard, and of the prodigal son, which represent the calling of the Gentiles into the Jewish Church, teach the same doctrine. That precious corner stone upon which Christians, as lively, or living stones, are built up, a spiritual house, is laid in Zion; i. e. the Jewish church. (1. Pet. ii. 4, 5.)

Christians also, in allusion to the Jewish church, are called "a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light; which in times past were not a people, but now the people of God; which had not obtained mercy, but now have obtained mercy." (1. Pet. ii. 9, 10.)

All the ancient prophecies respecting the spread of the gospel, and the enlargement of the Christian Church, constantly represent it all under the idea of the Jewish Church. Thus it is lengthening the cord, and strengthening the stakes of the Jewish tent, or tabernacle. (Isa. liv. 2.) It is Zion that shall arise and shine, and Jerusalem shall become a praise in all the earth. (Isa. lx.) It is the mountain of the Lord's house that shall be established in the top of the mountains, and all nations shall flow unto it; for the law shall go forth from Zion, and the word of the Lord from Jerusalem. (Isa. ii. 2, 3, 4.)

In those days Judah shall be saved, and Israel shall dwell safely. (Jer. xxxiii. 6.) The Scriptures therefore most incontestably prove, what I think reason itself must dictate on the subject, that the Church has never been the same, with only some change in the external forms and ceremonies of it;—

adapting them to the different stages in the progress of this spiritual building which has its foundations on earth, but the top stone of which will be laid in Heaven.

These things being so, we should reasonably expect that when a change was made in the external forms of the Church, there would still be a correspondence—that the same truths and doctrines would still be held forth to view in its ordinances. The religion of the Bible is the same under the Patriarchal, Jewish, and Christian dispensations. Enoch, Abraham, Moses, David, and Isaiah were saved by repentance towards God, and faith in our Lord Jesus Christ, just as Christians are now saved. The great fundamental truth and doctrines of religion have ever been the same. These were embodied and held forth to the Jews in the two solemn sacramental rites of circumcision and the passover: the former representing native depravity of human nature, and the necessity of moral purification and renovation—that the lusts of the flesh must be mortified and subdued; the latter holding forth the glorious deliverance from the avenging sword of divine justice, and the bountiful provisions of mercy made for sinners, by the promised death and sacrifice of the Son of God. Should we not reasonably expect that when the external forms of the Church were changed, there would still be instituted some visible external representation of the leading fundamental truths and doctrines of religion? Now what reason would lead us to anticipate in the case, we find has actually been done under the Christian dispensation. The sacrament of the Lord's supper, we know, took the place of the passover. For this reason it was instituted at the close of the last Passover; and it represents precisely the same truths with that; only the one was typical, the other commemorative. And just so with baptism. It means precisely the same thing that circumcision meant; and most manifestly, as I conceive, came in the room of it. This has been the common belief of the Church in every age since the days of the Apostles; as might be abundantly shown by a reference to the fathers both ancient and modern. Founded on this belief, the question was raised and discussed in a council held, A. D. 253, whether infants might be baptized before the eighth day, or whether they were bound in this ordinance to follow the rule of circumcision. It was decided that they might be baptized as soon as born. But the discussion of the question shows what was the general belief on the subject.—St. Chrysostom, A. D. 380, speaking of the Jewish circumcision as being painful and troublesome, says, "But our circumcision, I mean the grace of baptism, gives cure without pain, and procures to us a thousand benefits, and fills us with the grace of the Spirit; and it has no determinate time, as that had; but one that is in the very beginning of his age, or one that is in the middle of it, or one that is in his old age, may receive this circumcision made without hands." So likewise St. Basil, A. D. 360, says, "A Jew does not delay circumcision because of the threatening that any soul that is not circumcised the eighth day, shall be cut off from his people; and dost thou put off the circumcision made without hands in the putting off of the flesh, which is performed in baptism?" Justin Martyr says, "We have received spiritual circumcision by baptism." Cyprian calls baptism, spiritual circumcision. St. Austin, and many others speak to the same purpose.

Baptism has commonly been called by Christian writers,—*Christian circumcision; circumcision made without hands; our circumcision, &c.* The Apostle Paul calls himself and other Christians, (Phil. iii. 3) "the circumcision, which worship God in the Spirit," and thereby plainly intimating, as I conceive, that Christians now were by baptism, what the Jews had been by circumcision; i. e. recognized members of the church; or they were constituted the visible Church, as the circumcision had done. But this matter, it seems to me, is put beyond all doubt in Col. ii. 12.—

"In whom (i. e. Christ) also ye are circumcised with the circumcision made without hands, in putting off of the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism," &c. Here baptism is evidently called the *circumcision of Christ*; or as it might be rendered, *Christian circumcision*. It is said that these Colossian Christians had been circumcised with the circumcision made without hands in putting off of the body of the sins of the flesh. This must mean that they had received spiritual circumcision, or the circumcision of the heart; and this is made without hands by the renewing of the Holy Ghost. Being Gentiles, they had never received the circumcision made with hands.—

And this spiritual circumcision made without hands, was "by the circumcision of Christ; (i. e. was thereby exhibited, manifested, or witnessed) buried with him in baptism," &c. Here the phrases, *circumcision of Christ, and buried with him in baptism*, do evidently mean the same thing; i. e. baptism is Christian circumcision, and took the place of it in the Christian Church. This sense of the passage, if I mistake not, is a very common one with commentators. J. W.

AMERICAN BIBLE SOCIETY.
Near the middle of our Biblical year it has frequently been found advantageous to communicate to the Auxiliaries and friends a brief statement as to the condition of the Society at that period—its success, wants, prospects, &c. Such a statement the undersigned now make for the twenty-sixth year.

First.—Home Operations.
Since the annual meeting in May last, the call for, and the distribution of the Scriptures, has been highly encouraging. The issues from the depository in the months of May, June, July, August and September have been 111,217 Bibles and Testaments, which is 50,686 copies more than the issues of the corresponding months of the previous year. It is a pleasing circumstance, also, that a large proportion of these books have been called for by those Auxiliaries which are engaged in systematic supply of the destitute, and consequently they have gone into those very households which had the most need of them. In the States of Maine, New-York, Pennsylvania, Ohio, Michigan, Wisconsin Territory, Kentucky, Tennessee, Virginia, South Carolina, and Georgia, this good work is now in progress in more or less sections. The same work should by

all means be continued and extended until every State, county, and village is well supplied with the blessed Bible.

But how shall this work be accomplished? There are various modes of procedure, and the wisest is not always adopted. Sometimes a sweeping resolution to supply is passed by an ecclesiastical body; books are ordered with little of calculation or responsibility as to payment; they are scattered in a hurry, without pecuniary returns, without much conversation with the recipients, and consequently with great waste and little profit. This is an unwise course; they should be procured by local, well-regulated Bible Societies; moneys to some extent should be collected before books are ordered; they should be sold for whole or part, cost whenever this can be done, and always distributed with kind, faithful admonition and direction as to the use to be made of them. No duty can be more imperious on churches or private Christians, than to see that every household in their neighborhood has at least one Bible. What is the moral condition of all households living without it? What other means of grace are used when this is neglected?

When each family in a county is furnished with one copy, the next inquiry is, how are the children—those of Sunday-schools and others—supplied with Testaments? Nothing stimulates a child to read so much as to have a Testament or Bible of his own. Every child, if possible, should possess a copy with its own name inscribed on the first leaf. Hired servants should then be seen to: also emigrants from abroad (of which 115,000 arrived among us last year) should be early supplied, as well as our numerous seamen, boatmen, canal men, stage-drivers, &c. who have generally no Sabbath, and thus stand in the more need of the Bible. Steam-boat cabins and hotels, as far as may be, should also be supplied. Let any good man look around him, he will see every year and month more or less persons who ought to be furnished with that holy volume.

These circumstances render it all-important that every county, at least, in all our country should have a small depository of Bibles and Testaments on hand. They should be procured by the Auxiliaries in season before winter sets in. They should be kept in a central place, and notice of their locality should be frequently published from the various pulpits and newspapers. Individuals often come to the Parent Society from the country, complaining either that there are no Bibles in their county, or that they know not where they are kept.—

A title of system and persevering zeal would keep every portion of our land supplied with the sacred Scriptures, and what a barrier would thus be raised against false religion and infidelity! Would that our religious and moral community appreciated this subject as they ought. Half a million of Bibles, at least, would then be called for and dispersed throughout our borders every year.

But the American Bible Society has more to do than merely to supply our own country with the Bible. Its constitution and the first address issued by the founders contemplated extensive distributions in foreign countries, nominally Christian, Mohammedan and Pagan. For some years after its organization but little, however, could be effected—the way was not prepared. But in the course of a quarter of a century wonderful changes have been wrought. South America and Greece have been thrown open; extensive missions have been established in Western Asia, in Persia, in India Northern and Southern, on the borders of China; in different parts of Africa, in the islands of the Pacific, and among various tribes of our aborigines. Many of these missions have been so long established and so much prospered in their work that thousands have been taught to read; numerous translations of the Scriptures have been made; and a constantly increasing multitude, both of adults and children, are eager to possess these inspired books, of which they have heard so much from their teachers.

During the past year the Managers of these foreign calls to the extent of \$30,799 07. Within a few days they have been looking over similar claims which are again before them for the current year. In view of these claims they have specified the following sums, which they feel it their duty, and are anxious to pay out previous to the next anniversary, provided they are enabled so to do by their Auxiliaries and friends.

For preparing and circulating the Scriptures in

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| France, Spain and Switzerland, - | \$1,500 |
| Belgium, - | 1,000 |
| Russia and Finland, - | 2,000 |
| Sweden, - | 1,500 |
| Greece, Turkey, Syria and Persia, - | 10,000 |
| Madras, - | 5,000 |
| Malura, - | 2,000 |
| Ceylon, - | 5,000 |
| Siam, - | 1,000 |
| Batavia and Borneo, - | 1,000 |
| Northern India, - | 1,500 |
| Singapore, - | 1,000 |
| Sandwich Islands, - | 10,000 |
| Western Africa, - | 1,500 |
| Indian Scriptures, - | 1,200 |
| Texas, Mexico, South America, - | 2,000 |

To the above appropriations, amounting to \$47,200, there is to be added another of \$5,000 for preparing stereotype plates for the New Testament and the Book of Psalms in raised letters for the use of the blind. More than \$50,000, then, is greatly needed the present year for the objects specified: and they are objects, as all admit, of the highest importance—objects which should receive the attention of every friend of the Bible. The undersigned therefore would urgently, though respectfully, call on ministers of the Gospel, and especially on the officers and committees of local Bible Societies, to assist in making known the above wants to the benevolent in their respective vicinities. A part of the sum specified above is already received; and if those to whom this circular is sent will each see that something further is promptly collected and remitted, it may be hoped that the whole sum required will reach the treasury before the next meeting in May. In raising this sum, however, no time is to be lost. Half of the current year is already expired. It is not necessary for any individual or congregation to wait for the visit of a Bible Agent. Any pastor can bring this claim before his people, obtain their offerings, and pay them over to the treasurer of the

town or county Bible Society, with a request that they may be early forwarded. They will then come speedily to hand, and with no delay be employed in conveying the word of life to the destitute of our own and other lands.

Respectfully presented
with fraternal salutations,
J. C. BRIGHAM,
Corresponding Secretary.
EDMUND S. JANES,
Financial Secretary.
AMERICAN BIBLE SOCIETY HOUSE,
New York, October, 1841.
P. S. For direction of correspondence see Annual Report, page 4.

From the Episcopal Recorder.
Messrs. Editors,—I never read with more unmingled amazement any newspaper assault, than that which was directed against me in the Recorder of Friday last, under the signature of "a Layman." The writer tells the public, that in my Recommending Letter forced to an edition of the Rev. Dr. Scott's "Force of Truth," lately sent forth by the Presbyterian Board of Publication, I caution my readers against the possible influence of the life of a holy man who "happened to be connected with an unholy Church." The last clause in this sentence is marked by the "Layman" with inverted commas, as if it were my language; and there can be but little doubt that he intended that his readers should so regard it. I can only say, Messrs. Editors, that such an imputation is a most unjust one. I never penned or uttered such language, and should abhor the thought of doing it.

I forbear to apply what appear to me the appropriate epithets to the language which this writer thinks fit to employ. The best answer, as I suppose, that can be given to his harsh and acrimonious representation, is to transcribe the whole of what I say concerning Dr. Scott, as an Episcopal clergyman. After speaking in high terms of "The Force of Truth," as an excellent work, "eminently adapted to illustrate and magnify the grace of God," I proceed thus—

"What though the venerable author of this narrative belonged to a different ecclesiastical pale from that in which it is our happiness to find ourselves, and to labor? This circumstance does not, with me, form the least deduction from its value. Perhaps it may be said to be one of the chief glories of that system which we adopt, as Presbyterians, that it turns away the minds of men from an undue regard to the external forms of the Gospel, to that simple purity of evangelical truth, which is the power of God unto salvation to every one that believeth; that it guards us against the miserable worship of heartless rites and genealogies; as a ground of hope towards God, and teaches us to place all our confidence in the atoning sacrifice and perfect righteousness of Him, who, through the eternal Spirit, offered himself without spot, the just for the unjust, that He might bring us to God." May it ever be so! I regard every man as my brother in Christ, however he may differ from me in other respects, who teaches me to glory in nothing save in the cross of the Lord Jesus Christ, and who represents salvation, in its beginning, its sum, and its completion, as wholly of free, rich, and sovereign grace, abounding through righteousness, unto eternal life, by Jesus Christ our Lord; and who, while he unceasingly proclaims that my title to heaven rests solely on the ground of the atonement and righteousness of the Redeemer, as my surety, ceases not to insist that my preparation for heaven can be effected only by the renewal and sanctification of my heart by the power of the Holy Spirit, inclining me to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present evil world; and to walk before God in all the ways of holy obedience."

"When therefore, I open the volumes of such men as Scott, and Newton and Cecil, I entirely forget the system of Prelacy with which they happened to be connected, and drink in the precious streams of evangelical and experimental truth which they pour forth, without thinking that they belonged to a different fold from myself; or rather feeling that they and I belong, in reality, to the same Church, the same precious body which the Redeemer hath purchased with his blood, and sanctified by his blessed Spirit. Let my soul be with the souls of such men, in whatever ecclesiastical connection they may be found, and by whatever name they may be called.—

If the inspired Apostle Paul preached the true Gospel, THESE MEN PREACHED IT, for their language and spirits are all as exactly his, as if he spake by them."

Such, Messrs. Editors, are the language and spirit which your correspondent, the "Layman," loads with the epithet of "narrow-minded bigotry." He asks whether it is to be considered as the result of "wilful ignorance, or blinded prejudice?" If I understand this writer, the part of a sentence which most offends him, is the following—The Presbyterian system guards us against the miserable worship of heartless rites and genealogies, as a ground of hope towards God; and teaches us to place all our confidence on the atoning sacrifice of Him, who, through the eternal Spirit, offered himself without spot, the just for the unjust, that He might bring us to God." He seems to consider this sentence as ascribing to the mass of Episcopalians, as such, a reliance on "heartless rites and genealogies" for acceptance with God. But is it possible for a candid mind to put this construction on my language? Do I not expressly represent Scott, and Newton, and Cecil, (well known as Episcopalians) and all who agree with them, as rejecting all such reliance, and as teaching doctrines, in this respect, in which I perfectly concur? It never occurred to me as possible that any of the conductors or friends of the "Episcopal Recorder" should consider themselves as pointed at, in the statement complained of. But I was mistaken. That there are semi-Popish Episcopalians in the United States, to whom that statement does legitimately and correctly apply, I have no doubt. But I trust they are, as yet, few. The truth is, in penning the sentence referred to, as so offensive, I meant to represent the system of religious truth contained in the standards of the Presbyterian Church, as diametrically opposed to all reliance upon external rites and forms for acceptance with God, whether among Papists, Protestants, high-Churchmen, or blinded formalists, of whom I

fear there are many among nominal Presbyterians themselves. Does the "Layman" think this wrong? If so, does he not thereby condemn himself? If not, wherefore his resentment, and his severe censures?

In regard to the "Layman's" tone of exultation and triumph at the rapid increase of his sect, by means of proselytes from Presbyterianism, and his confidence that there will be much more of this increase in time to come, I have little to say. There has often been such a thing as unhalloved and premature triumph. There is an excellent book in which it is written, "Pride goeth before destruction, and an haughty spirit before a fall; for when pride cometh, then cometh shame; but with the lowly is wisdom."

I am, Messrs. Editors,
Respectfully yours,
SAMUEL MILLER.
Princeton, Dec. 29, 1841.

FRAGMENTS OF THE ANTEDILUVIAN DIARY.
Reflections of Methuselah in his Youth—in Middle Age—and in Old Age.

To-day I am an hundred years old. How blissful are the feelings of boyhood! My senses are acute as the tree with the shrinking leaf. My blood bounds through my veins as the river pours through the valley, rejoicing in its strength. Life lies before me like another plain of Shinar—vast, unoccupied, inviting—I will fill it with achievements and pleasures! In about sixty years it will be time for me to think of marrying; my kinswoman Zillah, will, by that time, have emerged from girlhood; she already gives promise, I hear, of comeliness and discretion. Twenty years hence I will pay a visit to her father, that I may see how she grows; meanwhile I will build a city to receive her when she becomes my wife.

Nearly three centuries have passed since my marriage. Can it be? It seems but yesterday since I sported like a young antelope round my father's tent, or climbing the dark cedars, nestled like a bird among the thick boughs—and now I am a man in authority, as well as in the prime of life. I lead out my trained servants to the field, and sit at the head of the council, beneath the very tree where as an infant, my mother laid me to sleep. Jazel, my youngest born, a lovely babe of thirty summers, is dead; but I have four goodly sons remaining. And my three daughters are fair as their mother when I first met her in the Acacia grove where now stands one of my city watch-towers. They are the pride of the plain, no less for their acquirements than their beauty. No damsel carries the pitcher from the fountain with the grace of Adah, none can dry the summer fruit like Azubah, and none can fashion a robe of skins with the skill of Milcah. When their cousin Mahaleel has seen another half century, he shall take the choice of the three.

My eight hundredth birth day! And now I feel the approach of age and infirmity. My beard has become as white as the blossoms of the almond tree. I am constrained to use a staff when I journey; the stars look less bright than formerly; the flowers smell less odorous; I have laid Zillah in the tomb of the rock; Milcah has gone to the dwelling of Mahaleel; my sons take my place at the council, in the field; all is changed. The long future is become the short past. The earth is full of violence; the ancient and the honorable are sinking beneath the young and vicious. The giants stalk through the length and breadth of the land, where once dwelt a quiet people; all is changed. The beasts of the field and monsters of the deep growl and press on us with unwonted fury; traditions, visions, and threatenings are abroad. What fearful doom hangs over this fair world! I know not; it is enough that I am leaving it; yet another five or eight score years and the tale will be complete. But have I, in very deed, trod this earth nearly a thousand years? It is false, I am yet a boy. I have had a dream—a long, long, busy dream; of buying and of selling; marrying and given in marriage; of building and planting; feasts and warrings; sorrowings and rejoicings; lovings and hating; but it is false to call it a life. Go to—it has been a vision of the night, and now, I am awake, I will forget it. "Lamech, my son, how long is it since we planted the garden of oaks beside the river? Was it not yesterday?" "My father, dost thou sport? Those oaks cast broad shadows when my sister carried me beneath them in her arms, and wove me chaplets of their leaves." "Thou art right, my son; and I am old. Lead me to thy mother's tomb, and there leave me to meditate. What am I the better for my past being? Where will be its records when I am gone? They are yonder—on all sides. Will those massy towers fall? Will those golden plains become desolate? Will the children that call me father forget? The seers that utter dark sayings upon their harps, when they gaze on the future; they say our descendants shall be men of dwindling stature; that the years of their lives shall be contracted to the span of our boyhood! But what is that future to me? I have listened to the tales of Paradise, nay, in the blue distance I have seen the dark tops of its cedars. I have heard the solemn melodies of Jubal when he sat on the sea-shore, and the sound of the waves mingled with his harping. I have seen angels the visitants of men—I have seen an end to all perfection—what is the future to me?"

Spirit and Manners of the Age.

WISHING TO SEE A MIRACLE.
Translated from the German.

One day in the spring, Solomon, then a youth, sat under the palm trees, in the garden of the king his father, with his eyes fixed on the ground, absorbed in thought. Nathan, his preceptor, went up to him and said, "Why sittest thou thus musing under the palm trees?" The youth raised his head, and answered, "Nathan, I am exceedingly desirous to behold a miracle." "A wish," said the prophet with a smile, "which I entertained myself, in my juvenile years, and was it granted?" hastily asked of the prince.

"A man of God," answered Nathan, came to me, bringing in his hand a pomegranate seed. Observe, said he, what the seed will turn to. He thereupon made with his finger a hole in the earth; and put the seed into the hole and

covered it. Scarcely had he drawn back his hand, when the earth parted, and I saw two small leaves shoot forth; but no sooner had I perceived them, than the leaves separated, and from between them arose a round stem, covered with bark, and the stem became every moment higher and thicker.

"The man of God thereupon said to me—'Behold!' And while I observed, seven shoots issued from the stem, like as the seven branches on the candlestick of the altar. I was astonished, but the man of God motioned to me, and commanded me to be silent and to attend.

"Behold," said he, "new creations will soon make their appearance." He thereupon brought water in the hollow of his hand from the stream which flowed past, and lot all the branches were covered with green leaves, so that a cooling shade was thrown around us, together with a delicious odour.

"Where," exclaimed I, "is this perfume and this refreshing shade?" "Seest thou not," said the man of God, "the scarlet blossoms, as shooting forth from among the green leaves, it hangs down in clusters?" I was about to answer, when a gentle breeze agitated the leaves, and strewed the blossoms around us, as the Autumn blast scattered the withered foliage. No sooner had the blossoms fallen, than the red pomegranates appeared suspended among the leaves, like the almonds on the staff of Aaron. The man of God then left me in profound amazement.

Nathan ceased speaking.—"What is the name of the Godlike man?" asked Solomon hastily. "Dost he yet live?" "Where doth he dwell?" "Son of David," replied Nathan, I have related to thee a vision."

When Solomon heard these words, he was troubled in his heart, and said, "How canst thou deceive me thus? I have not deceived thee. Son of Jesse," rejoined Nathan. "Behold, in thy father's garden thou mayest see all that I have related to thee. Dost not the same thing take place with every pomegranate and with the other trees?" "Yes," said Solomon, "but imperceptibly and in a long time." "Then Nathan answered—'Is it therefore the less a divine work, because it takes place silently and insensibly? Study Nature and her operations: then wilt thou easily believe those of a higher power, and not long for miracles wrought by a human hand.'"

For the Watchman of the South.
WHAT A MISSIONARY OUGHT TO BE.
NO. III.

2nd. A talent for instruction, or for imparting knowledge. The great work of the Missionary is to give instruction enforced by precept upon precept, and the examples from holy writ, and of those who are living like Christians.

As this is the object of his intercourse with the heathen, he ought to possess a fondness for communicating instruction, and a tact in interesting his hearers. We would enquire of the intended Missionary, can he preach so as to interest an audience in our own land? Can he teach a Bible-class and keep up the interest in the young minds? Can he teach a Sunday School, or a class in it, so as to keep it in a flourishing condition? It is vain to think of sending to a foreign land ministers and teachers who cannot, on account of deficiency of knowledge or talents, interest a congregation in a Christian land. They will have to contend with greater obstacles, and more impassable barriers, in coming at the heart of the heathen, than stand in the way in a civilized country. The idea of sending abroad, as missionaries, the weak and ill-informed, that would be comparatively useless in our own land, must be discarded by the Church, whenever any section has embraced it, before she will be successful in her efforts. The Missionaries that have been most successful, have been such as would have been, in all human probability, eminently honored in their own land. They were men apt to teach. They inspired confidence in their ability and in their principles, and were successful in gaining the attention and persuading the minds of the heathen. Look at Elliot, successful in gathering churches and forming settlements of the Indians of Massachusetts; at Schwartz on the Malabar coast; of whom the Rajah said, "send me Schwartz, the Christian missionary, for my only can I trust" look at Brainerd with his congregations of Indians in New Jersey, and Martyn with the learned men of Persia. All these men, and a glorious company of others, were apt to teach.

No matter how great the natural powers of a missionary, or how rich his acquired stock of knowledge, unless he have a talent to communicate his knowledge, and a fondness for the work, he will be of as little service as a library, rich in volumes of science and philosophy, in an unknown language. Aptness to teach, though the abilities be but moderate, shall enable the missionary to make an impression as indelible as truth itself is unchanging. Some of the Moravian missionaries to Greenland, have been bright examples of this excellence; and some of the same Missionaries now living among the Eastern and Western Indians.

3rd. Next to good sense and good talents, may be added as very important, a facility of accommodation to circumstances. Whether this be an original endowment, or an acquired faculty, is not now a matter of enquiry. It is something like a versatility of talent. Some persons are possessed of faculties in such a proportion as fit them for one particular course of life; and some appear able to excel in whatever they undertake with vigor. So also, some seem capable of accommodating themselves to one set of circumstances for which they have a fondness, or to which they have been accustomed; others have the faculty of conforming themselves to circumstances, with a happy facility, that suffers little from changes that to the former would be fraught with misery; and are ready to improve advantages, the others would never have perceived.

We have happy instances of this in Elliot and the Mayhews, and numerous others now living. With common sense to perceive what is fitting the occasion, they were ready, from day to day, to seize upon and improve circumstances, which, at first, appeared even adverse; and triumphed at last where defeat had seemed inevitable.

The particular situation of missions and

ministers,—or is not considered so talented as some,—or does not open his pulpit to every stammering lecturer that comes along, or does not read every notice for every sectarian preacher's appointment in his own limits, made with a view to divide and draw off portions of his flock,—and hence individuals begin to utter complaints, and go to work to stir up discontent with their minister. A clamor is raised in the congregation; a party is organized, and it is at once circulated, that the ministers usefulness is at an end, and that he must be dismissed. It is only a few years since, that I witnessed in a Church in fellowship with my own, this process for dismissing a faithful and devoted Pastor. A deacon in the Church, whose wealth gave him influence and whose piety did not shine with a brilliant lustre, thought the Pastor was too strict, and because an unworthy member of the Church was cut off from communion, he set himself to work to create dissatisfaction among the people,—and in the congregation he was in a measure successful—the looser and baser sort joined him; and some few of the Church members: the Pastor kept along in the faithful performance of his duty and paid no attention to this faction. At length, after some months of fruitless effort, the faction with the rich deacon at the head, determined to frame a list of charges against the Pastor; and went to work starting misrepresentations, and circulating evil insinuations, and soon their docket of charges was increased to the number, I think of seventeen, some of which were for high misdemeanors, such as lying and theft, and slander. A great council was called; a great trial was expected; distinguished lawyers were consulted and employed; the day of the trial came, the council assembled and the factions had drilled their witnesses and had organized with intention of exhibiting some kind of evidence to substantiate their charges, at the same time, they signified to the council their readiness to withdraw all charges, provided the Pastor would consent to be dismissed without a trial, if not they should endeavor to substantiate their charges. The friends of the Pastor wished the trial to go forward as they were confident of his innocence, yet it was manifest to the council, that a trial would result in lasting division in the Church and society, and on this account some members of council, thought it better to avoid it, if possible, and advised the Pastor to consent to a dismissal without trial; this, though grievous to the friends of the Pastor, who knew him to be wrongfully accused, was at length assented to: the charges were all withdrawn; the Pastor was dismissed in good and regular standing, and the factions by their respective committees gave him a full recommendation as a faithful and good minister, thereby, showing to all acquainted with the circumstances, their own insincerity and moral delinquency. That Church has had two Pastors since; one has been dismissed; in the mean time, the Church has been without a Pastor for about two years; their present Pastor is on the third year of his ministry, and already a movement has been made for his dismissal, which is hushed for the present.

While I am writing, my thoughts turn to another Church, that has been united and flourishing for half a century, which is now in a state of division and distraction, occasioned by a few men of influence, who in conformity to the restless spirit of the age, have introduced innovation in their mode of worship, and because the Pastor and the better part of the Church do not sanction the innovation, they will leave no means untaken to effect the dismissal of the Pastor. Till now they have been united in him and this has been one of the most flourishing congregational churches in all the region. They now find their Pastor too set; too stiff in his opinions; or in other words, he does not yield his opinions to their wishes, and probably he will be dismissed; but the dismissal of the Pastor will not heal their divisions. The disaffected in this Church are encouraged, in view of the frequency of dismissals, and they gain strength in prospect of success; and so it is in other churches. Let a stand be taken by our ecclesiastical councils and let dismissals be stopped, except in extreme cases and for important reasons, and immense evils will be prevented, which are now coming in like a flood upon the churches of New England.

Your's &c., A NEW ENGLAND PASTOR. Dec. 27th, 1841.

For the Watchman of the South. To the Editor of the Lincoln Republican: CALVIN.

Sir,—It was not until this day that I saw, in your paper of the 10th instant, a letter from Bishop Ives, in reply to a letter from me, directed to a clerical friend in your neighborhood, and published in your paper a few weeks before. My letter was a private one, and published altogether without my consent. I kept no copy of it, and while I distinctly remember its general substance, I have not the least recollection of its language, as strongly characterized by asperity and positiveness. As I have never seen even the printed copy, as it appeared in your paper, and am wholly unable to make any other reply to this charge, than to say, that as I felt strongly on the subject, and was perfectly confident that the allegations which I opposed were altogether unfounded, I think it probable, that in a private letter to a friend, I expressed myself in terms which would have been modified if I had felt myself to be writing for the public eye. I had an interview with Bishop Ives, in this place, since the date of his letter; but as I had not the least knowledge, at that time of the publication of my own letter, or of his reply to it, nothing, of course, respecting the matter passed at that interview.

More than two months ago, a correspondent in North Carolina informed me that Bishop Ives, in a public discourse delivered a short time before, alleged that the celebrated Reformer Calvin had avowed a belief in the divine institution of Episcopacy, and had requested to receive Episcopal ordination from the Bishops of England. My correspondent requested me to inform him whether there was any foundation for this statement. I ventured, without hesitation, to assure him that there was not, and that no well-informed person could possibly make it. I have no recollection of having impeached the honesty or the veracity of the reverend preacher; for I had no doubt that he made the statement on evidence which he deemed sufficient; and I have still no doubt that he verily believed what he stated to be strictly true. But I meant to express, and presume I did express, strong confidence that the representation which he made was entirely incorrect. Bishop Ives is equally confident that his representation was well founded; and in his reply to my published letter, has made statements

which he seems to think perfectly decisive, and which, I dare say, many others will deem equally decisive, in support of his representation. And yet I will again assert, and hope I shall make it appear to the satisfaction of every candid reader, that that representation is destitute of all solid support in historical verity.

The first testimony which Bishop Ives adduces in support of his former statement, is in the following words: In his commentary upon 1 Tim. iv. 14, a passage so much relied upon by Presbyterians, he gives an interpretation which makes it perfectly consistent with the Episcopal character of Timothy.

The passage, in our common translation, reads thus: Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Calvin's commentary is as follows: "He admonishes him that he should employ the grace with which he was endowed for the edification of the Church. For it is not the will of the Lord that those talents should perish, or be uselessly buried in the earth, which he has deposited with any one to be profitably used. To neglect a gift, is, through sloth and negligence, to leave it unemployed; so that, given up, as it were, to rust, it is worn out in no useful service. Therefore let each of us consider what abilities he has, that he may sedulously apply them to some use. He says that the grace was given to him by prophecy. How? Doubtless (as we said before) because the Holy Spirit, by revelation, had appointed Timothy to be set apart to the office of a pastor; for he had not been chosen only by man's judgment, as is customary, but by the previous declaration of the Spirit. He says that it was conferred with the laying on of hands; by which is meant that, in addition to the ministerial office, he was furnished also with the necessary gifts. It was a settled custom with the Apostles to ordain ministers with the imposition of hands—and, indeed, concerning this rite, its origin and meaning I have treated at some length before, and a full account may be found in the Institutes. Presbyterians—Those who think that this is a collective name put for the college of Presbyters, in my opinion judge correctly. Although, all things considered, I confess there is another sense not unsuitable, viz: that it is the name of an office. The ceremony he has put for the act of ordination itself. Therefore the sense is, that Timothy, when called to the ministry by the voice of the prophets, and afterwards ordained by the customary rite, was, at the same time, furnished for the performance of his duties by the grace of the Holy Spirit—whence we infer that it was not an empty rite, for to that consecration which men represented figuratively by the imposition of hands, God imparted reality (or ratification) by His Spirit."

This is Calvin's commentary on the passage in question, and it is the whole of it. He who can find any thing favorable to the Episcopal character of Timothy here, will be at no loss to find it in any document on earth. The only thing noticeable in its bearing on that point is the suggestion, that while in the opinion of Calvin the term Presbyter means the bench or body of Presbyters, it may mean the name of an office. But surely this makes nothing in favor of the prelatical character of Timothy; for if this sense be admitted, then the statement will be that Timothy was ordained to the office of the Presbyterate, or was made a Presbyter.

The Bishop next produces a fragment from Calvin's commentary on Titus i. 5, which thus translates: "We learn also from this place that there was not then such an equality among the ministers of the Church, but that some one had the pre-eminence in authority and counsel."

The candid reader will doubtless feel astonished when he reads this passage in connection with the context in which it stands.—It is as follows:

"Presbyters or Elders, it is well known, are not so denominated on account of their age, since young men are sometimes chosen to this office, as, for instance, Timothy; but it has always been customary, in all ages, to apply this title, as a term of honor, to all rulers—and as we gather, from the first Epistle to Timothy, that there were two kinds of Elders, so here the context shews that no other than teaching Elders are to be understood; that is, those who were ordained to teach, because the same persons are immediately afterwards called Bishops. It may be objected that too much power seems to be given to Titus, when the Apostle commands him to appoint ministers over all the Churches. This, it may be said, is little less than kingly power; for, on this plan, the right of choice is taken away from the particular Churches, and the right of judging in the case from the college of pastors—and this would be to profane the whole of the sacred discipline of the Church. But the answer is easy. Everything was not entrusted to Titus as an individual, nor was he allowed to impose such Bishops on the Churches as he pleased; but he was commanded to preside in the elections as a Moderator, as it is necessary for some one to do. This is a mode of speaking exceedingly common. Thus a Consul or Regent or Dictator is said to create Consuls, because he convenes assemblies for the purpose of making choice of them. So also Luke uses the same mode of speaking concerning Paul and Barnabas in the Acts of the Apostles; not that they alone authoritatively appointed pastors over the Churches without their being tried or approved; but they ordained suitable men, who had been elected or chosen by the people. We learn also from this place, that there was not, then, such an equality among the ministers of the Church as was inconsistent with some one of them presiding in authority and counsel. This, however, is nothing like the tyrannical and profane Prelacy which reigns in the Papacy; the plan of the Apostles was altogether different."

Is the reader prepared to find Bishop Ives separating the last sentence but one in this paragraph from what preceded and what follows, and calling it a declaration in favor of Episcopacy, when its whole tenor is directly the other way? If the Bishop had read one page further on, he would have found in Calvin's commentary on verse 7th of the same chapter, the following still more explicit declarations: "Moreover, this place abundantly teaches us that there is no difference between Presbyters and Bishops, because the Apostle now calls promiscuously by the second of these names those whom he had before called Presbyters—and indeed the argument which follows employs both names indifferently in the same sense, which Jerome hath observed, as well in his commentary on this passage as in his Epistle to Evagrius. And hence we may see how more has been yielded to the opinions of men than was decent: because the style of the Holy Spirit being abrogated, a custom introduced by the will of man prevailed. I do not, indeed, disapprove of the opinion that,

soon after the commencement of the Church, every college of Bishops had some one to act as Moderator. But that a name of office which God had given in common to all, should be transferred to an individual alone, is the rest being robbed of it, was both injurious and absurd. Wherefore, so to pervert the language of the Holy Spirit as that the same expressions should convey a meaning to us different from that which he intended, partakes too much of profane audacity."

It is worthy of remark that the work which contains this passage was published in 1549, in the reign of Edward VI, and when Calvin was carrying on a friendly correspondence with Arch-bishop Cramer—yet he did not hesitate then to avow his Presbyterian sentiments.

Again: In his commentary on 1 Peter v. 1, written in 1551, and dedicated to Edward VI of England, Calvin thus speaks: "Presbyters.—By this title he designates pastors, and whoever were appointed to the government of the Church. And since Peter calls himself a Presbyter, like the rest, it is hence apparent that this name was common, which, indeed, from many other passages, appears still more clearly. Moreover, by this title he claimed to himself authority, as if he had said that he admonished pastors in his own right, because he was one of their number; for among colleagues there ought to be this mutual privilege: whereas if he had enjoyed any pre-eminence of authority among them, he might have urged that, and it would have been more pertinent to the occasion. But although he was an Apostle, yet he knew that this gave him no authority over his colleagues, but that he was rather joined with the rest in a social office."

Bishop Ives, as a further proof that Calvin was persuaded of the divine right of Prelacy, tells us that in his commentary on Galatians ii. 9, he represents it as "highly probable that St. James was prefect of the Church of Jerusalem." "Now, says he, a prefect is a chief and permanent ruler of others." Here again the slightest inspection of what Calvin does really and truly say, will sufficiently refute this construction of his language.

"When the question is here concerning dignity, it may seem wonderful that James should be preferred to Peter. Perhaps that might have been done because he was the president, (præfectus) of the church of Jerusalem. In regard to what may be included in the title of "Pillars," we know that it is so ordered in the nature of things, that those who excel others in talents, in prudence, or in other gifts, are also superior in authority. So in the Church of God, by how much any one excels in grace, by so much ought he to be preferred in honor. For it is ingratum, nay it is impiety, not to do homage to the Spirit of God wherever he appears in his gifts. Hence it is that a people cannot do without a pastor, so every assembly of pastors needs some one to act as moderator. But it ought ever to be so ordered that he who is first of all should be a servant, according to Matt. xxiii, 12."

In his commentary on Acts xx, 23, written in 1550, a few years before his death, Calvin expresses himself thus: "Concerning the word Bishop it is observable that Paul gives this title to all the Elders of Ephesus; from which we may infer, that, according to scripture, Presbyters differed, in no respect, from Bishops; but that it arose from corruption, and a departure from primitive purity, that those who held the first seats in particular cities began to be called Bishops. I say that it arose from corruption, not that it is an evil for some one, in each college of pastors, to be distinguished above the rest; but because it is intolerable presumption, that men, in perverting the titles of scripture to their own honor, do not hesitate to alter the meaning of the Holy Spirit."

The Bishop's extract from Calvin's work De necessitate Reformationis: *auda Ecclesie* will also prove, when examined, quite as little to his purpose as any of the preceding. The passage, as given by him, is in the following words: "If they will give us such a hierarchy in which the bishops have such a preeminence as that they do not refuse to be subject to Christ, then I will confess that they are worthy of all anathemas, if any such shall be found who will not reverence it, and submit themselves to it with the utmost obedience."

The passage, as really found in Calvin's work is as follows:—After speaking of the hierarchy of the Romish Church; of its claims of uninterrupted succession from the apostles, which he turns into ridicule; and of the gross departure of the bishops from the spirit and rules of the gospel, he says: "If the Papists would exhibit to us such a hierarchy, as that the bishops should be so distinguished as not to refuse to be subject to Christ, to rely on him as their only Head, to cherish fraternal union among themselves, and to be bound together by no other tie than his truth, then I should confess that there is no anathema of which they are not worthy, who should not regard such an hierarchy with reverence and obedience. But what likeness to such an one is borne by that spurious hierarchy, in which they (the Romanists) boast?" He then goes on inveighing against the arrogance and tyranny of the Bishop of Rome, by name, and shewing how entirely different that system is from that in which Christ and his apostles gave their sanction, and even that which prevailed in the time of Cyprian.

It is well known that Calvin, in all his writings, maintained that there were bishops in the primitive Church; that every pastor of a congregation was a scriptural bishop; of course, he might well say, that if there were any who would not obey such bishops as were conformed to the will of Christ, they were worthy of all condemnation. Some have alleged indeed, that his use of the word hierarchy, (hierarchy) in this passage, proves that he could have had reference to no other than a prelatical government; that the term is never applied to any other. This is an entire mistake. The word hierarchy simply implies sacred or ecclesiastical government. It may be applied with as much propriety to Presbyterianism or Independency, as to Prelacy. Calvin himself, in his Institutions, Book iv, chapter 5, speaks of that hierarchy or spiritual government, which was left in the Church by the apostles, and which he expressly declares, in the same chapter, to have been Presbyterian in its form.

Further, we are told, it seems, by Durell, in his "View of the Foreign Reformed Churches," that Calvin, in writing to an "old friend," speaks of the office of Bishop as "of divine institution or appointment." It is true that language of this kind is found in that letter; but the most cursory perusal of the whole letter, will banish from any candid mind the idea that Calvin is here speaking of diocesan or prelatical Episcopacy. Does not every intelligent reader know that that great Reformer believed and uniformly taught that the office of Bishop (that is, of the primitive, parochial bishop) was a divine institution? It is evidently of

this parochial Episcopacy that he speaks, when writing to his "old friend" in the language above quoted. The duties which he urges upon him, and the passages of scripture which he quotes to enforce his counsel; all shew that it is that Episcopacy alone which he maintains to be of divine appointment. A Prelate might as well quote the fourth chapter of the Presbyterian Form of Government, in which it speaks of Bishops, as proof positive that it maintains the divine right of Prelacy, as adduce the language cited by Bishop Ives to prove that Calvin was an advocate of the divine institution of prelatical Episcopacy.

Such is the clear, indubitable testimony that the illustrious Reformer of Geneva was guiltless of the charge which has been brought against him. It is manifest that, with perfect uniformity, during the greater part of his public life, from 1554 to 1560, he steadfastly maintained the doctrine that the apostolic form of church government was Presbyterian, and not Prelatical; that even in works which he dedicated to the king of England and to the Lord Protector, the highest noblemen in the realm, he still firmly contended for scriptural doctrine of ministerial parity. The more closely I examine his writings, the more confirmed is my persuasion, that nothing which wears a contrary aspect can be fairly produced from them.

II. The second allegation of Bishop Ives, is, that this eminent man wished to introduce Prelacy into the Church of Geneva; and that he united with others in requesting the English Bishops to impart it to them.

If I do not greatly mistake, this allegation also is capable of being completely refuted. But as I have already trespassed so far on the columns of your paper, I shall postpone to another week, the remarks and the testimony which I have to adduce in regard to that point. In the mean time, I am, Sir, with great respect, your obedient servant, SAMUEL MILLER.

CHILDREN'S DEPARTMENT.

THE HOUR OF AMUSEMENT.

That children should enjoy seasons of rational recreation no one ought to doubt. They are so constituted as to require it. The confinement of labor or study, or even of engagements which combine pleasure with mental or physical exertion, ought not to be continued without frequent seasons of relaxation; or as the child would say, without having "a good time to play." The health, strength, beauty, symmetry, and energy of the physical frame require it. It is the time of rapid growth.—Every limb, muscle and pore, should receive its full share of healthful action. It often happens, that through ignorance, or inattention to the demands of nature, the health is impaired, the natural flow of animal spirits is checked, and the mind injured. Parents and guardians are guilty in this respect, when they imagine their training is the most skillful. Perhaps the following incident will serve to illustrate our meaning.

While Mrs. G. was sitting in her parlor, in the early part of summer, little Lucy, her daughter, came running in from her school in high spirits, and much out of breath. She laid her books away neatly upon the shelf, and then with a smiling countenance, turned to her mother and said, "Mother, may I go out in the yard to play a little while with Mary?" "No, my child, I shall not permit you to go one step," said the mother, with much sternness. Lucy's countenance changed, and sadness came over her features, as she sank into the chair standing behind her mother. Mary, who lived in the next door, hearing this, immediately left the entry almost as much depressed at the unexpected answer. After a few moments' pause, Lucy began to walk about the room where the air was more confined than in the school room which she had left. She took up her hoop and stick and seemed at a loss how to amuse herself. Her mother seeing this, said, "Lucy, you may go into the yard and drive your hoop by yourself." But this seemed too solitary a limit when her yard was not ten feet square. She remained standing with her hoop, when her mother added, "If you don't like that take your work and sit down with me." I have seldom felt more sympathy for a child than in this case. A prisoner just released from three hours confinement in the school room, where she had been applying her mind to study, comes flying home rejoicing in her liberty, and anticipating an hour's recreation with her school mate; and then she is told to sit down to work; if she would not force herself away alone to amuse herself under restrictions which render even solitary amusement undesirable. The effects of such treatment were seen in a pale countenance, feeble frame, and in a nervous restlessness. The health of that child required exercise in the open air, and in company with others, to keep alive the social feelings, and to give healthy action to the animal spirits. And who that has been long confined to books in a noisy school room, does not know that the mind needs relaxation. Could that child's mind be vigorous for study the next day without it? Did that mother consider that she was injuring her beloved daughter by her unnatural restrictions? How often do parents forget that they were once children, and eagerly sought those innocent amusements which they now deny their children!

ORDINATION.

At a meeting of the Presbytery of Transylvania, at Hustonville, Dec. 11th, F. S. Howe was ordained as an Evangelist. The Rev. J. McIlvaine presided and put the constitutional questions. Mr. Howe is the Agent for Sunday-schools for Kentucky and the other Western States. His Post Office address is Louisville.

PROTESTANT AND HERALD.

SUMMARY.

Public Lands.—The Commissioner of the General Land Office reports to the General Government that the sales of public lands during the year 1840 amounted to 2,236,889 74. 100 acres—the purchase money to 2,789,637 53.100 dollars; and the receipts into the Treasury, from the same source, to \$3,292,683 29.100. During the first three quarters of the year 1841, the sales amounted to 118,072 39.100 acres, and the receipts into the Treasury, from the same source, during the same period, to 1,104,063 06.100 dollars.

RAIL ROADS.

Fifteen years ago, Mr. Stephenson, the English Engineer, in a petition presented to Parliament, stated that locomotive engines, with a load of thirty or forty tons weight, might, in his opinion, travel at the rate of six miles an hour! A speed of twelve miles, it was thought, might at some future time be attained, but not without great danger.

The Valley of the West.—In the great valley of the Mississippi, besides being intersected by numerous canals and railroads, the natural channels of intercommunication exceed those of any other section probably of the globe. It can hardly be credited, and yet it is true, that there are more than 25,000 miles of steamboat navigation, which, if stretched into a continuous chain, would more than equal, in extent, the circumference of the globe; and at certain seasons of the year, there are at least 15,000 miles of navigation for the largest class of steamers.

Extent of the British Dominions.—The Liverpool Times, in announcing, the birth of a Duke of Cornwall, thus sums up the vast extent of the Empire, which, it is to be hoped he will at some future and distant day, preside over—"Salutes in honor of his birth-day will be fired—in America, on the shores of Hudson Bay, along the whole line of the Canadian Lakes, in New Brunswick, Nova Scotia, Newfoundland, in the Bermudas, at a hundred points in the West Indies, in the Forests of Guiana, and in the distant Falkland Islands, near Cape Horn; in Europe, in the British Islands, from the rock of Gibraltar, from the impregnable fortifications of Malta, and in the Ionian Islands, in Africa on the Guinea Coast, at St. Helena and Ascension, from the Cape to the Orange river, and at the Mauritius; in Asia, from the fortress of Aden, in Arabia, Karrack, in the Persian Gulf, by the British army in Afghanistan, along the Himalayan mountains, the banks of the Indus and the Ganges, to the Southern point of India, in the Island of Ceylon, beyond the Gauges in Assam and Aracan, at Prince of Wales Island and Singapore, and on the shores of China, at Hong-Kong and Chusan; and in Australia, at the settlements formed on every side of the Australian Continent and Islands, and in the strait which separates the Islands of the New Zealanders. No Prince has been born, either in this or any other country, in ancient or modern times, whose birth would be hailed with rejoicings at so many different and distant points in every quarter of the world."

Appointment by the President.—James Lawrence Day to be agent on the coast of Africa for receiving the negroes, mulattoes or persons of color, delivered from on board vessels seized in the prosecution of the slave trade by commanders of United States armed vessels.

ACKNOWLEDGMENT.

The Subscriber would acknowledge the kindness of his friend, Major G. W. Bolling, of Petersburg, in the contribution of \$50, to constitute him a Life Member of the Central Board of Foreign Missions. "The Lord loveth a cheerful giver." JOHN LEYBURN. Petersburg, Jan. 10th, 1842.

OBITUARY.

Died, on the 8th inst., GERALDINE, elder daughter of Wm. F. Watson, (of this City,) aged 4 years. Died, at his residence, near Charleston, Kanawha, Va., on the 5th inst., in the 75th year of his age, JAMES BREEM, Esq., after a painful illness of several weeks.

Mr. Broom was a native of England; and after his removal to the United States resided in Richmond, Va., and engaged in the mercantile business. He removed to Kanawha county in 1818, where he resided till the time of his death. Few men have enjoyed to a greater extent the confidence and affection of the community in which they have lived than he did. In all the relations of life as a husband, a father, a master, a neighbor, a citizen, his deportment was exemplary. Heary indeed is the stroke of affliction caused by his removal. Long will his loss be felt. And yet the bitterness of the affliction is greatly lessened by the confident hope, that he has entered into the rest which remaineth for the people of God. In October 1831 he made a profession of religion; and in June 1832 was ordained an elder in the Presbyterian Church. His profession and his office he adorned by a consistent deportment; and closed his life in the full possession of the peace of God that passeth all knowledge. For some weeks before his death he was aware that there was no hope of his final recovery; and that though he might linger for a time, the issue must be death. To him death had no terror. A comfortable evidence of a change of heart, firm confidence in the promises of God, and full reliance on the provisions of the gospel, were the sources of perfect peace of mind. "I am now on one moment so far as I know, was his peace of mind disturbed by a single doubt. With perfect calmness, and in the full exercise of his rational powers, he entered the eternal world trusting his all in the hands of him who came to save sinners. "Blessed are the dead who die in the Lord."

DRY GOODS AT REDUCED PRICES.

WE have on hand, for sale, at very reduced prices, a variety of coarse Woolens, Worsted and other Goods, of the following descriptions: Heavy Blue Beaver, and Buffalo Goods. Plain, Printed, and embroidered Mousse de Laine and Challeys. French and English Merinos, all colors. Fine and superfine Sattinets and Kentucky Jeans. All-Wool Keysers, and Glasgow Jeans. Various red, yellow and green Jannels. A choice assortment of Cloths and Cassimeres, rich Cheas, Epps, and other figured Silks, in great variety, and very cheap, with a complete assortment of brown, bleached, and colored Damascus, Habit and Furniture Prints, &c., &c.

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 entering pupils, would 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 BROWN. January 1, 1842.

WYATT, WINSTON & POLLARD.

"During the week before last the examination of Mr. Brown, Female, and Mr. McNatt's Male Schools, in Harrisonburg, took place in the presence of a large, respectable and intelligent audience of both sexes. It is due to the patrons, the pupils and tutors, that some notice should be taken of these examinations, to enable the public to determine how far these Seminaries are worthy of its patronage.—We are pleased that the audience generally, probably unanimously, was highly gratified with the result. The examination in each School was thorough, not confined to a few prepared questions and answers, but extended to the whole book, to any and every part that any of the audiences requested the attention of the scholars to be directed; and with each and every part these youth's appeared to be as familiar as with the first page. Mr. Brown's school included young girls learning the rudiments of the English language, up to those who were studying Astronomy, Natural Philosophy, Chemistry, Rhetoric, &c., and enough is said of their proficiency, when we repeat the remark of a young gentleman present, who had just graduated at one of our most respected colleges, that he never, at any collegiate examination, had heard classes acquire more creditably. K. dec 20—2t

Watches, Silver Spoons, Fancy Goods, &c. C. GENEET, Opposite the Ball Tavern, RICHMOND, VA. WOULD invite the attention of the public to his large and beautiful assortment of GOODS, Store. Among his Watches are Gold and Silver Levers of M. J. Tobias & Co., and other Manufacturers of celebrity. Gold Guard Chains and Keys, Breast Pins and Finger Rings, Lockets for inserting hair. Silver Table and Tea Spoons, Ladles, Sugar Tongs, &c., Britannia Coffee and Tea Urns, Coffee and Tea Pots, Sugar and Cream Cans. He would also call attention to his assortment of Gold, Silver and Steel Spectacles—having a great variety he trusts he will be able to suit all ages. Old Gold and Silver received in exchange. Call and see. jan 30—3ms

MOHICAN YOUNG LADIES' SCHOOL, AMELIA, VA. THIS School will commence Feb. 1, 1842. The First Session will terminate with an examination the last of June—Second Session will commence 1st August and close last December. Terms \$25, if paid in advance, for ten months—\$100 if per by the session. English Branches \$12 1-2 per session. Music \$15 per session, by a Female Teacher. The healthy situation and patronage for the last 6 years I consider the best recommendation. ja 13—3t R. E. FARRER, M. D.

CHARLOTTESVILLE FEMALE ACADEMY. THE present plan of this institution is such as to render it very desirable that students should enter on the first of February. The regular vacation occurs in July and August. The English, French and Music departments are well supplied with instructors; and the institution is enjoying a more extended patronage than at any former period. Instruction in the English department for five months, \$15 Do. Music, including use of Instruments, 18 Do. French, 10 Do. Drawing and Painting, 5 Do. Board, including every personal accommodation, from \$50 to \$60. W. M. S. WHITE, Principal. ja 13 4t

EDUCATION. THE next session of the subscriber's School will commence the 17th of the present month, (January,) and close the 17th of June next. Tuition fee per session of 5 months, \$15; Board, including every accommodation, \$50—payable in advance. Pupils may enter School at any time during the session, and will be charged from the time of entrance; but no deduction will be made for absence after entrance, except in cases of protracted illness. SAMUEL J. PRICE. Charlotte county, January 6th, 1842. ja 13—4t

SCANDINAVIA. VISIT to Northern Europe, or sketches descriptive, historical, political and moral, of Denmark, Norway, Sweden and Finland, and the free cities of Hamburg and Lubec, containing notices of the manners and customs, commerce, manufactures, arts and sciences, education, literature and religion of those countries and cities, by Robert Baird, with maps and numerous engravings. Just published and for sale by JOSEPH GILL, de 30 Bookseller, Governor street.

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 Baltimore and New York, all which having been laid in on the best terms will be sold very low for cash or punctual customers. 56 lbs New Orleans, Porto Rico and St. Croix Sugars. 50 Cuba clarified do. 10 do. prime New Orleans Molasses. 10 do. do. Porto Rico do. for retailing, 22 tierces do. 10 hhds cheap Trinidad do. 150 bags prime green Rio Coffee (new.) 75 do. old Java and La Guayra do. 30 boxes Loaf Sugar of various qualities. 5 half chests extra Gunpowder Tea. Cheap Gunpowder, Imperial and Young Hyson do. 100 boxes Soap of various qualities. 41 do sperm Candles, best quality New Bedford 10 do Judds patent Sperm Candles. 10 do short 1 3/4's do. do. for Taverns, &c. 50 do best Tallow Candles. 400 sacks Liverpool Fine Salt. 20,000 lbs prime Bacon, Shoulders and Midding, hamp. 200 casks Cheese, 2000 quarter, half and whole boxes Raisins, best bunch. 300 kegs Nails assorted—Iron and Steel, Ginger Indigo, Pepper, Allspice, Bar Lead, Shot, Gunpowder, Wrapping and Writing Paper, Cotton Yarns, Herring, &c., &c. December 30, 1841.

TOWN AND COUNTRY HAT MANUFACTORY,

Cary street, 3 doors above the Columbian Hotel, RICHMOND, VA. J. H. ANTHONY still continues to sell Hats at the following low prices: Plain Russian or Irish Hats from \$3 50 to \$5. Silk Hats, made on fine fur bodies, warranted water proof, from \$3 50 to \$3 50. Boys' Hats from \$1 75 to \$2. Fur Caps from \$1 to \$1 50. Gentlemen's cloth Caps from \$2 to 3. Together with an assortment of men's and boy's hair, scull and glazed Caps, black and drab wool Hats, wholesale and retail. Terms cash. P. S.—He keeps, during the summer, a large assortment of Leghorn, palm leaf, straw and willow Hats, suitable for all ages. N. B.—Hats made to order. ja 6

PAYMENTS TO THE WATCHMAN OF THE SOUTH.

Made during the week ending Saturday, Jan. 15, 1842. All payments are to No. 263, unless otherwise notified. Greenville, Va.—McClung Patton, 278, Ballad Smith. Ches. Co.—Mrs. Elizabeth Douglas, 280. Danville, Va.—Mrs. Moses Raymond. Cochese, Conn.—Stephen F. Fries, 225. Cox Creek, Va.—Rev. Sem'l J. Etoe. Aspswall, Va.—Capt. Thomas F. Spencer. Chrysal Lake, Va.—Jesse Blavin, 232. Red Mountain, N. C.—Miss Margaret H. D. o. k. 285. White Post, Va.—Lewis F. Glass. Independence, Ala.—Miss Cath. V. Frazer, 235. Brunswick, Me.—Capt. Robert Harding, 244. Salem, S. C.—Rev. Philip Fierston, 278. Lantide, Va.—James K. Holt, 232. White Hall, N. C.—Jno. M. D. Howell, 277. John H. McLowell, 277. Mr. L. Eslier, J. Price, 277. Alorning Sun, Tenn.—Wm. A. McDowell, 279. Newaway C. H., Va.—Louis C. Boulain. Halfway C. H., Va.—Dr. John Hendree, 287. Mayo, Va.—Richard V. Watkins. Seeburg, Va.—John H. Gordon. Bull Pasture, Va.—Elizabeth Carlisle, 234. Deerfield, Va.—Archibald Rankin. Charlotte C. H., Va.—Col. James P. Marshall, John H. Thomas. Sni field, Va.—Mrs. Maria E. Mosby. Cooper Hill, N. C.—Peter Wilkinson, 220. Danville, Va.—Mr. Geo. Price, 253. Office Tavern, Va.—Mrs. Ann Jefferson, 269. Alexandria, La.—Rev. J. F. Ford, 234. Harrisonburg, Va.—Mrs. Catherine Peal, 278. Midway Inn, Va.—Capt. Jas. W. Womack, 275. Richmond, Va.—Hugh A. Watt, 260. Old Church, Va.—Lester Jones, 268. Sawdon, Va.—L. Waddell, 191, Jas. Leslie. Valley Mill, Va.—James M. Helms, 263. Marchison's Mills, N. C.—Rev. E. McNeil, 272. Averborough, N. C.—John Smith, Sen'r, 246. Washington, N. C.—Rev. T. R. Owen, 217. Farmville, Va.—Mrs. Matilda C. Wilson, 267. Mt. Pleasant, Tenn.—A. H. Buckner, 265. Harveys Hope, 230. Cassette, Ala.—Thos. S. Reese, 264. 4t