

# WATCHMAN OF THE SOUTH.

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

VOL. VI.—No. 16.

RICHMOND, THURSDAY, DECEMBER 8, 1842.

Whole No. 276.

THE OFFICE OF THE WATCHMAN OF THE SOUTH IS ON MAIN STREET, NEAR THE DOOR TO THE (NEW) EXCHANGE BANK.

TERMS: The WATCHMAN OF THE SOUTH is published weekly, on Thursday, at \$3 00 per annum, payable in advance, or \$3 50 if payment is delayed six months.

Advertisements in any of the States where the paper is published, will be received in payment for the same, at the rate of \$100 per square for the first insertion, and 50 cents per square for each subsequent insertion.

No subscription will be received for less than three months. The paper must be given one month in advance to the termination of the year for which the individual has subscribed. It is important that the name of the subscriber should be attended to. Where arrears are not paid, the right to discontinue the paper is reserved.

MAXIMS BY EDWARDS.

The devil tries to destroy the Christian's hope, while truth and conscience disturb the hypocrite's.

There are two kind of hypocrites,—legal and evangelical. The legal trusts in works; the evangelical in great discoveries.

To walk by faith and not by sight, is to believe in unseen things and not trust in visible things. The difference is not to be understood as times of spiritual light, and spiritual darkness.

The doubts of Christians do not respect the power of God, but their interests in grace.

THE FATHER.

He should be the presiding genius at the domestic board, and let his influence be felt through all the channels in which it can be made to flow there, in the formation of the household, and especially of the younger members of it. And yet how often do many of our best affectionate, intelligent and even pious fathers fail of doing their duty in this respect.

How often has the faithful wife to conceal her appointment, and sometimes to suppress her tears, while, after toiling to render the only ones of the day that bring her husband and children home, they love, together, the occasions of happy domestic enjoyment, of mutual improvement, and of a father's instruction and discipline, she finds him full of a restless impatience to have the meal ready even before the appointed time,—hurrying through it himself in silence, or, if speaking, using only the necessary household words, with an occasional suggestion to others to make that despatch, of which he sets so striking an example.

The children, too, have been made ready by maternal care, neat in their appearance, and smiling in their looks, to greet, on his return, one who is full of reverence and love—and to gain, if possible, a few moments of his attention. But business presses—letters must be written—customs must be secured—bargains must be made—money must be saved or accumulated—and the children and children are neglected. Had not the father better be the poorer at the end of the year, by some hundreds or thousands, than to sacrifice to mammon the dearest interests of the little flock which God has entrusted to his care? He knows not what he loses, till he makes a fair trial of doing his duty in this particular—how much of positive enjoyment, and of the purest and most exquisite kind—how much of the affectionate attachment of his wife and children—how much of one of the most favorable seasons of all his intercourse with them, for elevating his own and their character in true politeness, in benevolent feeling, and intellectual and moral culture.

Sabbath School Treasury.

From President Humphrey's Letters.

WHO SHALL DO THE PREACHING IN A REVIVAL.

Your next question is, who shall do the preaching? And my unhesitating answer is, as much of it as you yourself. You are the pastor. You know the state and wants of your flock better than any other man.

The people know you better, and have more confidence in you as a spiritual guide and religious teacher. They are used to your preaching. Your style and trains of thought and illustrations are all familiar to them. With ordinary health, you can preach often during a revival than at any other time. It is mostly easier. If you enter into the work of the Lord with all your heart, you will never be at a loss for suitable topics. They will be suggested to your mind faster than you can dispose of them. You cannot expect to get much time to write. It will astonish you to find with what freedom you can speak on almost any subject, and at the shortest notice—thoughts and words will come to you as they never did before. In this there will be nothing supernatural—no miraculous gifts; but the Spirit of God will help you, and you will be able, without much exposure, to accomplish more than you could beforehand have believed possible, under any circumstances. My belief is, that some young pastors, under the erroneous impression that their strength will not hold out, call in aid sooner than they need to, and rely more upon it as the work advances, than is best either for them or their people.

But should the revival, which has commenced in L—, spread through the congregation, you will undoubtedly want help at least in the pulpit. There will be a demand for more sermons than you can preach, constantly engaged as you must be in visiting, and directing enquiring souls to Christ. And let me advise you, by all means, to call in pastors in preference to evangelists. This was the course pursued, with the happiest effects, in the great revivals which took place in Connecticut and Massachusetts just at the close of the last century, under the preaching of Strong, West, Hallock, Mills, Griffin, Hooker, Miller, Hyde, Williams, and others "of the like precious faith." No evangelists were then employed to help the pastors, or to take the work out of their hands, as has been com-

mon within your own remembrance. When a minister wanted help, he invited his brethren in the immediate vicinity to preach his lectures, and render him what assistance he might need. They felt that they were all engaged in one common cause. There was preaching enough. The work went on gloriously, continued for a long time, and the fruits of it were most precious.

I hope, my dear son, that so far as you may stand in need of help, you will adopt the same course. Invite in your brethren who have pastoral charges. They will come with the greatest cheerfulness, and it will do them good. You might, perhaps, find some celebrated evangelist who would be glad to help you; and I have known preachers of this class in whom you might have entire confidence. But for reasons which will readily occur to any one who has watched the progress of things for a few years past, and which I reserve for the serious consideration of the churches, I hope you will not find it necessary to go much, if any, beyond the pastoral circle around you for help. The greatest objection, as I shall endeavor to show, lies against employing *professed* revivalists. These are the men who, though they may seem to do much good for the time, are most likely in the end to unsettle and weaken the churches.

But let who will be called in to aid you, keep the direction of things entirely in your own hands. Appoint all the meetings; suffer no measures to be introduced which you do not approve of, and let it be seen everywhere that you are the pastor, and that you feel responsible to God not only for what you do yourself, but for what others do under your eye and sanction.

Let who will come to assist you, preach yourself as often as you can. If you have three discourses on the Sabbath, by all means preach one of them, if not two. No pastor can long hold his place, and retain the affections and confidence of his people, who allows himself to be thrust into the background, or voluntarily sits by in silence, Sabbath after Sabbath, during a powerful revival.

POOR DINAH.

It was a gloomy morning in the end of January; we had had a long and severe winter, and during the last night there had been a fresh fall of snow; not enough to cover the landscape with one brilliant mantle, but just enough to look scattered and littering. It was a time of sickness and sorrow; many were suffering under a complaint, not so dreadful, indeed, as the cholera—not hurrying away its victims in a few hours, but yet a complaint trying and enfeebling; and, in some cases, fatal.

We had heard the awful accounts of deaths in the metropolis, the appalling number of a thousand funerals in one day; and, most awful, the violent conduct and profane language of some of the persons employed in preparing the graves. "Truly," God is a righteous Judge, strong and patient, and God is provoked every day.

On this gloomy winter morning, I heard the bell tolling; and perhaps it may be thought it was a sound that brought with it additional gloom; but no. It was, indeed, a solemn, but not a mournful sound. I was expecting to hear it, for I was already aware of the death of the poor neighbor for whom it tolled. I listened to stroke after stroke of that bell, till each seemed to tell of joy and triumph. I fancied it an echo to her own words: "God bye, we shall meet in heaven. God bless you."

"The blessing of them that are ready to perish," comes upon many visitors of the poor, and the visitors feel the value of that blessing, the blessings, too, of them that are ready to be translated to eternal glory comes upon them; and who would not prize that blessing?

Oh! it is an animating thought, that one to whom, but yesterday, we went to administer some little gift of charity, is now beyond all our care; that instead of the hymn, or the scripture, or the prayer which we poured into the dying ear, she is now listening to and learning to join in the songs of angels! Such a thought may cheer us on our rounds a little longer, and quicken our desires after that world where not an inhabitant shall any more say, "I am sick."

Poor Dinah was one among the many, in a very poor and populous parish, of whom her visitor would gladly have known more, and for whom she gladly would have done more than she did; very poor, but honest and industrious, full of gratitude for any little temporal help afforded her, and never intruding on the kindness of those who, she knew, had so many to relieve.

There is one thing, I remind my poor neighbors when they are anxious for gifts, which (however liberal our benefactors may be) cannot be extended to all—there is one thing of which there is enough for all—the free grace of God in Christ Jesus: this, I trust, poor Dinah obtained. She could not read; but, by the blessing of God on her attendance at Church and at the weekly evening lecture, she became wise unto salvation. And whenever she could be spared, she would leave her work at the poor-house, and come, though but for a few minutes, into the room where the visitor would be reading to the poor, aged women, and listen to the sermon, or chapter, or hymn. Poor Dinah! the visitor has noticed with thankfulness her deep and silent attention, and been glad to see one more added to the little band of listeners.

At the poor-house, when employed in washing, there she took the cold which laid the foundation of her last illness; but never mind, said poor Dinah on her dying bed, "I'm glad of it now. My husband troubles about it—but I tell him his loss will be my gain; our children will be as well off as other widower's children."

Her's was a simple faith; the name of Jesus was her delight; once, when reading to her the first chapter of St. John's first epistle, I observed she listened with perfect silence to the two first verses; but when, in the third, I pronounced the name which is "above every name," she uttered it likewise: this she frequently did in any hymn or Scripture that was repeated.

There was great simplicity in her expressions. "I do not find my heart so heavy as I did," she said; "the more I pray the lighter it is." She stretched out her poor, wasted arm, and holding the visitor's hand in hers, said to her, "I took your advice: when you came to

me first, I knew nothing about Jesus Christ, but I went to Church and school, and there I learnt." On the same day she said, "I am not afraid; He died for us; He shed his blood for us. He could do no more; I gave Him my whole heart. My blessed Jesus! My heavenly Father! All the comfort I have."

Another time when she said she was not afraid to die, she was reminded that our trust is in Jesus. She said, "Yes, all in Him, all in Him." The tears were in her eyes, but her tone was quite triumphant.

She lay on her humble bed, every thing in the little room, which was entered immediately from the road door, told of extreme poverty; her mother and two or three other women were watching her, expecting her death.—When I asked her how she felt, she said "beautiful! I'm going home. I am ready?"—What makes you ready? I said; but she did not answer, "the grace of God," or "the pardon of my sins," &c., but only named the name that is above every name, "the Lord Jesus Christ." Yes, poor Dinah, He is all, and in all. He gives his Spirit to sanctify, and makes his people meet for heaven; but his Spirit does so by taking of the things that are his, and showing them to his people; "so he shall bear the glory."

Once more the bell tolled for poor Dinah's funeral, and once more I heard it echo, "good bye! we shall meet in heaven; God bless you."

From the Domestic Missionary Chronicle.

BOARD OF MISSIONS.—(DOMESTIC.)

The following letter from the Rev. Dr. Alexander, was addressed to the Secretary of the Board of Missions, and received at Elizabethtown, N. Jersey, during the late meeting of the Synod of New Jersey at that place. Dr. Alexander was unable to attend the meeting of the Synod, and he adopted this plan of communicating his views and feelings on a subject, which he knew would come before that body, and in which he feels, and has evinced a very deep and lively interest. The letter was read to the Synod, and to a large and deeply interested assembly of the people, convened in the First Presbyterian Church Elizabethtown.—The letter was not written for publication; but believing that it is calculated to do good, and will be read with deep interest, we have obtained permission for its publication, and now submit it to our readers, with the hope, that they will ponder well its contents, and that God will make it instrumental of great good to the cause it so feelingly pleads.

Dear Sir,—As I cannot be present at the missionary meeting which you propose to hold at Elizabethtown, on Wednesday evening, I take this method of communicating the substance of what I might say if I were present.

I have been surprised and grieved to learn, that the contributions of the churches, to support Domestic Missions have been, of late, so inadequate. I scarcely know how to account for the apathy which so extensively prevails, on this subject. I know, indeed, that the times are hard; but much prosperity has attended the labors of the husbandman, for several years in succession. And granting, that the income of the most of those who heretofore contributed liberally to this object, is diminished; yet when it is considered, how small a proportion of this I have ever contributed to the treasury of the Lord, I do not think that there exists any solid reason, why the sums heretofore bestowed on this object should be diminished. That expenditures should be diminished is right, but let the curtailment be made, not in our free-will offerings on the altar of God, but upon the luxuries of the table, of dress, of furniture, and by cutting off mere superfluities. We should, as Christians, be cheerfully willing to deny ourselves in many indulgences and gratifications, which may be considered comforts of life, for the sake of sending the gospel to the thousands of destitute people in our country. The demand for missionary labor, instead of being diminished, is greatly increased. The number of our fellow citizens in the new states and territories, and in some of our older states, who are entirely destitute, is truly appalling. And in all places, the people are willing to receive missionaries, and in some, are most urgent in their entreaties, that faithful preachers of the gospel should be sent to them. In the whole state of Arkansas, now containing considerably above a hundred thousand souls, we have only two or three preachers of our denomination. In the capital of that state, where a Presbyterian Church was organized ten or twelve years ago, we have had no stationed minister for several years. In Missouri, twenty missionaries would find an ample field of labor, among the destitute. In Iowa and Wisconsin, about to become as flourishing as any parts of the United States, we have a few laborers, that the whole country, as it relates to our denomination, may be said to be one great vacancy. So also Michigan presents a wide and promising field, and in all the western and southwestern states, the new counties are destitute of the means of grace to a distressing degree. And even in New York, New Jersey, Pennsylvania, Maryland, and Virginia, and North and South Carolina and Georgia, there are extensive regions, where the people are sitting under the shadow of death; and where the rays of the sun of righteousness give but a dim and feeble light, because the "word of life" is not held forth among the people. Soon the present generation will have passed away, and unless we speedily come to their aid, all opportunities of doing them good will have gone by forever. And let it be remembered, that we shall be held responsible, at the tribunal of Jesus Christ, for the communication of the gospel to our contemporaries, who are our fellow-citizens, and easily accessible to us. Here we have no wide ocean to cross, no new language to learn, no inveterate caste to hinder the propagation of the gospel. And while speaking of fields of missionary labor, I would present one, which has been sadly neglected, and yet, if cultivated, would, in my opinion, yield a rich harvest. I mean the slave population of the south. Some of our zealous ministers, have indeed thrust in the sickle into this harvest, and are greatly encouraged with the apparent fruit of their labors; but in regard to this destitute people, it may truly be said, "the harvest is great, and the laborers few." And for a long time past, our Board has sent no laborers into this field, which is white for the harvest. The very best thing we can do for Fagan Africa, at present, is to imbue with

true religion, the minds of the African race in our own country. By means of these, it seems to be the design of Providence, that that dark continent should be regenerated.

I do sincerely hope that the Synod of New Jersey will not separate, until they have given a new impulse to the cause of missions, both foreign and domestic: between which there should never be set up any invidious distinction. The cause is one. The more we promote foreign missions, the more shall we be disposed to send the gospel to the destitute millions in our own country. And the more religion flourishes at home, the greater ability and disposition we shall have, to send the gospel to the heathen. What if our people should double their former contributions, would that ruin or impoverish them? No; it would be the mere tithe and first-fruits, which in all reason we are bound to bring to the treasury of the Lord. And it would be the most effectual method of bringing down the blessing of God upon all labors and enterprises. Have those congregations and families who have freely given, become poorer than their neighbors, in consequence of their liberality? No instance of the kind can be shown. On the contrary, the liberal soul is generally prospered. I hope, that the ministers and elders, composing the Synod, will imbibe a new spirit of liberality, and will go home determined to arouse a similar spirit in all around them, until the donations to the Lord's treasury, shall be so increased and multiplied, that it will become necessary, as of old, for a proclamation to be made, that the people stay their hands, because there is enough and more than enough already in hand. Oh how easy would it be for the Christian community, to bring about that very state of things; and yet nobody be the poorer for it. The time will come, and I cannot but hope that it is near at hand, when all this difficulty about funds, for the spread of the gospel, will be done away—when Christians will learn a lesson, which hitherto they have been very slow to learn, that the richest enjoyment of wealth is to give its increase to the treasury of the Lord; and that the sweetest of incentives to labor is the hope of gaining something, that we may aid in furthering the cause of God. The excuses for our want of liberality are utterly futile—they are worse, they are often impious. If we are Christians, let us act like Christians, and not dishonor the sacred name, by a base, selfish, avaricious spirit, which keeps back from the treasury of the Lord what is due. If we are Christians, indeed we owe not only our wealth, but ourselves to the Redeemer, who has bought us with a price. Was He willing to purchase our salvation, by pouring out his blood, and shall we be unwilling to give liberally of what He has given to us, to promote his cause? The very heathen will rise up, in judgment against narrow-hearted Christians; for they expend ten times as much on their idols, as these do in supporting and propagating a religion which is truly divine, and which is the only hope of salvation. O that men would remember, that they are but stewards, and that God will require a strict account of the manner in which they dispense what has been committed to them!

Yours truly, A. ALEXANDER.

For the Watchman of the South.

THE NEW THEOLOGY OF CONNECTICUT—NO CREED.

The new Theology of Connecticut, which has taken its present form principally from the efforts of the professors of the Divinity School in New Haven, has no avowed creed. The promulgators of the new doctrines, or new way of expressing what they suppose the Bible teaches, while they have written much in explanation and defence of their positions, having for some years three periodicals in Connecticut as their vehicles for communicating with the public, have no where given a creed, or system of their belief, which might be presented, like the Saybrook Platform, as an exhibition of what they believe and mean to teach.

In their writings are many strong and very explicit assertions on important doctrines of faith and practice. These may be collected and presented together as their creed in fact.—It will be borne in mind that the creed published in the Southern Religious Telegraph, some years since, taken from a Connecticut paper, was but a part of what Dr. Taylor sent to Dr. Haves as his belief. How much was suppressed we cannot tell: as there was much wanting in that summary, there might have been a suppression of articles of importance, or the whole summary might have been imperfect, and the suppression of minor consequence. But there was a suppression; of course we have not their creed.

The following extracts are from approved writers, those who would be considered the authors of the new theology. If we mistake their meaning, and attribute to them a creed they do not hold, the fault is, first, in their language—they should have used language that could be understood; secondly, they ought to have given a creed, or symbol of their faith, that we might not be left under mistake.

Their view of infants.

"Mankind came into the world with the same nature in kind as that with which Adam was created."

"The only reason that the posterity of Adam do not exhibit the same moral character which Adam exhibited, is, not that they have a different nature, but that they are placed in different circumstances."

"A child enters the world with a variety of appetites and desires, which are generally acknowledged to be neither sinful nor holy.—Committed in a state of utter helplessness to the assiduity of parental fondness, it commences existence, the object of unceasing care, watchfulness, and concession to those around it.—Under such circumstances it is that the natural appetites are first developed, and each advancing month brings them new objects of gratification. The obvious consequence is, that self-indulgence becomes the master principle in the soul of every child long before it can understand that this self-indulgence will interfere with the rights, or entrench on the happiness of others. Thus by repetition is the force of constitutional propensities accumulating a bias towards self-gratification, which becomes incredibly strong before a knowledge of duty or a sense of right and wrong can possibly have entered the mind. The moment

the commencement of moral agency at length arrives."

"At what moment this point of moral agency commences, is not for us to say."

"Why, then, is it so necessary to suppose some distinct evil propensity—some fountain of iniquity in the breast of the child previous to moral action?"—*Christian Spectator*.

"Infants die. The answer has been given a thousand times; brutes die also. But Mr. Harvey replies, animals are not subjects of the moral government of God. Neither (we say) are infants previous to moral agency; for what has moral government to do with those who are not moral agents?"—*Christian Spectator*.

"It has been shown that infants stand on precisely the same ground with animals, as far as the present subject is concerned—for neither of them are moral agents, nor subject to moral government."

"A brute or the soul of an idiot might live forever without being sinful."

"Animals, and infants previous to moral agency, do therefore stand on precisely the same ground in reference to this subject.—Suffering and death afford no more evidence of sin in the one case than in the other."—*Christian Spectator*.

"But is there no significance in the use of the purifying element of water in this ordinance (the ordinance of baptism)? Certainly. It indicates that the being to whom it is applied will need the purifying influences of the Holy Spirit from the earliest moment that such influences in the nature of the case can take effect. But neither sin nor holiness can be predicated of any but moral agents. Are children saved through the death of Christ? In our view (and in the view of Dr. Taylor expressed in his sermon) they are. By salvation in reference to those who are not yet moral agents, is meant deliverance from the future existence and consequent punishment of sin, and a title to eternal life. That infants dying before moral agency will need this deliverance and this title, is our belief."—*Christian Spectator*.

From these extracts it appears the promulgators of the new Theology believe that infants are neither holy or unholy—have no distinct evil propensity—are not, for a time, subjects of moral government more than brutes—give no evidence of depravity by their death—and require baptism only on the ground that they may become sinners—and if they do, will need purification by the Holy Spirit—and salvation by Christ is to deliver them from the future existence of sin.

Their views of Regeneration.

"Self-love, or the desire of happiness, is the primary cause or reason of all acts of preference or choice which supremely fix on any object. In every moral being who forms a moral character, there must be a first moral act or preference or choice. This must respect some one object, God or Mammon, as the chief good, or as the object of supreme affection. Now whence comes such choice or preference? Not from a previous choice or preference of the same object, for we speak of the first choice of the object. The answer which human consciousness gives is, that the being constituted with a capacity for happiness, desires to be happy; and knowing that he is capable of deriving happiness from different objects, considers from which the greatest happiness may be derived; and as in this respect he judges, or estimates their relative value, so he chooses or prefers the one or the other as his chief good."—*Christian Spectator*.

"We have already said that the sinner is the subject of that constitutional desire of happiness called self-love, to which no moral quality pertains. Let the sinner, then, as a being who loves happiness and desires the highest degree of it, under the influence of such desire, take into solemn consideration the question whether the highest happiness is to be found in God or in the world. Let him pursue this inquiry, if need be, till it results in the conviction that such happiness is to be found in God only—and let him follow up this conviction with that intense and engrossing contemplation of the realities which truth discloses, and with that stirring up of his sensibilities in view of them, which invest the world when considered as his only portion, with an aspect of insignificance, of gloom, and even terror, and which shall chill and suspend his present love of it, and let the contemplation be persevered in till it shall discover a reality and excellency in the objects of holy affection, which shall put him upon direct and desperate efforts to fix his heart upon them; and let this process of thought, of effort and of action, be entered upon as the one that is never to be abandoned, until the end proposed by it is accomplished—until the only living and true God is loved and chosen as his God forever; and we say that in this way the work of regeneration, through grace, may be accomplished."—*Christian Spectator*.

From these extracts, and more of the same kind might be produced, it appears they believe that, by meditation, reflection, excitement, and desperate efforts, the sinner regenerates himself. Not a word appears to look towards the agency of the Holy Spirit, either as the prime or secondary cause. This is neither Calvinism nor Arminianism. Is it Pelagianism, or something beyond that?

It is not the view given by Edwards, or the orthodox before his time; it is not the view of Bellamy, or Woods, or Porter, nor even of Emmons or Hopkins; it is not the view of the Churches of the Reformation, of the Savoy Confession, or the Saybrook Platform, (which is nearly the same,) nor the Westminster Confession, or the Shorter Catechism.

Their views of the Government of God.

"It is a groundless assumption that God could have prevented all sin, or at least the present degree of sin, in a moral system. If holiness in a moral system be preferable to sin in its stead, why did not a benevolent God, were it possible to him, prevent all sin, and secure the prevalence of universal holiness?"—*Christian Spectator*.

"Would not a moral universe of perfect holiness, and of course perfect happiness, be happier and better than one comprising sin and its miseries? And must not infinite benevolence accomplish all the good it can? Would not a benevolent God then, had it been possible to him in the nature of things, have secured the existence of universal holiness in his moral kingdom? Is the reader started at an inquiry which seems to limit the power of God? But

does he not equally limit the power of God by supposing, or rather affirming that God could not secure the greatest good without the existence of sin? On either supposition, there is what may be called a limitation of the power of God by the nature of things. In the one case, the limitation is supposed to result from the nature of sin; in the other, from the nature of moral agency. If, then, one of these suppositions must be made, which is the most honorable to God? Further, does not he who is startled by this supposition, limit the goodness of God? Undoubtedly he does, if it be conceded that holiness is on the whole preferable to sin in its stead. For he who admits this, and maintains that God could have secured the existence of holiness instead of sin, must also admit that God is not good enough to accomplish all the good in his power; not good enough to prevent the worst of evils."—*Taylor's Concio ad Clerum*.

"Facts as far as they are known to us, furnish no support to the assumption that God could, in a moral system, prevent all sin, or even the present degree of sin. For we know of no creature of God whose holiness is secured without the influence which results either directly or indirectly from the existence of sin and its punishment. How, then, can it be shown from facts that God could secure any of his moral creatures in holiness without this influence, or to what purpose is it to allege instances of the prevention of sin under this influence, to prove that God could prevent it without this influence? Rather do not all known facts furnish a strong presumption to the contrary? If God could prevent all sin without this influence, why has he not done it? Had his creatures done what they could, then indeed there had been more holiness and less sin."—*Taylor's Concio ad Clerum*.

Here is proposed for our adoption one of two suppositions—either that God had not benevolence enough to design the greatest good, or that he had not power enough to execute such design. The Scripture says, Psalms cxxxv. 6—"Whatsoever the Lord pleased, that he did in heaven, and in earth, in the seas, and all deep places."

It is against such doctrines as those above quoted, which agree with the symbols of our reformed Churches, or public confession of the New England Churches, that the Pastoral Union has raised her voice, and calls for the Churches to try the doctrine by the word of God and the faith of their fathers.

In my next I will give you a few more extracts, and some other important subjects.

VIATOR.

November 9th, 1842.

THE PITTSBURG CONVENTION.

This body met on the 17th ult. There were 90 bishops and 82 elders present. Dr. Beatty was chosen President. The meeting seems to have been one of delightful and solemn interest, so far as its proceedings are given in the *Presbyterian Advocate*. We trust good will be the result. We had set our heart on attending this meeting, but it is not in man that walketh to direct his steps.

The following important paper was considered and adopted by the unanimous vote of the convention.

"In looking back over the history of the Presbyterian Church in this region, the friends of vital godliness cannot fail to be painfully impressed with the fact, that the devotional character of the Church at present, is not as high as at some former periods. Although the foundations of her faith and order, and of her experimental piety are believed to be firmly laid in the word of God, and the grace of Christ, the living, active power of religion in its practical forms, is not so manifest as her friends could desire. The spirit of the world has made encroachments on the spirit of true religion, and weakened its power for the achievement of great spiritual and practical results. To remove this adverse influence, which retards the Church in her progress, and prevents her from the accomplishment of the work which her Master has assigned her, she possesses no inherent power of her own. She is dependant on the living energy of that Spirit which the Saviour promised, and has sent to abide with her forever. By the power of this Spirit she is mighty for the accomplishment of all that the Captain of her salvation has required at her hands. It was by this Spirit, poured out in his abundant influences, that she increased so rapidly, and shone so brightly in these western regions, in days of which our fathers have told us. In those extensive and powerful revivals of religion which took place throughout the churches around us, we have decisive testimony to the almighty energy of this divine agent, and encouraging assurances of his willingness to put forth his power on behalf of his Church, when she feels her need of it; and seeks to him for that purpose. Here, then, is our hope. In the midst of our spiritual desolations, we would recollect that the Saviour's promise to send the Spirit to abide with the Church forever, cannot be disannulled. That Spirit has come, and taken up his abode with the Church. At different times, and in various forms, he has displayed his mighty power, in the conversion and sanctification of multitudes of our fallen race. In our own region, and in the very sanctuaries where we worship, some of us have seen, and all of us have heard of his wonderful and gracious doings, when like a flood, he was poured out upon this Church, and sinners in crowds were found pressing into the kingdom of heaven. But his work is not yet completed. And although, by our sins we have grieved him, and caused him to withhold the signal displays of his power amongst us for some time past, he still lives in the Church, to secure her perpetuity, to redeem her from her spiritual bondage, to revive her decaying graces, to augment her numbers and her power, and to make her 'an eternal excellency, a joy of many generations.'

Impressed by these solemn truths and encouraged by these gracious assurances, we the ministers and elders, assembled for prayer and consultation, adopt the following resolutions, viz:

Resolved, 1. That it becomes us, and we do hereby humbly confess, and deeply deplore the low state of vital godliness in the midst of the churches generally throughout our bounds, and our own past indifference and comparative insensibility to the condition of the souls com-

wholly inadmissible, because they are... contrary to the Constitution adopted by the General Assembly...

The letter of Rev. Dr. Palmer was taken from the docket, and the following minute directed to be made in reference to it...

COMMUNICATIONS.

For the Watchman of the South.

Editor—A friend at the South lately informed me that Bishop Polk, in a sermon on the rite of Confirmation, recently delivered...

Thirty-one years ago last May, our General Assembly appointed a committee to confer and report to the next Assembly whether...

Here I think is proof enough that almost the only Churches which, before the Reformation, were not covered with the darkness and superstition of Popery...

It gives me pain, Mr. Editor, to make this communication. As I draw near to the close of life, I more and more dislike controversy...

For the Watchman of the South. EXTRACTS FROM THE MINUTES OF THE 145TH SESSION OF THE PRESBYTERY OF ORANGE, held at Lexington, October, 1842.

the Church, and amidst the various forms of her ritual, the same great principle was practically held up to view...

There were things, indeed, about the report which I regretted at the time of its presentation; and some of the expressions respecting the rite of confirmation would undoubtedly have been modified...

The report was ordered by the General Assembly to be printed, without expressing the least opinion on any part of its contents, and in the same silent recumbency it has lain ever since...

After all, we, as Presbyterians, do not condemn our Episcopal neighbors on account of their adoption and use of the rite of confirmation. If every pastor in our Church should think proper to collect his baptized children and young people once a year...

COMMUNICATIONS.

For the Watchman of the South.

Editor—A friend at the South lately informed me that Bishop Polk, in a sermon on the rite of Confirmation, recently delivered...

Thirty-one years ago last May, our General Assembly appointed a committee to confer and report to the next Assembly whether...

Here I think is proof enough that almost the only Churches which, before the Reformation, were not covered with the darkness and superstition of Popery...

It gives me pain, Mr. Editor, to make this communication. As I draw near to the close of life, I more and more dislike controversy...

For the Watchman of the South. EXTRACTS FROM THE MINUTES OF THE 145TH SESSION OF THE PRESBYTERY OF ORANGE, held at Lexington, October, 1842.

Absent, 18 Ministers. Rev. Drury Lacy, Bishop of the Church in Raleigh, was chosen Moderator, and Rev. J. A. Greter and Rev. W. N. Mebane temporary Clerks.

The Rev. E. B. Currie was released from the pastoral charge of the Cross Roads and Hawfield Churches; Rev. A. D. Montgomery from the pastoral charge of the Carmel Church; the Rev. Thomas R. Owen from the Washington Church. Rev. Elijah Graves was dismissed to the Clinton Presbytery.

A. G. Hughes and W. C. Sutton were licensed to preach the Gospel. The following supplies were appointed: Rev. D. Lacy, one Sabbath at Warrenton; G. D. McCuen, two Sabbaths at Washington;

J. D. Paisley and A. D. Montgomery, each one Sabbath at Carmel; J. Witherspoon, D. D. two Sabbaths at Washington, one at Cross Roads, and one at Murfreesboro'.

COMMUNICATIONS.

For the Watchman of the South.

Editor—A friend at the South lately informed me that Bishop Polk, in a sermon on the rite of Confirmation, recently delivered...

Thirty-one years ago last May, our General Assembly appointed a committee to confer and report to the next Assembly whether...

Here I think is proof enough that almost the only Churches which, before the Reformation, were not covered with the darkness and superstition of Popery...

It gives me pain, Mr. Editor, to make this communication. As I draw near to the close of life, I more and more dislike controversy...

For the Watchman of the South. EXTRACTS FROM THE MINUTES OF THE 145TH SESSION OF THE PRESBYTERY OF ORANGE, held at Lexington, October, 1842.

For the Watchman of the South. A Temperance Society was organized at Lawrenceville, on the 12th of October, termed the "Brunswick Total Abstinence Society"...

The officers for the ensuing year are— Rev. JNO. G. CLAIBORNE, Pres't. JOHN R. JONES, RICHARD H. SHARP, GEORGE STONE, BURWELL B. WELLS, RICH'D D. POWELL, Sec'y.

Legislature of Va.—The General Assembly met at the Capitol on Monday last the 5th instant. In the Senate Major Hanton was elected Speaker; Addison Hansford Clerk; L. W. Allen Sergeant at Arms; Julius Martin and Thos. L. Nelson Door Keepers, and John Warrock Printer.

The Governor's message was laid before the House—was read and the usual number of copies ordered to be printed. Congress.—The present session of Congress commenced on Monday 5th inst., and will close on Saturday, the 4th of March.

COMMUNICATIONS.

For the Watchman of the South.

Editor—A friend at the South lately informed me that Bishop Polk, in a sermon on the rite of Confirmation, recently delivered...

Thirty-one years ago last May, our General Assembly appointed a committee to confer and report to the next Assembly whether...

Here I think is proof enough that almost the only Churches which, before the Reformation, were not covered with the darkness and superstition of Popery...

It gives me pain, Mr. Editor, to make this communication. As I draw near to the close of life, I more and more dislike controversy...

For the Watchman of the South. EXTRACTS FROM THE MINUTES OF THE 145TH SESSION OF THE PRESBYTERY OF ORANGE, held at Lexington, October, 1842.

Sugar Creek, as Rev. John M. M. Caldwell shall appoint. Bethany, 3d Sabbath of December, by Rev. John M. Wilson.

Reems Creek and Swannanoe, as Rev. Wm. N. Morrison shall appoint. Unity, (Lincoln) 3d Sabbath of December, by Rev. R. H. Morrison, D. D.

Lincoln, 4th Sabbath of November, by Rev. Lemuel Murray. Long Creek, 1st Sabbath of December, by Rev. Lemuel Murray.

Morganton, 3d Sabbath of November, by Rev. James Kerr. Drusilla, 2d Sabbath of December, by Rev. James Kerr.

COMMUNICATIONS.

For the Watchman of the South.

Editor—A friend at the South lately informed me that Bishop Polk, in a sermon on the rite of Confirmation, recently delivered...

Thirty-one years ago last May, our General Assembly appointed a committee to confer and report to the next Assembly whether...

Here I think is proof enough that almost the only Churches which, before the Reformation, were not covered with the darkness and superstition of Popery...

It gives me pain, Mr. Editor, to make this communication. As I draw near to the close of life, I more and more dislike controversy...

For the Watchman of the South. EXTRACTS FROM THE MINUTES OF THE 145TH SESSION OF THE PRESBYTERY OF ORANGE, held at Lexington, October, 1842.

SITUATION AS TEACHER WANTED. A YOUNG MAN, a Virginian, who is a graduate of one of the oldest colleges in the State, wishes to obtain a situation as Teacher...

SECOND SUPPLY OF FALL GOODS. WE have received by the packets Nassau and Tuscarora, from N.Y. York, the following new and desirable Fall and Winter Goods:

Super, medium and low priced Mouslin de Laine Parisian Lustres, Rosily, Plaisis and Bonzies Rich Ombre striped Silks, Black Isphah and Repps Best plain black Gro de Rhine and Satin Turc

India Silk, Spitalfield and Pongee Hdkfs. French Muslin Collars and Pelerines Thibet, Lambs' Wool, Merino and Wollen Hosiery.

COMMUNICATIONS.

For the Watchman of the South.

Editor—A friend at the South lately informed me that Bishop Polk, in a sermon on the rite of Confirmation, recently delivered...

Thirty-one years ago last May, our General Assembly appointed a committee to confer and report to the next Assembly whether...

Here I think is proof enough that almost the only Churches which, before the Reformation, were not covered with the darkness and superstition of Popery...

It gives me pain, Mr. Editor, to make this communication. As I draw near to the close of life, I more and more dislike controversy...

For the Watchman of the South. EXTRACTS FROM THE MINUTES OF THE 145TH SESSION OF THE PRESBYTERY OF ORANGE, held at Lexington, October, 1842.

COMMUNICATIONS.

For the Watchman of the South.

Editor—A friend at the South lately informed me that Bishop Polk, in a sermon on the rite of Confirmation, recently delivered...