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.

B. R. WREN, PRINTER, | WILLIAM S. PLUMER, EDITOR. | CORNER OF F AND 12th STREETS.

VOL. I. RICHMOND, THURSDAY, OCTOBER 26, 1837. No. 9.

The Office of the WATCHMAN OF THE SOUTH *is at the corner of* F *and* MAYO *streets.*

TERMS.

The WATCHMAN OF THE SOUTH is published weekly on Thursday, at $3 00 per annum, payable on the receipt of the first number; $3 50 if payment is delayed six months. All bank notes, current in any of the States where subscribers reside, will be received in payment for the paper. Virginia or United States bank notes will be a convenience to the Editor.

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

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

ADVERTISEMENTS not inconsistent with the character of the paper will be admitted at 75 cents per square for the first, and 50 cents per square for each subsequent insertion.

No subscription will be received for less than 12 months.

Notice of discontinue the paper must be given one month previous to the termination of the year for which the individual has subscribed. *It is important that this rule should be attended to.* Where arrearages are not paid, the right to discontinue the paper is reserved.

For the Watchman of the South.

My Dear Friend,—If you think that the following extract from Henry's Commentary will do good, I have no doubt you will publish it.

B. A. S.

"And the Lord God said, it is not good that man should be alone! I will make him an help meet for him." Gen. ii. 18.—We see here "how God graciously resolved to provide society for man. The result of this reasoning concerning him, was this kind resolution—I will make a help meet for him. Note, hence, (1) that, in our best state in this world, we have need of another's help; for we are members one of another—and *the eye cannot say to the hand, I have no need of thee.* We must, therefore, be glad to receive help from others, and give help to others as there is occasion. (2) That it is God only who perfectly knows our wants, and is perfectly able to supply them all. In him alone our help is, and from him are all our helpers. (3) That a suitable wife is a help meet, and is from the Lord. The relation is then likely to be comfortable, when meetness *directs* and *determines* the choice, and mutual helpfulness is the constant care and endeavor. (4) That family society (if it be agreeable) is a redress sufficient for the grievance of solitude. He that has a good God, a *good heart*, and a good wife to converse with, and yet complains he wants conversation, would not have been easy and content in Paradise; for Adam himself had no more; yet, even before Eve was created, we do not find that he complained of being alone, knowing that he *was not alone, for the Father was with him.* Those that are most satisfied in God and his favor, are in the best way and in the best frame to receive the good things of this life, and shall be sure of them, as far as infinite wisdom *sees* fit."

For the Watchman of the South.

THE DIFFERENCE.

Some affect doubts of the reality of piety as a powerful principle. In few cases do these doubts ripen into an unblenching skepticism. Most men admit that there is a mighty difference between the best Christians and the most eminent unbelievers. Who is so blind as not to see a material difference in the characters of Josiah and Ahab, of Herod and Simeon, of Paul and Nero? In later times the distinction was easily made, because the difference was great. Take the following illustrations:

VOLTAIRE AND HALLYBURTON.

What a different estimate did these two individuals form respecting the boon of life.

"Who," says Voltaire, "can without horror consider the whole world as the empire of destruction? It abounds with wonders; it also abounds with victims. It is a vast field of carnage and contagion. Every species is without pity pursued and torn to pieces through the earth, and air, and water. In man there is more wretchedness than in all the other animals put together. He loves life, and yet he knows that he must die. If he enjoys transient good, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative, other animals have it not. He spends the transient moments of his existence in diffusing the miseries which he suffers; in cutting the throats of his fellow creatures for pay; in cheating and being cheated; in serving that he might command; and in repenting of all he does. The bulk of mankind are nothing more than a crowd of wretches, equally criminal and unfortunate; and the globe contains rather carcasses than men. I refer to the review of the dreadful picture to find that it contains a complaint against Providence itself: AND I WISH I HAD NEVER BEEN BORN.

Now let us hear the language of the excellent Hallyburton, who died as he lived, full of confidence in God. "I shall shortly get a very different sight of God from what I have ever had, and shall be made meet to praise him for ever; oh! the thoughts of an incarnate deity are sweet. Oh, how I wonder at myself that I do not love him more, that I do not admire him more. What a wonder that I can enjoy such composure under all my bodily pains, and in the view of death itself. What a mercy that having the use of my reason I can declare his goodness to my soul. I long for his salvation. I bless his name. I have found him, and die rejoicing in him. O, blessed be God that I was born! O, that I was where he is. I have a father and mother, and ten brothers and sisters in heaven, and I shall be the eleventh. Oh, there is a telling in the providence, and I shall be telling it for ever! If there be such a glory in his conduct toward me now, what will it be to see the Lamb in the midst of the throne. BLESSED BE GOD THAT I WAS BORN.

GIBBON AND PAUL.

Standing on the verge of life, how different are the feelings of a man of the world and a man of God. Take for example Gibbon, the Historian, and Paul the Apostle. Both of these men were accomplished scholars, both had great energy of character, both had given to the world writings which they expected would be read with interest to the end of time, both had filled a large space in the public eye for a long time and both lived as long as ordinarily consists with an unimpaired intellect. Just before they left the world they tell us their thoughts. The closing paragraph of Mr. Gibbon's autobiography, written a few months before his death, is as follows: "The present is a fleeting moment, the past is no more, and our prospect of futurity is dark and doubtful. This day may *possibly* be my last; but the laws of probability, so true in general, so fallacious in particular, still allow about fifteen years. I shall soon enter into that period, which as the most agreeable of his long life, was selected by the judgment and experience of the sage Fontenelle. His choice is approved by the eloquent historian of nature who fixes our moral happiness to the mature season in which our passions are supposed to be cashed, our duties fulfilled, our ambition satisfied, our fame and fortune established on a solid basis. In private conversation that great and amiable man added the weight of his name to the maxim; and this autumnal felicity might be exemplified in the lives of Voltaire, Hume, and many other men of letters. I am far more inclined to embrace than to dispute this comfortable doctrine. I will not suppose any premature decay of the mind and body; but I must reluctantly observe that two causes, the abbreviation of time, the future if not, will always tinge with a browner shade the evening of life."

What Voltaire's autumnal happiness was we have just seen. In the midst of it he cries out—"I WISH I HAD NEVER BEEN BORN." Mr. Gibbon's autumnal happiness never arrived, for in a few months after writing the above he went to his long home. "The laws of probability" being on the side of life, he yet died.

Time was not to Paul, the aged. At about the same time of life and with about equal nearness to death, he wrote to a young friend as follows: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." [Nor shall I enjoy the triumph alone. He will give the crown] "not to me only, but unto all them also that love his appearing."

There is a difference, plain, important, substantial, and fundamental, both in the character and condition of good and bad men. No wise man doubts it. No good man wishes to have it otherwise.

If this view be correct, then, we see—

1. The necessity, propriety, and justice of a difference in the eternal destinies of the righteous and the wicked. There must be a heaven. There must be a hell.

2. We see, also, the indispensable necessity of regeneration in order to eternal happiness, which is another name for salvation. The sinner must be born again, or drink the wrath of God.

3. We further see the propriety and urgency of immediate attention to the subject of religion, by all who are not of Christ.

O turn ye, O turn ye, for why will ye die?
Since God in great mercy is coming so nigh;
Jesus invites you, the Spirit says, Come;
And angels are waiting to welcome you home.

M. R.

FAITH MAY BE GENUINE ALTHOUGH NOT JOYFUL.

We can imagine two seamen navigating the opposite extremes of the same broad ocean. On one the sun has risen, and cheers his heart as it scatters brightness over the waves—a favorable gale springs up—he is bid to weigh anchor, and hoist all sail—he obeys with alacrity and delight—there is no sense of fatigue or reluctance—with every strain of the cable his heart bounds homeward—he seems to descry already the cliffs of his native shore, and his loud cheers keep time with his animated efforts. On the other, the night of night is falling, or the sharp blast whistles round him—every star is hidden—the vessel makes no way—nothing can be seen, and he hears only the gloomy dash of the billow—he is directed to work and toil, and he does so—he labors at the pump—he steadily obeys, but it is in sadness—his heart is heavy, and his eye dull—no lively anticipation of the dawn of day rests his mind—no note of animation or pleasure is heard—still he continues earnest in toil. Will it be said that this man shows no genuine truth and fidelity?—Rather, surely, that the principle of fidelity, confidence in the master of the vessel, is much more decisively found and exhibited in his situation than in that of the first named.

It is undeniable that perseverance in a duty, when unattended with pleasure, is a stronger test of principle, than the most ample indulgence in a privilege which proves its own immediate reward.—*Sheppard's Thoughts.*

From Christmas Evans, the celebrated Preacher.

PERSONALITY OF THE HOLY SPIRIT.

The angel Gabriel said to Mary, the Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore, also that holy thing that shall be born of thee, shall be called the Son of God. John saw the Spirit of God like a dove descending from heaven and lighting upon Christ. And Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness.—And Jesus returned with the power of the Spirit into Galilee. The above passages of Holy Writ, in addition to the pronoun *he*, the substantive *comforter*, and the *Spirit of truth* in the text, evidently prove the personality of the Holy Spirit.

Jesus Christ is a most wonderful comforter, the Holy Spirit is emphatically called another comforter. He searcheth all things, and knoweth all things. He guides unto all truth. He glorifies the Son; and receiveth of the things of Christ and showeth them unto us. He is one of the witnesses of the resurrection of Christ, and we are his witnesses of these things, and so is also the Holy Ghost whom God hath given to them that obey him. That the Holy Spirit is a divine person, is evident from the testimony of David, recorded in 2 Samuel 23: 2,3. The spirit of the Lord spake by me, and his word was in my tongue—the God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be* just, ruling in the fear of God." Here the Spirit is called Lord and the God of Israel.—When Ananias lied to the Holy Spirit, it is said he lied to God. The ordinance of baptism is said to be administered in the name of the Holy Spirit, as well as the Father and the Son. Every attribute that belongs to the Deity, belongs to the Holy Spirit. They all centre in him as in one habitation. He is omnipresent, we can not hide ourselves from his presence. He is the Spirit of Truth—the Spirit of life—the spirit of grace—and the Eternal Spirit. He dwelleth in the sea of Eternity, and all the streams of life are communicated and applied to the barren land. The Holy Spirit is the gift of the Father; he is sent into the world by the Father, or proceedeth from the Father. He is sent in the name of Jesus according to his promise. Forgiveness might be obtained for blasphemy against the Son; but there is a sin unto death, which is the sin against the Holy Spirit, for which there is no pardon, neither in this world, nor in that world which is to come.

Two promises, like heavenly merchant vessels, brought salvation to our world. The first promise in Eden brought the only begotten Son of God, in the nature of man to this world to obey the law—to suffer the curse—and to conquer the grave. This being done he went home, having given another promise that was to come from eternity, to the land of Judea in a short time. With what supernatural majesty the promise of the Spirit arrived on the day of Pentecost with signs and wonders, in the heaven above, and upon the earth beneath, of blood and fire, pillars of smoke and cloven tongues, and all these powers sitting on the fishermen of the sea of Galilee. The people heard of the wonderful works of God; and no less than three thousand of them were converted to God under the first sermon. Three thousand stout hearted rebels shot to the ground with the arrows of conviction, through the thickest and strongest breastplate that ever was made in hell. These heavenly arrows were dipped not in poison but in love, in the fountain of grace—in the blood of the Lamb, and in the oil of the holy unction—the Holy Spirit. What were all the splendor and glory of Alexander or Cæsar, in comparison with this, even the greatest exploits that they ever made were nothing but an empty name or shadow, a heap of ants, a multitude of locusts, or an army of mice. Let us ask the Agent of the second promise of the Bible what is the treasure that you have in your vessel? The answer would be, the things of Christ. I am going to unload them to day in the preaching of Calvary. These two promises brought the Messiah into the world to be crucified; the second to crucify the sins of the people;—the first to shed his blood for the remission of sins; the second to give repentance and remission of sins; with all the grace, power and majesty of a prince. In the first to empty himself; in the second, to fill himself. In the first to sanctify himself; in the second, to sanctify his people. He will take of mine—of the things of Christ. The Holy Spirit finds every thing necessary in them to wound the hard heart, and heal the broken spirit.

ON PLEASING GOD IN THE CLOSET.

Whenever we feel a want of relish for secret prayer, or a reluctance to engage in it, we ought to ask ourselves at once, How should we like God to become reluctant to hear our prayers or the Intercessor to grow weary of presenting them before the throne? And if this question do not bring us to our senses at once, and thus send us will-ing to our closet, we ought to follow it up by asking, What should we think—feel—do—were the father to shut his ear to our prayers, the Son exclude them from the golden censer of his incense, and the Spirit to withhold all his help in future? The bare idea is horrible! And were such a dread reality possible in our own case, how we should pray to be *allowed* to resume and continue the habit and spirit of secret prayer! How we should agonize in terror and suspense, until we felt again the Holy Spirit helping our infirmities, and pouring out on us the grace of supplication.—*Christian Library.*

RELIGION.

Religion has always the same beneficial influence on the mind. In youth, in health and prosperity, it awakens feelings of gratitude and sublime love; and purifies at the same time it exalts; but it is in misfortune, in sickness, in age, that its effects are most truly and beneficially felt;—when submission in faith, and humble trust in the divine will, from duties become pleasures—undeceaying sources of consolation: then it creates powers which were believed to be extinct, and gives a freshness to the mind which was supposed to have passed away forever.—*Sir H. Davy.*

DELIGHT IN GOD

Is a sweet frame of soul whereby the real Christian finds all his affections to be lightened, all his comforts to be sweetened, all his cares to be embittered, and all his duties easy and delightful. It is the marrow of all his sacrifices, whilst those that want it, offer nothing unto God, save goodly words, which are only the outward part of the lips, resembling the hair and skin. It is the commandment, in keeping of which he finds its own reward.

His mind is habitually filled with holy thoughts of God, whether he sits in the house, or walks in the field. He remembers him on his bed, and meditates on him in the night watches, and rejoices under the shadow of his wings. In those solitary moments, when the vile person meditates villainy, and his heart will work iniquity; when the sensual sinner makes provision for the flesh, to fulfil it in the lusts thereof; when the miser betakes himself to his gold, and the ambitious to their schemes of honor, he naturally retires unto his God; and converses with those things above, where Christ sitteth at his right hand. And these thoughts arise in his heart as naturally as the fruit bearing tree putteth forth her blossoms, or the fountain sendeth forth her waters.

Religious duties are his element, and he rejoices when it is said to him, "go up to the house of the Lord." Not that he may catch the applause of men; not that he may only comply with his convictions, and stop the clamors of his conscience; not that he may, in some instance, gratify his curiosity, and feed a ticklish fancy, but that he may go to God as his exceeding joy, and see his power and glory in the sanctuary. Though the preacher of the word should charm his ear with the delicate cadency of his voice, and his eye with all the graces of motion; if he hear not the voice of God, he is frustrated of his most valuable end. Instead of being like him of Zion, detained before the Lord; or saying, with the unholy Israelites, *when will the Sabbath be over?* he binds his sacrifice to the horns of the altar, with no other cords than those of love; and counts the Sabbath a delight. As the spirit of the living creatures was in thy wheels, Ezekiel, so is his heart in duties.

His worldly comforts he grasps not with too close an embrace, like those foolish animals, who hug their young to death; but mainly rejoicing in God, not putting them in his room, he finds them strong and lively.

He cannot perish in his sorest affliction, because God is his God, and his portion. Though the fig tree shall not blossom, and the fields shall yield no meat, he has a never-failing refuge to betake himself unto. He rejoices in the Lord, and is glad in the God of his salvation. In the multitude of his thoughts within him, thy comforts, O Lord, delight his soul.

But, O how sin is imbittered, when he tastes those ravishing pleasures that are at God's right hand! In what a contemptible light he regards the transient sips of joy, for which the children of sensuality forego their everlasting interests, when, like Adam, they sell a paradise for an apple! For one morsel of meat they renounce a birth-right, as Esau, or taste, with Jonathan, but a little honey, and for it they must die. His pleasures, not being of the sensual kind, fill not his cheeks with blushings; nor is heaviness the end of his mirth. He eats not only the food of angels, but the bread of God. The lines are fallen to him in pleasant places, and he has a goodly heritage. The great an epicure, he is so much the more temperate. His pleasures neither darken his understanding, nor stupify his conscience, nor take away his heart. It is his alone to find honey without stings, and roses void of thorns. Take to yourselves, he says, your paradise of fools, and your impure delights; serve your divers lusts and pleasures, all ye that are in the flesh, but "I delight to do thy will, O God; thy law is in the midst of my heart." Away with the weeping food of Egypt, the onions and the garlic. Welcome thou, heavenly manna! Hail, ye everlasting joys, which do not resemble the cracking of thorns under a pot; but that cheerful light of the sun that shineth more and more unto the perfect day! It is yours alone, not to be blasted by sickness, or nipped by the winter of adversity; and even in death you shall flourish like the palm-tree, and pass into eternity.—*M'Ewen.*

CHOICE SAYINGS OF DYING SAINTS.

That old disciple, Polycarp, when he came to the stake at which he was to be burnt, desired to stand untied, saying, "Let me alone; for he that gave me strength to endure unto the fire, will give me patience to endure the flame without your tying."

So holy Cyprian triumphed over death, saying, "Let him only fear death, who must pass from this death to the second death." When he heard the sentence of death pronounced against him, he said, "I thank God for freeing me from the prison of this body."

Basil, when the emperor Valens sent his officers to tempt him with great preferments to turn from the faith, he rejected them with scorn, saying, "You may offer these things to children."—And when they threatened him with sufferings, he said, "Do you think that I am a gallant with these things, that give themselves to their pleasures."

When Modestus the Prefect threatened Basil to confiscate his goods, to torment him, to banish him, or kill him, he answered, "He need not fear confiscation that hath nothing to lose; nor banishment, to whom heaven only is a country; nor tormentors, when his body would be dashed with one blow; nor death, which is the only way to set him at liberty." The Prefect telling him he was mad, he said, *Opto me in cæpitus sic deliraré*, "I wish I may for ever be thus mad."

Ignatius being led from Syria to Rome, to be torn in pieces of wild beasts, he gallants with fear lest it should happen to him as to some others, that the lions, out of a kind of reverence, would not dare to touch him. And he therefore often wished, "that their appetites might be whetted to dispatch him. For (says he) the lion's teeth are but like a mill, which, though it bruiseth, yet wasteth not the good wheat, only prepares and fits it to be made pure bread. Let me be broken by them, so I may be made pure manchent for heaven."

The great Mr. Knox, our Reformer, when he lay a-dying, was much in prayer, ever crying, "Come, Lord Jesus; sweet Jesus, into thy hands I commend my spirit." Being asked by those that attended him, if his pain was great? he answered, that "he did not esteem that a pain, which would be to him the end of all trouble, and the beginning of eternal joys." Oft-times, after some deep meditations, he said, "O serve the Lord in fear, and death shall not be terrible to you: blessed is the death of those that have part in the death of Jesus."

After a sore temptation from Satan, (which I formerly mentioned,) ever which he triumphed at length, he said, "Now the enemy is gone away ashamed, and shall no more return. I am sure my battle is at an end, and the whole strength, both of body, or trouble of spirit, I shall shortly change this morrial and miserable life, which shall never have an end more." Being asked for him, he was asked, whether he heard the prayer? "Would to God you had heard it with such an earnal heart as I have heard it! Alas! I have lost my spirit." With these words, without any motion of hands or feet, as one falling asleep, rather than dying, he ended his life.

Dr. Gouge, when he was old and dying, was sore afflicted with the stone, and other painful maladies, yet though, by reason of his pains, he was often heard to groan, he never once grumbled against the dispensations of God: He never cried out, *A great sufferer*, but often *A great sinner:* Yet still comforted himself, that there is a great Saviour. In his greatest torments he would say, "Well, yet in all these there is nothing of hell, or of God's wrath. O my soul, be silent, be patient. It is thy God and Father that thus orders thine estate. Thou art his clay; he may tread and trample upon thee as he pleaseth, thou hast deserved much more. It is enough that thou art kept out of hell; though thy pains be grievous, yet they are not intolerable, thy God affords some intermissions; he will turn it to thy good, and in length put an end to all; and none of these comforts can be expected in hell." In his greatest pains, he often used Job's speech, "Shall we receive good from the hand of the Lord, and not evil also?" When any of his friends would have comforted him with telling him of his eminent gifts and service in the ministry, he would answer, "I dare not think of any such thing for comfort: Only Jesus Christ, and what he hath done and suffered, is the ground of my comfort." The thoughts of death were pleasant to him, which he often termed his best friend, next unto Jesus Christ. And he would bless God, that he had nothing to do but to die.

I have read of another minister under the like extreme pains. When he was asked how he did, his frequent answer was, "I do well enough for a prisoner, but not consumed; though my pains are above the strength of nature, yet they are not above the supports of grace." He would pray, *Lord, drop comfort into these bitter waters of Marah.* Let the blood of sprinkling, which extinguisheth the fire of thine anger, allay my burning pain. Oh! if my patient were once in, my pain would be less; Lord, give me patience, and inflict what thou will. This is a fiery chariot, but it will carry me to heaven. O my God, break open the prison-door, and set my poor captive soul free: I desire to be dissolved, but enable me willingly to wait thy time." He would cry again, "When shall the time come, that I shall neither sin more, nor sorrow more? Lord, keep me from dishonoring thy name by impatience. Oh! who would not, even in burnings, have honorable thoughts of God!—Lord, let me never have no occasion to have hard thoughts of thee. Blessed be God for the peace of mine inward man, when mine outward man is so full of trouble. This is a fiery cup, but it is of my Father's mixing; and shall I not then drink it?"

Mrs. Jane Askew, who was a martyr in king Henry's reign to her confession in Newgate, she thus subscribed: "Written by me, Jane Askew, that neither wisheth death, nor feareth it, but yielding to God, as one bound towards heaven."—When the Chancellor sent her letters at the stake, offering her the king's pardon if she would recant; she, rejoicing to look upon them, gave this answer, "that she came not thither to deny her Lord and Master."

Mr. James Bainham, when he was at the stake, in the midst of the burning fire which had half consumed his legs and arms, spake these words: "O ye Papists! behold ye look for miracles, and here now ye may see a miracle; for in this fire I feel no more pain than if I were on a bed of down, it is to me as a bed of roses."

John Lambert, she was burning in Smithfield, and his legs were quite consumed with the fire, he lift up his hands, his fingers flaming like torches, but his heart abounding with comfort, crying out, "None but Christ, none but Christ."

Mr. Robert Glover, a little before his death, had lost the sense of God's favor, for which he was in great heaviness and sorrow; but when he came within sight of the stake and fire, he was so suffer, he was on a sudden so filled with divine comfort, that, clapping his hands together, he cried out to his servant, "He is come, he is come;" and so died most cheerfully.

It was a saying of Augustine, "Boughs fall off trees, and stones out of buildings; and why should it seem strange that mortal men die?"—*Willison.*

TRUTH TO THE DYING.

We have been politely favored by the author with a copy of Dr. Whittridge's excellent address to the last graduating class in the Medical College of South Carolina, from which we copy the following extracts.

"It is but too common for gentlemen of our profession to think and to feel, that in respect to their patients, so far as their diseases are concerned, they are not bound by the obligations of truth;—but that it is always necessary to encourage and to flatter them, to effect their recovery or to prolong their life. This is an erroneous opinion, and one which I am extremely desirous should be corrected. I have seen patients encouraged, flattered and deceived by such philosophy, and they were absolutely cheated, out of life,—and who knows but cheated out of their soul's salvation? What, tell a lie to a sick man! It is bad enough to deceive in any case, but to tell a lie to a sick and dying man, and thus divert his mind from sacred things,—deprive him of the use of precious time,—time which may perhaps be to him of infinite importance and unspeakable. Although I have no great faith or confidence in the efficacy of a death-bed repentance—believing that man's hope for the future depends on the manner in which he lives, rather than on that in which he dies,—yet, I dare not take upon me the responsibility of deceiving him;—nor is there any necessity for it, that I have generally found a frank and free communication to my patients, attended with the happiest results. Unconscious as they often are of their situation, I have frequently given them the first intimation of their danger, and in many instances have been the humble instrument of awakening them to a sense of their moral condition. It has been my happiness upon such occasions to witness the gratification which patients on their death bed have evinced, on receiving information, which is usually regarded not only impolite, but unwelcome—and their thankfulness has ever been manifested by the warm effusions of a grateful heart. Instead of alarming them, as is generally apprehended, it inspires them with hope and confidence—confidence in their physician—hope in the efficacy of his remedies—trust and confidence in God!"

SELECT SENTENCES.

I had rather be that Christian that loathes himself for his unworthiness, than it, and forsaketh it, though he cannot weep for it; than one of those that can weep to-day and sin to-morrow, and whose sinful passions are quickly stirred, as well as their better passions.—*Baxter.*

It is a poor and pitiful kind of knowledge, to know many loose parcels and broken members of truth, without knowing the whole, the entire, the perfect and the relation which they have to the rest. To know letters and not syllables, or syllables and not words, or words and not sentences, or sentences and not the scope of the discourse, are all but an unprofitable knowledge.—*Id.*

To pretend that any truth is more necessary than it is, doth tend to uncharitableness and contention: to say that any is less necessary than it is, doth tend to the neglect of it, and to the danger of souls.—*Id.*

Be desirous to know all that God would have you know, and be willing to be ignorant of all that God would have you ignorant of.—*Id.*

I shall not take that man to be wisely learned, who hath not learned to escape damnation.—*Id.*

Idleness is the tide-time of the tempter.—*Id.*

While the unlearned take heaven by violence, the learned are thrust into hell, as thinking it is their part to know and teach, and other men's to practise.—*Augustin.*

WHAT LAYMEN MAY DO.

Among the modes, in which laymen, versed in theological science, have been enabled to be useful to mankind, to elucidate and defend revelation and its doctrines, and to enforce the observance of its precepts, and thus to contribute materially to the establishment of truth and righteousness, and the divine kingdom, in the world, is one, of the highest moment. The contributions they have, in most countries and ages, been left too exclusively in the hands of ministers. Ministers, it is to be remembered, however able, however faithful, are comparatively few in number; and are therefore ill-matched with an enormous multitude of opposers. Ministers, also, are regarded, and ever will be regarded, not only by their open enemies, but by all the stupid, worldly, cold-hearted men, as saying, and doing, whatever they say or do, either for the defence, or advancement, of christianity, *officially*; from necessity imposed on them by a regard to their reputation; from prejudice in favor of doctrines, which they have long taught; from party attachment to those with whom they have been long professionally united; and from selfish wishes to provide subsistence for themselves and their families. All these things can be said with some appearance of truth; and, however groundless, cannot always be satisfactorily refuted. None of them are, however, applicable to laymen, when compared in the same cause. *They* will ordinarily be acknowledged to act in this case from real conviction; under the influence of no necessity; without any particular attachment to party; without prejudice; without bias. Their numbers, also, and often their employments and character, are, or may be, such, as to set at defiance the whole violence, the contempt, and the sneers, of irreligious men.

Accordingly, many laymen have rendered to revelation services of the highest importance. The names of *Bacon, Boyle, Newton, Locke,* and *Grotius*, of *Pascal, Addison, Johnson, Littleton,* and *West*, of *Jones, Tonjemouth, Bryant, Shown*, and *Wilberforce*, together with many others, will be had in everlasting remembrance, as champions of truth and righteousness, illustrious supporters of christianity, and glorious instruments of piety and salvation to mankind. What a sanction on this employment did *Grotius* leave at the close of his life; when, referring to his absorption in learning of other kinds, and lamenting that he had not devoted his days wholly to religion, he exclaimed, "Heu! vitam perdidi, nil operose agendo!" "Alas! I have lost life in laboriously doing nothing." Who was ever an abler judge of this subject? In what circumstances could a judgment be more evidently superior?

Nor ought it to be forgotten, that laymen, by assuming their proper part in the support of chris-

tianity, awaken, and increase, a just sense of their own duty as the friends of the Redeemer; realize that his cause lies upon them; as well as upon ministers; and feel the importance of thinking, planning, and acting, vigorously in his behalf. That, in which we take no other concern than what is experienced in contemplation, will never be very near to our hearts. Its importance may be coldly acknowledged; but it will awaken only therefrom, nor other. When we begin to act, we begin to feel. Were laymen to act more generally, and more vigorously, in the cause of christianity, its interests would come home to their hearts; and they would speedily become more virtuous, and more useful, members of christian society.—*Dr. Dwight.*

For the Watchman of the South.

NORFOLK, VA., October 20, 1837.

Rev. and Dear Sir,—May I request the favor of you to publish in your paper, another letter from my father.—It will not be unpleasant to him; and I am assured from numerous friends, that his former letter was profitable to them in forming an opinion upon the question which has agitated our church; this, as you will perceive, is but a continuance of that, and cannot but tend to quiet the minds of those who are honestly tried with objections against the action of the last General Assembly.

Yours, in christian affection,
JOHN DANIEL MATTHEWS.

REV. WM. S. PLUMER, Editor of Watchman of the South, Richmond Va.

HANOVER, 13th, September 13th, 1837.

My Dear Son,—You request my remarks on some of the *objections* alleged against the proceedings of the late General Assembly: One objection is, that great and wise, and pious men adopted the plan of union; which they would not have done, unless they believed it to be good. To this the reply is obvious. Men equally great, wise and pious, have abrogated this plan; which they would not have done, unless they believed it to be wrong. Admit, as we most cordially do, the wisdom and piety of the Assembly of 1801; yet they were not infallible. The question, then, is, was not the adoption of this plan a proof of their fallibility? The plan had never before been tried; it was, therefore, but an experiment, the results of which could not be as fully and clearly seen, as they would be, after it had been in full and efficient operation for 36 years. Every one can see the advantage which the Assembly of 1837 had over that of 1801, in forming a correct decision respecting this plan.

It is alleged, that if the plan of union is not constitutional, neither is the Theological Seminary, organized by the Assembly. The difference is very obvious. There are no ecclesiastical rights or power connected with the professorships. If the Professor was entitled to a seat in Presbytery, not because he was ordained, but in virtue of his office, the two plans would then be similar; and the objections against the one, would be equally valid against the other.

Again, it is supposed that the plan of union has become constitutional by the acquiescence of the Presbyteries for 36 years. This supposition fairly admits that it was not constitutional when its operation commenced. Of course, if the Assembly of 1802, or 1803, had abrogated this plan, before it had acquired its constitutional character, those who now censure the Assembly of 1837, must have approved of the very same act which they now censure. Their feelings of approbation or disapprobation must have changed according to the year, when this act might have taken place. If the lapse of 36 years has given to the plan its constitutional character, then each year in succession must have imparted its due proportion of this constitutionality. Of course, if the plan had been abrogated nine years after its commencement, their approbation would have decreased one-fourth, and their disapprobation have increased in the same proportion: if at the end of 18 years, these feelings would have been exactly equal, at the end of 36 years the feeling is disapprobation alone. But it is not true, that there has been entire acquiescence for 36 years. More than 10 years ago, and frequently since that time, one of the prominent features of this plan was the subject of earnest debate in the General Assembly; and a very strong Protest, by a large minority, was entered against the decision of the Assembly in that case. [See Minutes for 1826.] Besides, it is not the acquiescence of the Presbyteries, though this should be for 100 years, but their deliberate act, in adopting a rule which makes it constitutional. They have never thus adopted the plan of union; and, therefore, it never was constitutional.

Another objection frequently urged is this:—the Assembly cannot lawfully annihilate rights acquired under their own act; to do this would be unjust and tyrannical. We admit that rights were acquired under the plan of union; and that the Assembly, by abrogating this plan, has annihilated these rights. But let us inquire what kind of rights these are. The Assembly itself, as a religious community, holds no civil rights, exercises no civil power. It can neither receive, nor convey a valid title to property; can make no legal contract. For these rights and this power the Assembly is dependent on the legislature of the State. Of course, the Assembly could pass no act, adopt no plan, under which civil rights can possibly be acquired. If the Synods, Presbyteries, and churches, formed under the plan of union, have acquired civil rights, it must be from the State; and, therefore, the State alone can take them away. The Assembly can neither give, nor take away such rights. Hence the abrogation of the plan of union can no more affect these civil rights, than it can the rights of those who hold property in a rail-road, or banking company.

The rights, then, acquired under the plan of union, and taken away by its abrogation, are exclusively ecclesiastical. According to this plan, a Congregational Minister, while he remains such, may be the Pastor of a Presbyterian church; and, of course, is Moderator of the Session, and gives the casting vote in all cases of equal division. By the Session, delegates to the Presbytery and Synod are chosen. His vote may decide this choice. By the Presbytery, delegates to the Assembly are elected. His vote and his influence may thus reach and control the decisions of the General Assembly. A committee-man, who may be from principle a Congregationalist, has the right to sit and act as a member of Presbytery. He thus has the right of deciding, not only what the laws, but even the constitution itself of the Presbyterian church, shall be. These, and these alone, are the rights taken away by the act of Assembly. And shall Presbyterians be considered unjust and tyrannical, because they are determined to govern themselves? If a number of Baptist brethren should attend a Methodist Conference, and claim the exercise of equal rights with the members, must the Conference be considered unjust and tyrannical, because they deny this claim, and determine to manage their own business, in their own way? All other denominations exercise the right of self-government, why should this privilege be denied to Presbyterians?

It is said again, that "the love of power" was the motive by which the Assembly was influenced. This is not the motive by which the Assembly profess to have been influenced. The motive, according to their own profession, frequently, publicly, and solemnly made, is a love of the truth as taught in the Scriptures, and contained in the Confession of Faith; and of that form of government contained in the constitution. This motive will account for their action, and their action is perfect accordance with this motive. But those who censure the Assembly, deny the sincerity of their profession, that this is the real motive; and impute to them another motive, and then censure the motive which they themselves have imputed to them. According to this process, the most sincere and pious conduct may be made to appear that there is no good, impute to them a bad one, and then censure this impure motive. The brethren who condemn the Assembly have given the same charge is alleged against them—that they are influenced by the love of power. Of this they complain, and insist, that they differ from the Assembly yet they are sincere, and therefore blameless; but the Assembly are not sincere, and are therefore worthy of blame. They are unwilling to receive the same measure which they are with a liberal hand to others.

Does the action of the Assembly prove that their motive was the love of power? The four Synods which have been dismissed, contain 500 ministers and churches, and 60,000 communicants. These numbers are paraded before the public, again and again, with the view of aggravating the guilt of the Assembly in dismissing them. Now, it is believed, not on common fame, but on testimony furnished by themselves and their friends, that a large majority in these Synods prefer that form of government contained in the plan of union, to that contained in the constitution. The language of the Assembly to these Synods, is to this amount: We are not willing to be governed by principles not contained in our constitution, and which persons not qualified to rule in our church: we, therefore, dismiss you, that you may enjoy the privilege of governing yourselves according to such principles, and by such agents, as you prefer. We claim no authority over you; will not interfere with your self-government. We will pray for, and rejoice in your prosperity and usefulness. But these Synods, and their friends say,—Nay, we will not govern ourselves, unless we can also govern you; we will not leave you; we will even rebel against your act of dismission. Which of these cases proves most clearly the love of power? If Presbyterians love power, it is the power of governing themselves according to the true spirit and letter of their own constitution. This power they do love, and will defend by all lawful means.

Another plea urged against the Assembly is this—that the four Synods did not come into the church under the plan of union—therefore the abrogation of this plan "certainly cannot carry them out"—that it cannot affect their relation to the General Assembly. This plea must be tried, and this question settled by a reference to the formation of individual churches. The churches formed under the plan of union are not Presbyterian churches. This is evident from the provisions of the plan itself. The constitution contains directions for the formation of Presbyterian churches. Unless the plan authorized the existence of churches not Presbyterian, it was unnecessary and useless. How far, or in what respect they are defective, is not important to inquire.—The fact that they are not Presbyterian churches, is sufficient for our purpose. Three or more churches, with their pastors, may be united by an act of Synod, and be called a Presbytery. But this act of Synod does not simply change the name, or change the character of these churches. Three or more Presbyteries thus formed, may be an act of the General Assembly, and be called a Synod. But this act never can reach and remove these radical defects. The name, Synod, has no more tendency to do this, than that of Conference or Association. If, then, the Synods, by a large majority of them, have been formed, and still exist under the plan of union (and this is admitted by those who oppose the Assembly), these Synods did come in under the plan of union, of course, dismissed to the Assembly ceases with the abrogation of that plan. Let the elements—that is, the churches, of which these Synods and Presbyteries are composed, become Presbyterian by sincerely adopting the Confession of Faith and Constitution of the Church, and the Assembly will retain and cherish them in the enjoyment of all the privileges, and in the exercise of all the rights, peculiar to Presbyterians.

Your affectionate Father,
JOHN MATTHEWS.

MINUTES OF WINCHESTER PRESBYTERY, FALL SESSION, 1837.

Woodstock, Shenandoah county, Va. } Thursday, Sept. 28, 1837. }

Presbytery met agreeably to adjournment, and was opened with a sermon by the Moderator, the Rev. Wm. N. Scott, from Hebrews xiii. 17, and was constituted with prayer.

Members present, Rev. Messrs. William Williamson, S. B. Wilson, T. B. Balch, Wm. N. Scott, Wm. H. Foote, J. Lodor, A. W. Campbell, J. J. Royall, J. T. Hargrave, L. F. Wilson, and James Kerr. Elders, Messrs. J. H. Fitzgerald, Abraham Vanmeter, David Gibson, Wm. Henning, J. Guigy, M. D., Wm. Ely, John Glassel, Wm. McCoy, David Crawford and John Earsom.

Absentees, Rev. Messrs. Septimus Tuston, Theodore W. Simpson, and Jonathan E. Woodbridge.

Rev. Messrs James Kerr and John Lodor were appointed Clerks.

Rev. Moses. Raymond presented a certificate of dismission from the South Association of Litchfield county, Connecticut, and recommendation to be united with this Presbytery.

Recess till 3 o'clock, P. M.

After recess the Rev. Silas Billings presented a certificate of dismission from the Presbytery of East Hanover with a recommendation to this Presbytery. The Rev. Abner W. Kilpatrick presented a certificate of dismission from Lexington Presbytery, with a recommendation to this Presbytery.

Resolved, That the papers of Rev. Messrs. Raymond, Billings, and Kilpatrick, be laid on the table.

Presbytery proceeded to consider the minute of the Assembly of 1837, page 429, which says, "and the assembly here renew it imperative on Presbyteries to examine all who make application for admission into their bodies, at least on experimental religion, didactic and polemic theology, and church government." After some discussion, the further consideration of the subject was postponed for the present.

Resolved, That Rev. Messrs. Abner W. Kilpatrick and Silas Billings be, and hereby are, received members of this Presbytery.

Resolved, That Rev. Moses Raymond coming from a foreign body, be called upon to answer the constitutional questions proposed to candidates for ordinations.

The Moderator propounded the questions, and Mr. Raymond having answered them satisfactorily:—

Resolved, That Rev. Moses Raymond be, and hereby is, received a member of this Presbytery.

The minutes of the last meeting were read.

Mr. Peyton Harrison presented a certificate of dismission and recommendation from the Lexington Presbytery, as a licentiate, to put himself under the care of this Presbytery.

Resolved, That Mr. Harrison be, and hereby is, received as a licentiate under the care of this Presbytery.

A call made out in due form having been presented to Mr. Peyton Harrison, from the Church in Martinsburg, and he having signified his willingness to accept the call, Presbytery proceeded to take the steps necessary for his ordination, the examination of Mr. Harrison was made the order of the day for to-morrow morning.

Resolved, That Robert White, and Andrew Hunter Boyd, candidates under the care of this Presbytery, present their discourses as a trial for licensure, at the same time with Mr. Harrison, upon the various subjects of theology.

The Committee of Education, at page 30th verse, was assigned Mr. Harrison as the subject for his trial sermon.

Messrs. Fitzgerald and Crawford, were appointed a committee of finance. Messrs. Billings and Crawford were appointed a committee to make arrangements for a season of religious exercise to be observed by Presbytery.

The free conversation on the state of religion was made the order of the day next after the examination of the Candidates; and the Rev. Messrs. Wm. H. Foote and A. W. Campbell were appointed to prepare a narrative for Synod.

The committee appointed to instal the Rev. Lewis P. Wilson Pastor of Tuscarora, Gerrardstown, and Falling Waters, reported that they had performed the duties assigned them. The committee appointed to instal the Rev. Wm. N. Scott pastor of Mount Zion, Moorefield, and Fort Pleasant, reported that they had performed the duty assigned them.

The members appointed as supplies, at the last meeting of Presbytery, being called upon, it appeared that they had generally fulfilled their appointments: satisfactory reasons were given by those who failed. The committee on the Pastoral letter, reported that the letter had been printed and distributed as directed by Presbytery.

The committee appointed to visit Smithfield reported, that they had performed the duty assigned them; and that there was nothing at present that required the action of Presbytery. The Stated Clerk laid before Presbytery a letter from the Stated Clerk of the Presbytery of Oneida, addressed through him to this Presbytery; the subject being informed that it was on the subject of abolition;—it was resolved that the Presbytery can have no jurisdiction over this subject; and that the Stated Clerk be directed to return said letter to the Stated Clerk of said Presbytery.

The following supplies were appointed for the ensuring six months, viz: each one Sabbath, Wm. Williamson, Middlebourg: S. B. Wilson, Yellow Chapel: Wm. N. Scott, at discretion: T. B. Balch, Washington, Rappahannock co., Wm. H. Foote, at discretion; J. Lodor, at discretion; A. W. Campbell, Waterford; J. J. Royall, Culpeper and Wardensville; J. T. Hargrave and L. F. Wilson, Genoa Town; J. Kerr, at discretion; A. W. Kilpatrick, Wardensville; S. Billings, Leurayville; Moses Raymond, Snickersville; T. W. Simpson, Middleburg.

Mr. Thomas Hiett ruling Elder from Smithfield appeared and took his seat.

Resolved, That the examination of the candidates, which were made the order of the day for to-morrow morning, be taken up this evening.

Messrs. Wm. Henry Foote, S. B. Wilson, J. T. Hargrave, and J. H. Fitzgerald, were appointed to examine the minutes of the last Assembly, and report to Presbytery the subjects that may require notice or action. Recess till 7 o'clock, P. M.

After recess, Robert Bell was introduced to Presbytery, in order to be received under their care as a candidate for licensure. Presbytery proceeded to examine Messrs. Harrison, White, Boyd, and Bell, on the subject of practical and experimental piety, together with their motives and views, in reference to the work of the ministry. After their examination was gone through with, Presbytery proceeded to the examination of Messrs. Harrison, White, and Boyd, on the various subjects of didactic and polemic theology. This being finished, the examination of Mr. Bell on languages, was referred to the Standing Committee, who were directed to report to-morrow morning. The Committee to examine the minutes of Assembly were directed to report on Saturday morning.

Adjourned till to-morrow morning at half past eight o'clock. Concluded with prayer.

Woodstock, Friday Sept. 29th, 1837. } Half past 8 o'clock. }

Presbytery met agreeably to adjournment, and was opened with prayer. Rev. James Kerr, obtained leave of Presbytery to organize a church at Concord, on Cacapon river, Hampshire county.

The Committee of examination on languages reported that they had attended to Robert Bell's examination; and recommended that it be sustained as a satisfactory part of trial. This report was accepted and adopted. The order of the day, the free conversation on the state of religion, was taken up and gone through with. The Committee to make preparations for a season of religious exercises made the following report which was accepted and adopted, viz: That the time be three o'clock, Saturday P. M. That the order be—1st, singing and prayer by the Rev. W. Henry Foote: 2d, Reading the 24 chapter of the Epistles to the Ephesians, by Rev. Wm. Williamson, with singing: 3d, An address on the importance of deep and ardent piety in the ministry and members of our Church, by the Rev. Saml. B. Wilson: 4th, Prayer and singing by the Rev. Abner W. Kilpatrick.

Messrs. Harrison, Boyd, and White were examined on ecclesiastical History and Church Government.

Resolved, That all the examinations of Mr. Harrison thus far be sustained as satisfactory parts of trial for ordination.

Mr. Harrison was directed to preach his trial sermon at 7 o'clock, P. M.

Resolved, That in the event of the sermon being sustained as a satisfactory part of trial, the ordination service take place this evening, and that Rev. Wm. Williamson preside and make the ordaining prayer, and Rev. T. B. Balch deliver the charge. Recess for fifteen minutes.

After recess the Committee in the case of Mr. Kilpatrick reported in part; which report was accepted and the Committee continued with instructions to report further at the next session of Presbytery. Mr. R. Bell was examined on Natural Science. All his examinations being sustained, Mr. Bell was received as a candidate for licensure. The following parts of trial were assigned Mr. Robert Bell, viz: for Exegesis Spiritus Sanctus an sit Deus? 2d, Reading, for a critical exercise Jude 9th verse; 3d, for a lecture 1st of Corinthians 1st chap. and 21st to 29th verses inclusive; 4th, for a practical sermon 2d of Peter, 1. chap. 10th verse.

Mr. J. Zea, a ruling Elder from Strasburg, appeared and took his seat. Recess till 3 o'clock, P. M.

After recess the Committee of Education made the communications usual at the fall Sessions of Presbytery.

Resolved, that the examination of Messrs. Boyd and White be sustained as satisfactory parts of trial for licensure.

Mr. Boyd then read a critical exercise upon the subject assigned him, which was sustained as satisfactory. Mr. White then read a lecture on the subject previously assigned him which was sustained as a satisfactory part of trial. Mr. Boyd then read a lecture on the subject previously assigned him, which was also sustained as a satisfactory part of trial. Mr. Boyd presented his Exigesis which was referred to the Standing Committee of Examination on languages with instructions to report to-morrow morning.

Resolved, That Mr. White deliver his popular sermon to-morrow at 7 o'clock, A. M., and Mr. Boyd deliver his popular sermon to-morrow evening at 7 o'clock. Recess till 7 o'clock, P. M.

After recess Mr. Harrison delivered his trial sermon for ordination, which was sustained as a satisfactory part of trial.

Resolved, That all and each of the parts of trial of Mr. Harrison preparatory for ordination be sustained as satisfactory.

Presbytery then proceeded to the ordination service, when Mr. Peyton Harrison was ordained to the full work of the gospel ministry, by prayer and laying on of the hands of the Presbytery.—Mr. Harrison took his seat as a member of Presbytery. Adjourned till to-morrow morning half past 8 o'clock. Concluded with prayer.

Woodstock, Saturday morning, } Sept. 30th, 1837—half past 8 o'clock. }

Presbytery met agreeably to adjournment, and was opened with prayer. A request was presented from the church and congregation in Smithfield, for the ministerial services of Rev. Theodore W. Simpson; one-fourth of his time as stated supply; which request was granted.

The Committee reported favorably on Mr. Boyd's Exegesis, and it was sustained as a satisfactory part of trial. The order of the day was taken up, and Presbytery engaged in a season of special prayer on the subject.

The Committee appointed to examine the minutes of the Assembly and report upon them, submitted the following resolutions:

1. *Resolved*, That the Plan of Union of 1801 was, in the opinion of this Presbytery, unconstitutional; and when the fact was ascertained, it was the duty of the General Assembly to declare it null and void.

Major John White, ruling Elder from Opecon, appeared and took his seat.

The above resolution was adopted by ayes and noes, as follows:

Ayes—Ministers—Williamson, S. B. Wilson, Balch, Foote, Hargrave, L. F. Wilson, Kerr, Raymond, and Harrison—9; Elders Fitzgerald, Vanmeter, Gibson, Ely, Crawford, Earsom, Hiett and Zea—8.

Nays—Ministers Lodor, Campbell, and Kilpatrick—3; Elder John Glassel.

Non-Liquet—Ministers—Royall and Billings, 2; Elders—Henning, McCoy, and White—3.

Total, ayes 17; Nays 4; Non-liquet 5.

2. *Resolved*, That the Synods of Utica, Geneva, Genesee, and Western Reserve, being composed originally, and still continuing to consist of members not qualified to sit in the judicatories of our church, it was the duty of the General Assembly to decide that they could not constitutionally be recognized as a part of the Presbyterian church.

After some discussion Presbytery had a recess of ten minutes.

After recess, Mr. White delivered his popular sermon from Hebrews xii. 14; which was sustained as a satisfactory part of trial. The order of the day for P. M. was postponed. Recess till half past 2 o'clock, P. M.

After recess, a call from the churches and congregations of Cedar Creek and Cooley, for the ministerial services of Rev. Abner W. Kilpatrick was laid before Presbytery; and it being ascertained that it had been put in an out-of-order manner, it was placed in Mr. Kilpatrick's hands for consideration.

The unfinished business of the morning was resumed and the 2nd resolution of the Committee on the minutes of the Assembly was passed by Ayes and Nays as follows viz:

Ayes—Ministers—Williamson, S. B. Wilson, Balch, Foote, L. F. Wilson, Kerr, Raymond, Harrison, 8; *Elders*—Fitzgerald, Vanmeter, Gibson, Ely, Crawford, Earsom, Hiett—8.

Nays—*Ministers*—Lodor, Campbell, Royall, Hargrave, Kilpatrick, Billings, 6; *Elders*—Henning, Guigy, M. D., Glassel, McCoy, Crawford, and White, 6. Total, Ayes 15, Nays 12.

The Committee presented the following resolution.

3d. *Resolved*, That inasmuch as the acts of the Assembly in declaring these Synods no part of the Presbyterian Church in the last and last degree affect the Christian character or ministerial standing of any one of them, but simply requires them to become Presbyterians in the way our constitutional presents, or to claim such rights in our judicatories: We think the acts were both just to the Church, whose Constitution the Assembly was bound to observe, and kind to the members of these Synods, who still are left at perfect liberty to choose the denomination they prefer.

This resolution was adopted by the same yeas and nays as the former one. Recess till 7 o'clock P. M.

After recess Mr. Boyd delivered his popular sermon from Galatians vi. 14, which was sustained as a satisfactory part of trial.

Resolved, That the action of the several examinations and parts of trial of Mr. White and Mr. Boyd be sustained as satisfactory; and that Presbytery proceed to license them to preach the gospel.

Accordingly Robert White and Andrew Hunter Boyd were then licensed in the usual form, and record made in the words of the form of Government.)

The Committee then presented the following resolutions viz:

4th. *Resolved*, That the recommendations of the General Assembly in relation to the Home Missionary Society, and the American Education Society, and to Sabbath schools was need necessary and proper by the circumstances of the case.

Yeas—*Ministers*—Williamson S. B. Wilson, Foote, L. F. Wilson, Kerr, Raymond, Balch, and Harrison, 8. *Elders*—Fitzgerald, Vanmeter, Gibson, Ely, Earsom, Hiett, 6.

Nays,—*Ministers*,—Lodor, Campbell, Royall, Hargrave and Kilpatrick, 5. *Elders*—Henning and Glassel, 2. Total ayes 14—Nays 7—Non Liquet, Elders McCoy and Crawford.

After the Committee had submitted their resolutions the following resolution was proposed by a member of Presbytery, viz:

Resolved, That the action of the Assembly in dissolving the 3d Presbytery of Philadelphia be disapproved.

This was decided in the negatives follows,

Ayes—*Ministers*,—Lodor, Campbell, Royall, Hargrave, Kilpatrick, and Billings, 6.—*Elders*, Fitzgerald, Henning, Glassel, McCoy, Zea, 5.

Nays,—*Ministers*,—Williamson, S. B. Wilson, Balch, Foote, L. F. Wilson, Kerr, Raymond, Harrison, 8. *Elders*, Vanmeter, Gibson, Ely, Crawford, Earsom, Hiett, 6. Total ayes 11; nays 14.

The order of Assembly respecting the examination of all that make application for admission to the Presbytery was then read, and after some discussion, indefinitely postponed.

The Committee of finance made their report, which was adopted as follows: Sum total the following churches have contributed respectively, Falling Waters, for Education, $16 40; Shepherdstown, Missions, $7 03; Patterson's Creek, Missions, 10 28; Fredericksburg, Missions, 11 00; for Education, 65 00; for Commissioners fund 5 00; for expense of Directors of U. T. S. 5 00; Springfield, Missions, 9 41; Romney, Missions, 12 07; Gerardstown, Education, 3 60; Mountain's Missions, 5 00; Bethesda, Education 71 50; Churches in Hardy, Missions, 5 00; Education, 15 00; Commissioners fund, 5 00; Total for Missions, 61 29; Education, 171 50; Commissioners fund, 10 00; Directors of U. T. S. 5.00; Sum total $247 79. To this add subscription for Education taken in Woodstock on Saturday night, Sept. 30th, after service of $110 00.

JAMES H. FITZGERALD, } Committee of
DAVID CRAWFORD, } Finance.

The financial committee were directed to pay the amount in their hands to the Treasurer.

Resolved, That an overture be presented to Synod requesting them to decide the construction of rules 4th and 5th, chapter 10th, Form of Government, meeting the representation of Sessions in Presbyteries and Synods.

The Committee on the narrative having stated that through press of business they had not prepared the narrative.

Resolved, That they prepare it at their leisure and present it to Synod.

The Rev. Samuel B. Wilson, and David Gibson, Elder, were designated Commissioners to the next General Assembly; and the Rev. Thomas B. Balch, and J. H. Fitzgerald, Elder; their alternates.

Resolved, That the installation of Mr. Peyton Harrison take place at Martinsburg on the Saturday before the first Sabbath in December; and that Rev. Lewis P. Wilson deliver the sermon and preside; Rev. J. T. Hargrave deliver the charge to the pastor, and Rev. J. J. Royall the charge to the people.

Leave was given to the Churches in Woodstock and Strasburg to employ Rev. Silas Billings as a stated supply. The treasurer was directed to pay the Commissioners to the last assembly, thirty dollars each, according to a standing rule of Presbytery.

Resolved, That hereafter the name of the mover of each and every resolution passed by this Presbytery be recorded with the resolutions.

Adjourned to meet in Romney, Hampshire Co. on the third Thursday of April 1838. Concluded with prayer singing and the benediction.

WM. N. SCOTT, Moderator.
JAMES KERR, } Clerks.
JOHN LODOR, }
WM. HENRY FOOTE, Stated Clerk.

WATCHMAN OF THE SOUTH.

RICHMOND, OCTOBER 26, 1837.

CORRECTION.

We are requested by the Stated Clerk of the Synod of North Carolina to make the following corrections in the printed minutes of that body.

1. For "Twenty-fourth Session" read "Twenty-fourth Sessions."

2. In the second resolution of the Synod on the state of the church for "common quality" read "common frailty."

3. In the list of Nays on the state of the church for "James Millan" read "James Millar."

The Presbytery of Marion has disapproved of the acts of the last Assembly. So also has the Presbytery of Huron in the Synod of the Western Reserve. Both these Presbyteries went fully with the minority in their votes in the last Assembly.

THE LATE ACTION OF THE SOUTHERN JUDICATORIES seems to be well received in all quarters. The public mind is much tranquillized. Many, who were in doubts, are now decided. Others who had pretty much made up their minds against the acts of the last Assembly have reviewed their decisions and have declared their intention to go with their brethren. One thing has greatly pleased us. Both the minority and majority are evidently, so far as we learn, well, or exceptions, actuated by a better spirit than is at all times manifest in our similar assemblies. The majority seem to manifest no spirit of exulting; and the minority have certainly seemed more cheerful and affectionate than they have done did before the voice of the Synods was so decidedly expressed. At least our correspondents have led us so to believe. Blessed be the King of Zion for any good thing. We shall yet see Purity and Peace established in all our borders.

We ask our friends to read the column on *Agents*.

We still have on hand a good supply of the back numbers of the Watchman. Persons wishing to secure them can still be gratified. All our subscribers, *except two or three*, have received the paper from the first and generally seem determined to preserve their papers.

CHURCH JURISDICTIONS.—The following list has been made out from such materials as we recently had in possession. It is doubtless imperfect; but it is chiefly gathered from papers opposed to the acts of the last Assembly.

We confine ourselves to such bodies as are in connection with us at this time.

Synods sustaining the Assembly—North Carolina and Virginia—2.

Synods disapproving the acts of the Assembly—None yet heard from.

Presbyteries sustaining the Assembly—East Hanover, West Hanover, Lexington, Fayetteville, Orange, Winchester, Roanoke, New Brunswick, Susquehanna, Baltimore, Washington, Allegheny, Steubenville, Ohio, Louisville, Newton, Oxford, Philadelphia 3d, South Alabama, Huntingdon, West Lexington.—Total 21.

Presbyteries disapproving the acts of the Assembly—Chillicothe, Holston, French Broad, Erie, Cincinnati, Marion, New York 3d, Montrose, Wilmington, Schuylerkill, North Alabama.—Total 11.

An esteemed correspondent mentions a misapprehension as existing extensively in his neighborhood. It is this—The five disowned Synods are extensively said to have been formed by the General Assembly before the Plan of Union of 1801 was adopted by the Assembly. This is an error so great, and so in the face of all history that it would be no less inconsistent with facts to state that the American Revolution occurred in the 18th century. Yet strange as it is, *one* minister, several elders and some churches have been led to believe the statement. We know not how the mistake arose; but it ought to be corrected by all who have made it.

FLINT RIVER PRESBYTERY.

MR. EDITOR—Having just returned from a most interesting meeting of the Flint River Presbytery, I feel compelled by a sense of duty, to give the substance of my observations, while there, to the public.

Bounds, &c.—Flint River Presbytery is included between the formerly Cherokee Nation and Florida, and the two rivers Oemulgee and Chattahoochee. It consists of fourteen ordained ministers and about 40 or 50 churches.

Place of meeting.—The place of meeting was at Pike county, three miles from Zebulon. The Rev. Mr. Mooney is the Pastor of the church there. Though the church is small, yet they have a decent building for worship; and, associated with it, a very necessary appendage—a *Session room.*—The congregation had encamped in village style. This, under the circumstances, was a great advantage. By it, more sermons were preached and more ecclesiastical business done than I have ever seen accomplished on a similar occasion. In fact, there was perfect harmony between constant preaching and constant business. And they not only worked together, but they worked upon each other. A spirit of prayer was breathed into the ecclesiastical body, and every thing went on happily.

Attendance.—There was not an ordained minister or licentiate, at the time within the bounds, who was absent. Dr. Brown was absent but has never as yet taken his seat as a member. The Eldership too turned out faithfully, but few churches not represented. The private members too from many churches, and some quite remote, were there. In fact it seemed to me, as if these brethren really love the church. There was one church which had but a female embassy!

Union.—This Presbytery are happily perfectly united in sentiment, and I think in heart. They are old school, and orthodox and faithful men, to the very marrow. They have no metaphysical quibbles in theology, and no insubordination in practice—They are sound Presbyterians "steadfast, unstreatable," and I trust will always "abound in the work of the Lord."

Foreign Missionary.—The Rev. John Winn, a native of Georgia, and a graduate of our Seminary was present—the first man who has made a track across our recent wilderness territory—(may he not be the last!) He preached on Saturday to a large and interested auditory. Never before had hundreds ever seen a *destined Foreign Missionary.* He was cordially received by the Presbytery, and a door opened for him to all our churches. May the Lord prosper him and bless the Southern Board!

Benevolent operations.—This Presbytery has under its supervision three different organizations for promoting the cause of benevolence. It has an Education Board, with one Beneficiary. (May the Lord send us more!) It also has a Manual Labor School located near Lawrenceville in Gwinnett county. A collection was taken up for the Beneficiary sufficient for his annual expenses; and the Labor School had appropriated to it *permanently* to its chief management the Rev. James Patterson, with the assistance of Mr. John Dobbins. Its condition is good, and its prospects bright.

But the organization which will demand the chief attention, probably, of the Presbytery, is the Domestic Missionary Board. We are auxiliary to the Assembly's Board, and have one large Executive Committee seated at Macon, but to hold meetings also at each session of the Presbytery. With the exception of five or six churches, our whole field is, in part or in whole Missionary ground—and, it is good Missionary ground, begging for the living teacher of the word. Two things, Mr. Editor, we want and must have—*the money of rich Presbyterians, and the sons of good Presbyterians.*

To the one we shall give checks upon Heaven's Bank for remuneration—the other, we offer easy support, hard work, thankful hearts, and the joy which we ourselves share in the vineyard of the Lord.

Effect of preaching.—From almost the first of the meeting there were favorable indications, and during its progress and its close, evidences of numerous awakenings and several conversions.

Spirit of prayer.—After hearing the church reports this Presbytery had a season which was a truly pentecostal refreshing—It was indeed good to be there. The same spirit, I think, they have carried with them home.

And now, permit me to say, Mr. Editor, I rejoice to be a Christian Minister—I rejoice to be a Presbyterian—and I rejoice to be a member of Flint River Presbytery. S. J. CASSELS.

POPULATION OF THE BRITISH EMPIRE.—Great Britain is but a small country compared with some of the governments of Europe. Yet her possessions, which, but few sovereigns can boast of a greater number of subjects, and of a greater variety of complexions than Queen Victoria. Not very many at extent of the British colonies is estimated at 1,914,500 square miles, the population at 114,000 000—nearly twice as many as Russia and Poland and Scotland, *one hundred and thirty millions* of souls under the British scepter.—*N. Y. Express.*

LITERARY NOTICES.

THE LITERARY AND THEOLOGICAL REVIEW.—The September No. of this Journal has come to hand. It is even more rich than usual in its contents.

The Contents of this No. are—The Fathers of New England, by Rev. Daniel Dana, D. D., Newburyport—On the Doctrine of Election, Supralapsarian Scheme, by the Editor—Life and Writings of President Appleton, by Benjamin Tappan, D. D., Augusta, Maine—False principles of benevolent action, by Rev. R. W. Dickinson, New York—Voluntary Societies, by Enoch Pond, D. D. On the Study of the older English Writers, by Rev. Jos. Alden, Professor of Rhetoric and Political Economy in Williams College—Review of Memoirs of Rev. L. Haynes, by Rev. Joseph T. Peet, Cortland, New York—Review of Miss Martineau—Genius and character of Pelagius as a Reformer.

THE BALTIMORE RELIGIOUS AND LITERARY MAGAZINE for October is before us.

The Contents are—Christian Assurance—A Sermon by Saml. Miller, D. D., Princeton—Literary History of the Papal controversy, No. 1—Letter of Dr. George Junkin—The fundamental doctrine of Christianity—Documentary History of the Assembly of 1837, No. 1—Bishop Full'ersmar Bishops Empty—The Bible Doctrine of Slavery, No. 2.

The Old Man and his Grand-daughter at E. by James Harrington Evans, A. M., author of the "Spirit of Holiness," &c. &c., with an Introduction by Octavius Winslow, Pastor of the Second Baptist Church, Brooklyn, N. Y. Opening this little volume, we were struck with the following paragraph in the Introduction:

"We live in a day of great delicacy from the sweet simplicity and purity of the truth. A day when men—the annointed teachers of the church—think lightly of denying the doctrines of native depravity, the imputation of Christ's righteousness in justification; the sole and efficacious operation of the Holy Spirit in the great work of regeneration and other doctrines of equal importance. Surely if Dr. Owen, nearly a century and a half ago, could say, "*I have lived to see great alterations in Ministers, as to their zeal for, and their value of, those important truths that were the life of the reformation,*" and if Dr. Gill, a century afterwards, lamenting the rapid growth of error in his time, could say, "*A veil is drawn over the glory of the reformation and the doctrines of it,*" styling his day, "*a day of darkness and gloominess,*" what would be their exclamations of sorrow could they—abandoning the while the scenes of their high and pure enjoyment—exclaim:

"Once more mingle with us meaner things,"

and witness the revival, not of the doctrines which the Apostle Paul, and Luther, and Calvin, and John Knox preached, and in the face of persecution and death, dauntlessly maintained;—the doctrines which abase the sinner and exalt the adorable Emmanuel, but the wholesale denunciations of Pelagius and Arminius, which are at this moment, overspreading the land, and falling like a blight, upon the growth and spirituality of the churches."

THE BIBLICAL REPERTORY.—This valuable Quarterly fully sustains the high character it has been earning for years. The No. for October contains seven articles: "A Review of the Discussion on Romanism, between Messrs. Breckinridge and Hughes; of Hoffman on a Course of Legal Study; of Sprague's Contrast between Christianity and various other Systems; a notice of the Rev. Samuel Blair; Critical Remarks on Isaiah 7: 8; Review of Godwin on Atheism; and a Review of Johnson on the Decline of Religion and its Causes. We have not had time to examine any of the articles."

Address to the Senior Class of the Theological Seminary of the Synod of South Carolina and Georgia. Columbia, July 10, 1837. Published at the request of the class. By Charles C. Jones.

In this address the pious and able Professor has imbodied much wholesome advice. We give one sample:

"That you may give your minds enlargement and liberality, richness and variety, do not confine yourselves wholly to *professional* studies. Theology is the comprehension of all sciences: that vast ocean into which they flow as streams. Extend your studies as you may, you can always gather something of use in your own profession. Read and study and think and converse—at all times and under all circumstances *as Ministers.* The illiterate busy bee," visits a vast variety of flowers; but in the midst of their fragrance and beauty she never forgets her errand. She hides herself in their opening bosoms: she extracts their sweets: presently she comes forth and upon a hasty wing, bears them away to her quiet and well stored hive. Solomon sent his ships to Ophor for gold and precious stones and rare commodities he plunged his hand into the mine, and when godly pearls: he opened the earth and rewarded himself with the finest of silver: he traded with the merchants of Tyre and obtained the choicest of cedars: he went up and went up upon the sides of Lebanon, and felled its beautiful cedars: the rough rocks became smooth at his touch, they bent themselves into polished arches, *or wood* doors for his magnificent palaces. Every country and every people supplied him with the richest commodities: and what, pray, did he gather them? That he might *build a Temple to the Lord, and carich Jerusalem the city of the great King!*—Go and do thou likewise. Let all things inter combination, for the perfection of your great and good work."

The Farmer's Register for October is before us. The table of Contents furnishes the following list of "Original Communications:"

"Poudrette Company" of the city of New York—Information wanted as to the use of oxen—Notes of a three-day's excursion into Goochland, Chesterfield and Henrico (continued) containing: No. 3. The new iron mine in Chesterfield, and the Sulphur Spring in Powhatan: No. 2. General description of part of the Chesterfield Hills: No. 4. Some account of the farming of Richard Sampson, Esq.—The disadvantages of time after a hot July or August—Sowing wheat in western New York—Recent sale of imported cattle—Grape culture in South Carolina—Rotation for sandy soils—British opinions on the "Essay on Calcareous Manures," and the original discovery of one of its positions—Opinions supplied and mistakes corrected—Mr. Beard's short-horn bull—Remarks and inquiries on the preservation and application of putrescent manures.

SUMMARY.

The receipts on the Wilmington and Baltimore Railroad in the month of August, together with the last day of July, the day of opening to the day of current travel, were $18,000. In the month of September, $23,400.

Out of 95 Woollen Factories of various descriptions existing in Connecticut, there are 40 in Tolland county. In the vicinity of Philadelphia a number of factories are also standing idle.

We learn from the West India papers, that the beautiful island of Juan Fernandez—the island of the far-famed Robinson Crusoe—was swallowed up by the recent earthquake which destroyed a great portion of Chili, in South America.

Mammoth.—The editor of the Dayton (Ohio) Journal has been presented with a pumpkin which weighed 91 pounds and measures 7 feet 1½ inches in circumference. The seed was brought from France.

Peaches.—This fruit of the finest quality has been retailing at twenty-five cents per bushel in Louisville.

It appears from a paragraph in Silliman's Journal that on the evening of the 14th February last, an Aurora Borealis was simultaneously noticed at New Haven, Conn., and Goettingen, (Kingdom of Hanover) distant 83 degrees of longitude from the former place. In both places the Magnetic Needle was sensibly affected.

It is said there are at the present moment *fifty-thousand* persons in the city of New York, who are suffering for the want of the common necessaries of life.

There is at present in the Winchester gardens, a plant of the large pumpkin which has been in operation on, the first weighing 136, the second 113, and the third 95 pounds, with several smaller ones, making in all upwards of 400 pounds from one seed. As we understand Mr. Allen, the disposer of the seed we think it would be worth the attention of farmers to examine and see whether it would not be profitable to raise it.—*Winchester Virginian.*

Great Yield.—Daniel Steamrod, of Ohio county, Va., raised on his farm near Wheeling last year, a field of wheat, when ground, sold for as much money as would pay him $98 for produce of each acre on which it was grown.

A steam Silk Factory is being erected at Northampton, Mass., four stories high and one hundred feet long.

Intemperance.—At a recent meeting at St. Louis, nine gentlemen, among the number Major General Gaines, pledged themselves to raise one thousand dollars to procure a publication of an intemperance. A committee was also appointed to wait on the captains and owners of steamboats in order to get them to discontinue the bars on their boats.

Death of Dotto the Historian.—We learn from one of our foreign journals, that Charles Botta, the author of several well known historical works, lately died after a long and painful illness. He was one of Piedmont and was distinguished for his talents and excellent character. His principal works are *The History of the War of the Independence of the United States—The History of Italy from 1789 to 1814*—and *The History of Italy, continued from Guicciardini.* He is an author of positive works of merit, among which is the *Siege of Veica.* The journal from which we derive the notice of this event, says that from the animated style of Botta, as a historian he has acquired the name of the Livy of our age.—*Boston Adv.*

The Duke of Wellington's pension is £12,521; this in addition to £700,000 granted him in money, the interest only of which is £35,000. besides this, he is field marshal, colonel of the regiment of horse guards, colonel-in-chief of engineers, colonel-in-chief of artillery, lord-lieutenant of Southampton, lord-lieutenant of the Tower Hamlets, high constable of the Tower, governor of Dover castle, lord warden of the Cinque Ports, and commissioner for Indian Affairs. These offices produce £26,000, with several other sources of emolument and patronage enormous. To his many titles the Duke may add—commander of the House of Lords, and dictator of the House of Commons.

Oxford Ch.

Governor Everett of Massachusetts, has appointed Thursday, the 30th November next, as a day of public thanksgiving in the State.

Profitable Patriotism.—It is stated in the London Times, that during the last seven years Mr. O'Connell has "legislated" the coppers from the pockets of his starving countrymen into his own, to the tune of £101,485—or nearly half a million of dollars.

From the Newbern Spectator.

DISASTROUS WRECK—100 LIVES LOST.

After our paper had been put to press last night, we received a melancholy confirmation of the disaster of the steamboat "*Home,*" slightly mentioned in another column.

On Monday night last, in consequence of stress of weather, the Rev. Mr. Hunter, of Newbern, the captain of the "Home, Capt. White, was compelled to bear away for the nearest port. Unfortunately, in attempting to enter the Bar, or unable to gain it, the boat was driven on shore about six miles north of Ocracock Bar. Our informant, (one of the passengers who was fortunately saved from the jaws of the grave) reports, that out of about *ninety passengers*, and a crew consisting of *forty-three* persons, only *twenty* of the passengers and *twelve* of the crew, in all, were saved!

Among the passengers were between *thirty and forty ladies*, of whom but *two escaped!* Several children were among those who have been thus hurried to eternity, only one of this class escaped.

As we have neither space nor time to speak further of this most melancholy event, we shall merely append the names of the persons saved, deferring till next week such particulars as may be deemed of importance.

LIST OF SURVIVORS.—*Charleston, S. C.* Mrs. Lacoste, Mrs. Schroder, Charles Drayton, Andrew H. Levenson, B. B. Hussey—*Columbia, S. C.* James C. Guthrie—*Montgomery, Ala.*, C. C. Cady—*New York*, Thomas J. Smith, J. D. Roland, John Bishop, J. Holmes, H. Vanzanen, H. Anderson—*Portsmouth, N. H.* Capt. Alfred Hill, Capt. Salter—*Boston*, James Johnson, jr.—*New Haven, Conn.*, W. S. Read—*Athens, Ga.*, D. Clark, John Mather—*Jersey City*, Conrad Gamin, (boy.)

Archdeacon Paley.—In his chapter on drunkenness lays down the very principle, which none can deny, and when carried out, must result in the TOTAL ABSTINENCE PLEDGE. He says—"*Indefinite resolutions of abstinenance are apt to yield to every occasion, and extraordinary occasions to occur perpetually; whereas the stricter the rule is, the more tenacious we grow of it; and many a man will abstain rather from the occasion of temptation that will be brought to exercise the same mortification from higher motives.*"

A Dear Drink.—Lysimachus, for extreme thirst, offered his kingdom to the Getæ, to quench it. His exclamation, when he had drunk, is wonderfully striking: "Ah! wretched me, who, for such a momentary gratification, have lost so great a kingdom!" How applicable this to the case of him, who, for the momentary pleasures of sin, parts with the kingdom of heaven.—*By. Herald.*

Worthy of a Preston.—Samuel Straine, now a resident of Ohio, an aged father of the Presbyterian church, a native of North Carolina, a Revolutionary soldier, and now a pensioner, is the father of thirteen sons and nine daughters, all of whom are now living.

RICHMOND MARKETS.—Oct. 23, 1837.

WHEAT—Red, $1 65 a $1 70, White, $1 72 a 1 75 per bushel.

CORN—Lots, $2 50 a 33; Leaf, common, $3 50 a $4 50; middling, $4 75 a 5 00; good, $6 a 6 50; fine, 6 75 a 8 25; and occasionally a superior twisting lot, at from $8 a $11 75. Retail, small, $6 per thousand.

FLOUR—Canal, $8 sales.

WINFREE, WILLIAMSON & CO.

PETERSBURG MARKET.—Oct. 21, 1837.

COTTON—Since our last there has been active this week, and sales higher, say $1 60 a 1 75.

FLOUR—Superfine, $8 a $8 50; Family, $9 a $10.

TOBACCO—Lugs, $2 50 a 3 00; Leaf, $3 50 a $7 00.

COTTON—New, 10 a 10½ c.; old, 8 a 10 c. Demand rather better.

GUNN, McILVAINE & BROWNLEY.

MARRIED.

At Berry Hill, on the 5th October, by the Rev. Walker Woodville, Miss ELIZABETH MAYO, daughter of Col. John Thos. A. Mr. WILLIAM B. ROSS, all of Culpeper co., Va.

On the 4th inst., by the Rev. John Winn, Mr. WM. M. WOODS, of the county of Nelson, to Miss LUCINA E., daughter of Mr. Sarah Dabney, of Green Mountain, Albemarle county, Va.

In Gainesville, Alabama, on Thursday, the 7th inst., by the Rev. E. V. LeVert, Mr. JOHN H. GAINES, merchant of that place, to Miss MARY ELIZA, daughter of Joseph B. Esq., late of Newbern, N. Carolina.

In Richmond, on Thursday last, by the Rev. Wm. H. Hart, Mr. DAVID MINOR, of Alabama, to Miss ELVIRA B., daughter of the late Dr. Wm. H. Dabney, of Richmond.

In Oxford, N. C., on the 30th September, by the Rev. Jesse Rankin, the Rev. J. S. McCORMAN to Miss ELIZABETH T. SLADE, formerly of Fayetteville.

In Granville county, N. C., on the 10th ult., by the Rev. S. H. Smith, the Rev. D. G. DARR to Miss MARY PITTILLO.

In Milton, by the Rev. N. H. Harding, Capt. DANIEL VERSER, of Pittsylvania, Va., to Mrs. ELIZABETH POSSON of Milton.

In Guilford county, on the 26th ult., Mr. ALBERT RAYKIN to Miss MARY D. MCMURRY. Also, on the same day, Mr. NEWTON WILKSON to Miss ELEANOR MCMURRY.

On the 10th inst., by the Rev. Dr. Dabney, Mr. J. P. PETTIGNAT, merchant of Mobile, Ala., to Miss ELIZA BUTT, of Princess Anne county, Va.

On Sunday, the 8th inst., at Blessant Grove, near Colerain, Bertie county, N. C., the residence of Mrs. Cynthia Wilson, by Josiah White, Esq. Mr. W. J. Hunt, merchant of Jackson, Northampton county, N. C., to Miss CLEOPATRA WILSON, daughter of the late Jas. Wilson, Esq.

DIED.

In this city, on Sabbath evening, the 22d instant, in the triumphs of faith and joy, Mrs. ELIZA M., wife of Rev. Wm. A. Smith, in the 33d year of her age. She leaveless, less entered into rest. May the Lord sustain her afflicted husband, and nourish and protect her motherless children.

In Tipton county, Tenn., a few days since, Mrs. REBECCA POWER, consort of Mr. Thomas Power, formerly of Wayne county, N. C.

At Mulberry Hill, near this place, on the night of the 21 inst., after a short illness, ANDREW REID, Esq., aged 87 years. He is desired to leave to attain the age or to have been blessed with the vigorous constitution of Mr. Reid. It may be said, that such were his regular and temperate habits in all things, such the activity and industry of his life, that his last was his first illness. One of the oldest inhabitants of the county, he was at the first organization made Clerk of the county. The duties of that office, together with the clerkship of the Superior Court, he discharged with the greatest integrity and ability during a half century, voluntarily surrendering both with the going out of the old Constitution.

At Oakley, near Dublin, on Friday, the 29th of September, JAMES LYLE, Esq., of Wetumpka, Alabama, aged about 35 years.—*Lexington (Va.) Gaz.*

On the morning of the 7th inst., at half past 3 o'clock, at his residence in Albemarle county, GEORGE P. BROWN, in the 68th year of his age, after a severe and painful illness, which lasted about five weeks.

In Richmond, recently, in the 30th year of her age, MRS. AMY L., wife of Mr. Thomas A. Rust.

In King William county, Sept. 30, of cholera infantum, FANNY BOOTH, infant child of Dr. D. H. and Maria R. Gregg, aged 18 months.

"Cold in the dirt her perished form may lie,
Bow meekness, and adore the hand that smote."

On the 14th of September, at Edgewood, in the county of Nelson, Va., Mrs. LELIA TUCKER, of Williamsburg, widow of the late Judge St. George Tucker, of that place, and daughter of the late Sir Peyton Skipwith, of Mecklenburg county, Va.

In Albany, Mrs. MARY L. SPRAGUE, wife of Dr. Wm. S. Sprague, and daughter of Mr. Samuel Lathrop, of West Springfield, Mass.

In Philadelphia, Sept. 28th, at 4 o'clock, A. M., SAMUEL PENNOYER, the only child of Dr. D. H. and Maria R. Gregg, aged 18 months.

Lately, at Rocky River Springs, Mrs. MCIVER, wife of Major R. W. McIver, of Society Hill.

In this city, on the 18th inst., SARAH ALICE, daughter of Thomas S. and Virginia Taylor, aged 8 mos. and 7 days.

At the residence of Edward C. Mosby, in the county of Henrico, on Tuesday, the 17th October, at a quarter before 4 o'clock, Col. WILLIAM CHAMBERLAYNE, aged 72 years, of the state of Mississippi, in the 40th year of his age.

At the house of his father, in Lynchburg, on the 20th day of October, JOSEPH ROYAL SYDNOR, in the 18th year of his age, son of Fortunatus Sydnor, Esq., of that place.

In Wake county, on the 16th inst., HENRY HOYTON, eldest son of James Hinton, in the 22d year of his age.

On the 24th ult., at his residence near Greensborough, Alabama, Mr. BAYARD KEPPELL, aged 64 years, for many years a resident at Chapel Hill.

On the 6th inst., Mrs. ELIZABETH WARDEN, consort of Mr. Malachi Warden, in the 31st year of her age, at her residence in Blackwater, Princess Anne county.

In this city, on the 18th inst., Mrs. SUSAN NICKOLS. Her life was long and useful. Her end was christian and peaceful. Her memory is blessed and embalmed in the affectionate, tender, pastor, Rev. A. D. Pollock, gave the following sketch of her life and character. We have obtained permission to insert it here:

"A little more than two hundred years ago, there lived, in the kingdom of France, a persecuted and distressed people, reproachfully called Huguenots.

"They had embraced the religion of the reformation; and for this they were subjected to torture and indignities almost unexampled in the history of persecution itself.

"After being wasted by long and various ills of this nature, they thought, though nigh unto extinction, yet, in the celebrated massacre of St. Bartholomew, they found it necessary for conscience sake and for their children's sake, to seek an asylum in voluntary exile.

"Like the Puritans of old England, they first selected Holland as the place of their refuge; but, in these days, too, they ultimately chose, in preference, the wilderness and the freedom of North America.

"Thus, in many, in numerous and other instances, our country is indebted to the cruel spirit of persecution in other lands for the foundation of some of her own most enduring institutions, for purest and most permanent religious societies. And thus, too, is it left to us to conquer, as it were, with the persecuted saints of other days, by paying the services of gospel kindness to *their* children.

"To-day we tender a christian burial among us to one of the descendants of the exiled Huguenots, Selina, daughter of Gen. Daniel Robardaut, and wife of Mr. Seulamore Nickols. Her parents, through successive generations past, are among "the spirits of just men made perfect," and now she has gone to join them, leaving, the mean while, her husband and children to be to us a memento to always resting place, in the peaceful hope that "she will rise again in the resurrection at the last day."

"Her father (and it is quite a probability that her mother too) was one of the trophies of divine grace which is to decorate the crown of that eminent servant and minister of Jesus Christ, George Whitefield.

"The sisters with whom she long enjoyed his paternal counsels and prayers, by the familiar lire-side of their home, have, one by one, passed before her into their eternal rest.

"It is an old patriarchal blessing, "May you die among your kindred." This blessing she has enjoyed and enjoyed in its most blessed form. Full of years and full of faith and of the Holy Ghost, she yielded her spirit up to God who gave it, since the last sun set. She entered the dark valley of the shadow of death surrounded by all her children, and, in the full enjoyment of all, she had for been permitted to witness, in every one of those children, the profession and (we trust) the evidence of their, the same faith which herself had found both necessary and sufficient, and hoped and believed in their interest with her in the same heavenly inheritance.

"For more than thirty years had she walked with God in an open christian profession and an inward blessed experience, clothed with more than usual beauty in "the ornament of a meek and quiet spirit which is, in the sight of God, above all price; experiencing all the while, in the divine promises and friendship, "the orphan's stay and the widow's guide."

"Like most other of the chosen heirs of the kingdom of heaven, she has entered it through much tribulation. At a very early age, she was left the widowed mother of four little orphan daughters, all of whom remain and have been with her unto this day.

"Though born and reared in affluence, about the time she became a widow, riches took to themselves wings and flew away. She supported and educated her little loved family by the kindness of her own heart and the labor of her own hand, and this, too, without murmuring and complaining. Often has she been propped up in life bed to impart her wonted instructions to the pupils of her school assembled around it. This was one of the forms of idleness nor taught her children to do so.

"She was, however, not only industrious in matters merely of this world. Advanced in life as she was, when the Sabbath School, that white ripe field of gospel harvest first offered, she supported and embraced her little loved family by the kindness of her own heart and the labor of her own hand, and this, too, without murmuring and complaining. Often has she been propped up in life bed to impart her wonted instructions to the pupils of her school assembled around it. This was one of the forms of idleness nor taught her children to do so.

"She was, however, not only industrious in matters merely of this world. Advanced in life as she was, when the Sabbath School, that white ripe field of gospel harvest first offered, she supported and embraced her little loved family by the kindness of her own heart and the labor of her own hand, and this, too, without murmuring and complaining. Often has she been propped up in life bed to impart her wonted instructions to the pupils of her school assembled around it. This was one of the forms of idleness nor taught her children to do so.

"As a member of the church of Christ and in the multiform christian life, she will continue to be remembered as long as the memory of many now living is true to its trust. In Alexandria, in Winchester, in Lexington, and in Petersburg, the places successively of her residence, her name will be had in honored and precious remembrance long after her own generation shall have passed away.

"The gracious providence of God, which gave her birth in one state and a new birth in another, a sympathetic embrace in both, gave her a home and a station in the sanctuary in all the places of her sojourn, had appointed that she should close her earthly pilgrimage here among us. We had hailed her entrance in among us. We had, some of us, taken sweet counsel with her and gone to the house of God in company. Now we are to witness her happy release from all the trials of this sinful life.

"Let us review our thoughts and hearts to the enthroned king in Zion, in the full faith of all his promises, while we commit to his divine covenant safe-keeping, in the silent earth, his precious mortal remains. And let us, in all, whatever it may cost us, and by all means, prepare to join her again, and to join her blessed Saviour, too, in the restoration of the last."

We are permitted to add a few other particulars. The first relative to her unflinching efforts for the conversion of her pupils. Those efforts have been greatly blest in Alexandria, Winchester, and Lexington. One or two of her scholars, having left her school and been about to leave the world, have been hopefully converted from the recollection of her religious instructions and pious example. In one case she presented Doddridge's Rise and Progress to one of her pupils, who was then very gay and thoughtless, with an express request that she would read it. It was perhaps years before she would open the book, but she kept it safe in her drawer, because it was presented by her venerated teacher. The first time she opened the book to read, she was convinced of her lost and helpless condition. She is now a consistent member of the church. Mrs. Nickols was the grand-daughter of that eminent servant of God, the Rev David Bostwick, the first Presbyterian clergyman who was ever regularly settled in the city of New York. Mrs. Nickols' mother accompanied her father to the field of battle, at the time which tried men's souls, when she was seized with camp fever, and soon after died, as it was hoped, in Christ.

At Ore Branch, on the 17th of September, in the 29th year of his age, Mr. WILLIAM E. WATKINS, late of Powhatan county, in this State. Of the numerous victims to the disease which has prevailed to an unusual an extent in New Orleans during the present autumn, none has fallen whose loss is more severely felt, or by which a greater void is produced in the circle of his family and friends. Mr. Watkins had for some years resided in Ohio, but removed to New Orleans, with the intention of taking up his permanent abode in that city, and there devoting his energies to commercial pursuits; not however with the selfish purpose of laying up treasure for his own enjoyment, but to advance the prospects of the numerous and estimable family of which he was a member. Determined no unpillanimous fears for health should divert him from his purpose, he remained during the summer of 1836, and found by fatal experience that the climate which he was seeking, would prove, deep the dangers by which he was surrounded. He returned to his native home, apparently but a few days before his illness, when in the height of health, and hope, he penned the last letter which he ever wrote, to "cast the hyperbolic cup" of life, which he had so long retained for him at home. But the Almighty decree had gone forth, "Arise let us go hence," which he was surrounded by anxious and affectionate friends, to whom his qualities of his heart and understanding, he had long been a stranger among them, he was hurried to the tomb; and his family had scarcely been apprized by his own assurance of his safety, when the intelligence of his death had blasted hopes, and plunged them into the deepest affliction. As a son and brother, no one could be more devoted; his filial and fraternal affection, indeed seemed to constitute the main spring of his existence, and it left him not until the heart, whose every pulsation was governed by its influence, was stilled by the icy hand of death. To those who were unacquainted Mr. Watkins, his simple moral worth will convey no idea of his merit, but the memory of his numerous virtues is embalmed in the hearts of those to whom they were known, and will ever, perhaps, remain, and we hope truly say "that the only sorrow he ever can ed them to feel, was that with which his death has overwhelmed them."

Southern Churchman.

LIST OF AGENTS.

In the following list we have inserted the names of a few persons, who have not formally consented to be agents, yet in such cases generally the persons have shewn a decided friendship for us in hitherto acting voluntarily, or their names have been given us by some of their friends with a request that they might be appointed. Agents will please remit money at our risk by mail. *See* our Terms.

NEW-YORK.

Albany, Rev. J. N. Campbell.
New York, Rev. John Goldsmith.
New York City, Hugh Auchincloss.
Cutchogue, Benjamin Case.

NEW JERSEY.

Princeton, Rev. John Breckinridge.

PENNSYLVANIA

Philadelphia City, { Rev. A. W. Mitchell, Walnut st. and office of the Presbyterian.
B. McLain,

Pittsburg, Rev. J. B. Agnew.
Venango co., Rev. John Dorrance.

DISTRICT OF COLUMBIA.

Washington City, Rev. Elias Harrison.
Alexandria,

IN VIRGINIA.

Kanawha, { Rev. J. M. Brown, and Col. David Ruffner.

Pocahontas co., { Rev. Jas. Patterson, Rev. Dean C. Phare, and Capt. James Rogers.

Alleghany co., { Rev. David R. Preston, Dr. Lewis Holladay.

Monroe co., { John B. Sportswood, Col. Robert Sherrad.

Spottsylvania. Wm. W. Spotts.
Sherrard's Store, Rev. Wm. Williamson.
Orange C. H., Dr. M. H. Houston.
Wheeling, Philip D. E. C. Jones.
Shenandoah, B. Emerson.
Norfolk, Dr. S. P. Hargrave.
Montpelier, Rev. Andrew Hart.
Rev. S. J. Price.
Charlotte co., John B. Marshall.
Wm. B. Green.
Wm. B. Morton.
Joseph B. Daniel.
Nicholas Edmunds.
Wm. Morton.
Prince Edward co., { Daniel W. Williamson.
Rev. B. F. Stanton.
Rev. Isaac Cochran.
James H. Dupuy.
Samuel Lyle.
Wm. Bass.
Rev. William Bamersley.
Conceord, Capt. Jas. S. Pleasants.
Halifax co., { Thomas S. Flournoy.
John P. Wilson.
Cumberland, Rev. W. Cabell.
Peter Johnson and
Buckingham, Rolfe Eldridge.
Samuel McCorkle.
Lynchburg, F. S. Miller.
Thomas Brown.
Pincastle, Frederick Johnston.
Big Lick, { Dr. Joseph S. Edie, and
Christiansburg, Rev. Mr. Wallace.
Rev. D. H. Hoge.
Wythe C. H., Rev. Alex. McEwen.
Abingdon, { Andrew Edmondson.
Dr. Samuel J. Cabell.
Franklin co., { Rev. George C. Cleesley.
Frederick Spence.
Campbell co., Champe Carter.
John Burdett.
Timber Ridge and Fairfield, Rev. James Paine.
Wayneboro', Rev. Jas. C. Wilson.
Dr. J. A. Waddell.
Staunton, { L. Waddell.
Rev. Wm. Calhoun.
Shiloh, Rev. Wm. Brown.
Augusta Church, Jas. G. W. Youel.
Brownsburg, Rev. Jas. Morrison.
Lexington, { Dr. John W. Paine.
Major John Alexander.
Pendleton co., { Rev. D. Cunningham.
W. W. Fleming.
Bath co., { Rev. Saml. Brown.
John C. Dickinson.
Jennings' Gap, Rev. John Hendren.
Natural Bridge and Buchanan, { Rev. H. H. Paine.
Jerry Hill, Rev. John D. Ewing.
Mount Solon, Rev. John A. Vanlear.
Mason co., Rev. Francis A. Dutton.
Greenbrier co., { Rev. John McElhenny, and
Rev. Wm. G. Campbell.
Shepherdstown, Mr. Cookus, P. M.
Charlestown, Rev. T. W. Simpson.
Berkely co., Rev. L. F. Wilson.
Martinsburg, Rev. Peyton Harrison.
Middlebrook, Samuel D. McCutchan.
Church Congregation, Dr. John K. Moore.
Romney, Rev. Wm. Lee Cooc.
Hardy co., Abraham Vanmeter.
Manchester, Wm. F. Taylor.
Goochland co., Rev. Jas. Whaley.
Amelia co., John P. Bolling.
Petersburg, John Dunn.
Chesterfield co., John Ennis.
Richmond, B. B. Wilson.
Clarkesville, Rev. S. L. Graham, D. D.
Nottoway co., Rev. Theodorick Pryor.
Essex co., Dr. N. Bernard.
Southampton, co., Dr. Robert Murray.
Mecklenburg, co., { Anderson C. Morton.
Rev. Henderson Lee, and
Lunenburg, co., { Major John Anthony Smith.
Dr. T. P. Atkinson.
Danville, { John McAlister.
Wm. Wadkins.
Rev. Wm. Neil.
Suffolk, John G. Daniel.
Portsmouth, Rev. Wm. S. White.
Cartersville, Col. Jas. O. Carr.
Dr. Samuel R. Campbell.
Albemarle, Dr. Leslie.

NORTH CAROLINA.

Washington, Rev. Dr. Wm. A. Shaw.
Murfreesboro', Jas. Banks.
Warrenton, Robert N. Yerell.
Raleigh, Rev. Drury Lacy.
Red House and Harmony, Rev. A. D. Montgomery.
Oxford, Rev. Jesse Rankin.
Richmond co., { Rev. John McIntyre.
Rev. Hector McNeal.
Robeson co., Rev. Alex. Gillespie.
Fayetteville, Rev. Colin McIver.
Hillsboro', Rev. Robert Burwell.
Wilmington, Alexander Anderson.
Williamsboro', Rev. A. Wilson.
Rockfish, Rev. Geo. W. Ferrill.
Salisbury, { Rev. James D. Hall, and
Rev. Stephen Frontis.
Mason Hall, Rev. Thomas Lynch.
Milton, Rev. N. H. Harding.
Pioneer Mills, Rev. Daniel A. Penick.
Lincoln co., Rev. Wm. N. Morrison.
Chapel Hill, Rev. James Phillips.
Rehamy Church, Rev. J. M. Wilzer.
Morganton, Rev. J. S. McCutchan.
Gilmer Regist. Gilmer Rogers.
Rev. Robert. Tate.
Rev. Angus McCallum.
Rev. Alexander McIver.
Walter S. Pharr.
Rev. J. M. M. Caldwell.
Rev. Sidney Weller.
Rev. Elijah Graves.
Rev. William A. Hall.
Rev. R. H. Morrison.
Rev. Allan McDougald.
Alexander Brown.
Rev. Wm. Brobston.

SOUTH CAROLINA.

Darlington C. H., John Burrie.
Cheraw, Rev. John Douglass.
Marlboro' District, Rev. A. McQueen.
Lancaster C. H., Rev. J. H. Thomson.
Chester District, Rev. J. L. Davies.
York District, Rev. E. P. Bishop.
Anderson District, Rev. B. D. Du-Proe.

GEORGIA

McDonough, Wm. H. White.
St. Mary's, Rev. H. S. Pratt.
Darien, Rev. W. T. Pratt.
Augusta, Rev. S. S. Davis.

ALABAMA.

Mobile, { Thomas Magee.
Rev. Samuel D. Campbell.
Gainesville, Rev. James O. Stedman.
Tuscumbia, Rev. M. D. Frazer.
Wetumka, Rev. Samuel H. Smith.
Marengo co., Rev. Jas. L. Sloss.
Florence, Dr. J. D. Wylie.
Madison co., { Rev. James H. Gillispie, and
Thomas H. Lacy.

Morgan co., FLORIDA.

Chattahoochy, C. A. Manlove.
Tallahassee, Col. Samuel Parkhill.

MISSISSIPPI.

Vicksburg, D. L. Russell.
Holly Springs, Robert H. Bradley.
Clinton, OHIO.

Cincinnati, John D. Shane.
Butler co., Rev. P. B. Goldsby.
New Athens, John Armstrong.

INDIANA

Knightstown, Rev. Mr. Smock.
La Porte, John C. Reid.
Madison, Rev. Wm. C. Matthews.

KENTUCKY.

Shelby co., { Wm. G. Morton, and
Rev. Wm. C. Matthews.

Newport, Rev. Benjamin Boyd.

TENNESSEE.

Memphis, Rev. J. Harrison.

PAYMENTS
TO THE
WATCHMAN OF THE SOUTH,

Made during the week ending October 21st, 1837. All payments are to No. 52, and the amount paid is $3, unless otherwise noticed.

Richmond, Va.—Ritchie V. Beazley, Mrs. Mildred White, Robert A. Mayo, John B. Southall, Fabius M. Lawson, Joseph M. Atwater, Adolphus Morris, Horace L. Kent, Samuel D. Denson.

Mount Sidney, Va.—I. Y. Allison.

Farmville, Va.—Andrew W. Millspaugh.

Staunton, Va.—Wm. Cunningham, John Brown.

Accomacc, N. C.—Rev. John Mc. McDougald.

Pocket, N. C.—John A. Shaw.

Petersburg, Va.—Doctor Gary Wilkinson, Joseph C. Swann, David Dunlap, $6 for two copies, Mrs. Mildred W. Campbell, Mrs. Mary Turner.

Murfreesborough, N. C.—Patrick Brown.

Red House, N. C.—John P. Rainey, Mrs. Matilda Cooper.

Milton, N. C.—N. M. Lewis, A. C. Finley, Rev. N. H. Harding, J. Wilson.

Williamsborough, N. C.—John Bullock, M

For the Watchman of the South.

CIRCULAR.

In view of the present pecuniary embarrassments in the country, the Executive Committee of the AMERICAN TRACT SOCIETY have been led seriously to inquire what course they ought to pursue. Shall their efforts be relaxed, and the bread of life be withheld from perishing millions? The language of God, "*Go forward*!" *Christ has died, and a ruined world is pleading.*"

THE FOREIGN FIELD.

In heathen countries, *great facilities* now exist for propagating the Gospel by the press. There are supported by our foreign missionary societies, exclusive of the Moravian brethren, *six hundred and eighty-three* missionaries and assistants, *two hundred and fourteen* of whom have been sent out from the United States, *seventeen being printers*: the remainder are native teachers, printers or assistants. *Nineteen printing establishments, fourteen stereotype foundries*, and *forty presses*, are connected with these missions. *Four hundred and forty-six tracts* and *thirty-five volumes* are issued in common with the American Tract Society, or are approved by the publishing committee. The society and the various institutions aided, publish tracts in *fifty-six* different languages embracing a very large part of the earth's population.

The Nations wait for God's Law.

In a letter from MADRAS, dated October 26, 1836, Rev. Messrs. Winslow and Scudder say:

"One of the grand reasons why a missionary station has been commenced at Madras, is that the American Bible and Tract Societies may have the opportunity of distributing their productions to the millions to whom it opens the way of access. This, if agreeable, is only hoping, that eventually to be entertained of vast numbers that they can be rescued from the wrath to come. To preach the gospel (with the living voice) even to those speaking the Tamul language, *a thousand men* are needed. But where are they to be found? We would again repeat, that, to a great extent, the only hope, humanly speaking, which can be entertained of the salvation of the present generation, is in what the *American Bible and Tract Societies* may do for them.

"Our wants are the wants of as large a population as that of the United States of America; 8,000,000 speaking the Telugoo language, to all of whom we may have access. The first grant we will beg of you, is a sum sufficient to supply us with from 50,000 to 100,000 copies of *The Blind Way*,* which is a very popular tract. We have heard but of one instance of its being torn up. *The most influential man who ever joined the Church in Ceylon, declared that this tract was the great means of shaking his faith in heathenism.* We think that 100,000 copies of *The Blind Way*, neatly bound in paper covers, could not cost less than 5,000 Spanish dollars. Perhaps you think 100,000 copies is a large edition. But when we consider that half this number might probably be distributed in Madras and its vicinity, and when we recollect that one of us lately distributed 30,000 tracts in the course of six weeks, in a small tract of country, and in a country, we think that the demands of the people warrant us to go thus far."

From CEYLON, the claims are equally pressing. A letter from the Mission, bearing date, Sept. 24, 1836, says: "The call for the Scriptures and tracts has increased the past year, and will continue to increase every succeeding year. Twelve months ago it was a question whether the presses at Manepy would not supply the demand for such books; but the *call became louder in proportion to our means for answering it.* Large numbers of tracts have been printed; but they have been scattered through the land almost as fast as they are issued from the press. All that remain on hand might be easily and usefully disposed of in a short time. There is not a day and scarcely an hour, like a present supply of the word of life, or of parts of it; nor is there like to be a supply for some time to come. Many of the readers in the schools are asking for the gospels, and ask in vain. *There is room for the American Bible and Tract Societies to exert their largest benevolence.*"

From BURMAH the intelligence is truly gladdening. The solicitude for books described by Dr. Judson, six years ago, is undiminished. One individual offered 20 rupees for the man who should bring him the book which taught the Christian religion. After visiting Rangoon in vain, in the hope to obtain one, he providentially met with a missionary who furnished him with some of the tracts. On receiving them he fell on his knees with the greatest reverence and gratitude. He had for years been burdened with sin; his mind seemed prepared for instruction. He saw and received the truths disclosed to him, and promised to visit the teachers in Rangoon at an early period. Bands of distributers are still travelling through the country scattering the good seed of the kingdom.

Recent communications from RUSSIA state that the harvest there among 60,000,000 of souls is ripe to be gathered. The people receive the books with unfeigned satisfaction.

All the stations aided in former years still look to the American churches, through this society, for help; and several applications are before the Committee which could not be met from the $35,000 appropriated the last year. From China,—from Singapore and the Indian Archipelago,—from Siam,—from the Shans,—from Burmah,—from Northern India,—from Orissa,—from the Telingas—from Ceylon, and the millions of the Tamul population on the continent,—from the Mahrattas,—from the Sandwich Islands,—from Syria—from Persia—from Smyrna—from Greece—from Constantinople,—from Sweden,—from Russia,—from Germany,—from France,—from South Africa, and from the Aborigines of America there comes a cry, deep and piercing—*Forget us not; impart to us the knowledge which alone can make us wise for eternity—the knowledge of your God and your Saviour.*

In view of these and similar facts, the committee cannot but cordially approve the resolution adopted by the American Board of Commissioners for Foreign Missions at their late anniversary, in the spirit of which all our Foreign Missionary Societies concur, that "*there can be no reasonable doubt that the printing press was providentially given to mankind in these latter days, with special reference to the employment of its great power in assisting to propagate the knowledge of the Gospel.*"

VOLUME CIRCULATION.

Through this Society a channel is opened by which the best Christian writers of present and past ages are made to concentrate their moral and intellectual energies in proclaiming the Gospel by the press, not only in the form of the small tract, but in the *standard volumes* and the *family library*. These books are received without the prejudice which often resists the smaller tract or the living preacher. They may be read again and again without becoming illegible; they may be handed down from generation to generation, hallowed by the most sacred associations, and sanctified in being used by the Holy Ghost in the conversion of the souls of parents and children, and made as dear to the survivors as the memory of the departed. *Two hundred and thirty thousand volumes* were circulated the last year among the learned and the unlearned—read by all—the deaf and the blind—by land and by sea—in the light of day and the darkness of midnight. In this department of the Society's operations, will not the Christian community exert their strength, until every family, in every section and neighborhood in this wide-spread and wide-spreading nation,—in every canal boat, and canal-boat, and ship on our waters is supplied? Warned by innumerable mins on the field of history, shall we not seek for the salvation of these works, to shun the fate of those countries where conscience is extinguished? Shall not patriotism and christianity move onward arm in arm in this work?

MORAL POWER OF TRACT VISITATION.

Much has been said and written upon this subject, yet there is reason to fear its importance is little appreciated. What is there, direct and indirect, in prayerful, systematic efforts of the disciples of Christ to aid the minister of the gospel in his arduous labors for the salvation of sinners, and for the promotion of the purity and evangelical piety; an instrumentality for diffusing the gospel-leaven through a community; the light of religion exhibited in the lives of its professors the children of God becoming the salt of the earth; an organization necessary, in its essential features, to the prosperity of any church. Look at the history of tract visitation for one year in a single city; 958 visiters, prayerfully pursuing their humble and self-denying labors, presented nearly half a million of tracts among the accessible families, accompanied, as providence seemed to open the way, with all such means as could be properly employed in the conversation of individuals. In connection with this labor of love, the visiters were the honored instruments of distributing to the destitute, 1,159 *Bibles* and 5,243 *Testaments*; 2,543 children were brought into *Sabbath schools*; 127 induced to join *Bible classes*; 1,116 persons were persuaded to *attend church*; and 1,779 signed the *temperance pledge*. No less than 1,700 *prayer meetings*, in which were gathered multitudes who neglect the stated means of grace, were held, with a special view to their spiritual benefit, and to improve the outpouring of God's Spirit upon the tract districts and upon the world; and to crown all, *three hundred and thirty-six* souls were reported as hopefully converted to God. In what church of Christ is not a band of laborers needed to accomplish such works as these? Where is the soil so well cultivated as not to require them? Are not tract visiters the Aarons and the Hurs to sustain the hands of their pastors? Could this system prevail through all our churches, Zion would soon appear in new beauty. Tracts calculated to reach the conscience and the heart are already prepared. Why will not christians disperse them, accompanied with a kind warning, to families where the Lord Jesus Christ is unhonored or unknown? If the Church sleep, by whom shall the world be awakened?

Such is the mighty efficiency for good involved in the prosperity of the American Tract Society. Brethren, shall we shrink from the responsibility of shall we sustain the cause by our prayers, our personal labors, and our benefactions? How much we are called individually to contribute, each one, in the sight of God, must judge. The Committee believe that less than THIRTY-FIVE THOUSAND DOLLARS will be inadequate to meet the demands of the current year from foreign lands; and that not far from an equal amount is necessary to promote tract and volume circulation, and answer other claims upon the Society in our own country.

Will not 200 individuals who are able and willing, constitute themselves life directors of the Society, by a donation of $50? Will not 500 individuals become life members by a donation of $20 each? Will not churches constitute themselves auxiliaries, and contribute annually? Will not ladies exert themselves as in former years? Will not pastors of churches present the claims of this society and solicit contributions? Will not friends of the cause individually contribute what they can, however small the sum? Will not auxiliary Societies return to their first love, and extend a helping hand? In short, will not the people of God throughout the land unite with one heart in aiding the Society to spread the gospel over all the earth?

In behalf of the Executive Committee of the American Tract Society,

JAMES MILNOR, *Chairman.*

WILLIAM A. HALLOCK, *Cor. Sec.*

O. EASTMAN, *Vis. and Fin. Sec.*

New York, Oct. 5, 1837.

For the Watchman of the South.

At a meeting of the Lebanon Temperance Society, resuming to the Virginia Temperance Society, held on Saturday, the 13th of May, 1837, the following resolutions were adopted:

Whereas the President and Directors of the James River and Kanawha Company have in view to act a part of their contracts for the execution of the great work, over which they preside—"That the contractors shall neither give nor sell to the men employed by them, nor suffer to be given nor sold to them by others, if in their power to prevent it, any spirituous liquors that they shall not knowingly employ any man, either as overseer or laborer, who shall have been dismissed from any work for intemperance or disorderly conduct; and that they shall not continue to employ any man who shall be either disorderly or habitually intemperate." Therefore,

Resolved, That the Lebanon Temperance Society view with singular delight the adoption of this truly great and philanthropic measure; and, in their opinion, that this laudable example is worthy the imitation of all those engaged in the direction of public works.

Resolved, That the thanks of this Society be transmitted to the President and Directors of the James River and Kanawha Company for this most important regulation.

Resolved, That the President of this Society transmit these resolutions to the said President and Directors of the James River and Kanawha Company and also to the President of the Virginia State Temperance Society, with a request that he would lay the same before the Society over which he presides, in order to the consideration of the question, whether the adoption of analogous resolutions would not have a tendency to promote and strengthen the cause of Temperance.

Resolved, That copies of these resolutions, and of the correspondence herewith directed, be transmitted for publication to the Alexandria Gazette, Southern Churchman, Richmond Enquirer, and Journal of the American Temperance Union, and that they be requested to publish the same.

Attest, RICHARD H. WILMER, Sec'ty.

To the President and Directors of the Lebanon Temperance Society:

WARMINSTER, Sept. 30, 1837.

Gentlemen: I am instructed by the Board of Directors of the James River and Kanawha Company to yield to your request the gratefull acknowledgments for the communication of your resolutions of the 12th May, and for the commendation therein bestowed upon their regulations interdicting the use of ardent spirits upon the line of improvement committed to their charge.

The President and Directors of the James River and Kanawha Company are duly sensible to the applause of the virtuous and the wise; and therefore they derive much gratification from the approbation of the President and Directors of the Lebanon Temperance Society.

Experience has thus far demonstrated that the measures adverted to, may be more properly denominated restraining, than prohibiting regulations; for the partial and furtive introduction of ardent spirits, is more or less continued from the neighboring stores and groceries, over which the James River and Kanawha Company have no power of control. Nevertheless, there are the best reasons to believe that they have been efficacious to a very great extent, both directly and indirectly; directly, in promoting the remarkable degree of health and of good order, universally prevalent throughout the numerous foreg engaged in the work; and indirectly, in the example of upwards of 3,000 men operating upon a line of 150 miles in extent, under engineers and officers of every grade, conformable to the same rules.

It is, then, gentlemen, after an actual experiment, continued for more than two years, that the President and Directors of the James River and Kanawha Company can add their favorable testimony to that already borne by the two great companies on our northern border, and that they can express perfect conviction that such restraining regulations are measures tending to the prosperity of companies, and to the welfare of society at large.

With every good wish for the achievement of that amelioration of the human family which constitute the object of your enlightened and benevolent labors, and with sentiments of the highest consideration and respect, I remain, gentlemen, your very obedient servant,

J. C. CABELL, P. J. R. & K. CO.

A FOREIGN CHAPLAIN.

We hardly know which most to admire—the wit and humour of some of the expressions, or the tone of pious cheerfulness in others which compose the following extract of a letter from E. N. Sawtell, one of the foreign chaplains of the American Seamen's Friend Society, to the committee of the Society in New York.—*Boston Courier.*

HAVRE, June 8, 1837.

You are indeed putting my faith to the test.—My spirits sunk within me at getting no remittance by the Utica. To obtain funds here is entirely out of the question, for the prevailing opinion is, that all America has failed from General Jackson down to the shoe black. In my letter, by Mr. Stodard, I more than intimated that I must have sail return to America, and yet how to do it, in the present embarrassed state of the chapel, is a thing that quite puzzles me. My situation is quite unlike that of a broken merchant, who sometimes, perhaps, out of the fragments of a vast estate, may line his pockets with something to feed his family. For me to *stop payment* is to *stop eating*—and I need not tell you what would be the next stoppage in this stopping process; in all probability it would be breathing—quite a serious failure that, particularly to a public speaker. Several little occurrences, however, have of late transpired, which encourage me to persist in angling about I may yet catch a fish with money in his mouth.

A few days ago a hand-cart stopped at my door loaded with chickens, ducks, fish, a turkey, a calf's head and feet, intended for variety I bore no small resemblance to Peter's sheet, and, I strongly suspect, that the same hand that let down the sheet had something to do in this matter. It appears that on the arrival of the Utica, their fresh provisions, which are packed in ice, must be disposed of, and, in their disposal, the Sailor's friend remembered their chaplain. They have ever manifested a deep interest in the cause of the chapel since I have been here. The Lord be praised, and a thousand thanks to them.

For many months my wardrobe had given ocular demonstration of hard times, and seemed ready to sympathize with the decayed state of the commercial world. When it became entirely unable to meet its demands, I went to the tailor, was measured for a new suit, without either the courage to ask him to wait for his pay, or the honesty to tell him he was running a risk. It seems, and I hope the American Captains will pardon the second number of whom, I rejoice to say, attend the chapel) had been noticing the same thing, to wit, the person's outer garments, to say nothing of the inner, needed a reformation, and intimated to some of my friends, that if they were certain I would take no offence, they would make an attempt upon my person, being assured that I considered the servant not above his Lord, they very soon called on me and intimated their wishes, that I would get me a suit of clothes, and that they had the money to pay for them. Just as they began to count out the money, in came the tailor with the clothes.—"Surely," thought I, "I need take no thought for my life, what I shall eat, nor for my body, what I shall put on." But, like the Jews of old, who would murmur with the flesh between their teeth, I soon forgot it—for I was owing several hundred francs of borrowed money, which must be paid on a certain day in the following week; clouds thickened and darkened around me to such a degree, that I lost all faith, and my mind was not a little troubled in my preparations for the Sabbath, and, on my way to the chapel, I felt as though a cowardly act of cowardice would suit me better than my new coat. I found, however, the chapel full of people, and many I knew to be Americans. I noticed particularly one keen, black-eyed gentleman, who listened just as though he loved the truth. After preaching, he sought an introduction, walked home with me, and talked to me on Monday. I showed him your letter by the Utica; he went out, but returned with an hundred dollars, which he put into my hands, saying, "If the winds should be so as to detain the Utica, I shall have to call for this to pay my tavern bill;" but he who holds the winds in his fist did not suffer the wind to blow, and that debt which I was so faithless and unbelieving, is paid.

FRANKLIN COLLEGE, HARRISON COUNTY, OHIO.

The officers of this Institution are Rev. Joseph Smith, (formerly of Rockingham co. Va.) President. John Armstrong, A. M., Professor of Mathematics and Natural Science. Andrew F. Ross, Professor of Languages. Thomas Mehaffy, Tutor. We copy from the Sentinel and Sun of Oct. 6, the following statement:

The Commencement exercises of this institution took place on Wednesday, the 30th ult. The exercises of the Senior Class, in Latin and Greek, were gone through with in the following order:—

1. Andrew Ross, Westmoreland co., Pa. Greek Salutatory.
2. John Robinson, Harrison co., O. Latin and English Salutatory.
3. Joseph McClintock, Muskingum co., O. On Education.
4. James P. Riddle, Allegheny co., Pa. On the necessity of Religion to our civil Institutions.
5. Thomas B. Walker, Harrison co., O. On Free Discussion.
6. John J. Buchanan, Jefferson co., O. On the importance of Christianity to our Republic.
7. Wm. P. Braden, Beaver co., Pa. Valedictory to Jefferson Literary Society.
8. John J. Findley, Mercer co., Pa. Valedictory to Philosophical Literary Society.
9. William Reed, Harrison co., O. Valedictory to Audience, Trustees, &c.

The degree of Bachelor of Arts was conferred upon the above named gentlemen. The character of the institution was well sustained by the performances, which must have been highly gratifying as well to such of the friends of the young gentlemen present, as to the professors and teachers, to whose zeal and ability in instruction they furnished satisfactory testimonial.

Franklin College, in New Athens, Harrison co., Ohio, under its present organization, deserves a high rank among the Literary institutions with which our State abounds. At some future period, of more leisure, we may, perhaps, present our readers with a sketch of its rise and progress. The location is secluded from all those allurements which too often lead young men from the paths of learning to those of ruin. All who are acquainted with the influence and neighborhood of New Athens, will bear testimony that the strict morality of the people, and the healthiness of the institution cannot be surpassed. The regulations of the institution, so far as we have learned, are such as to meet the cordial approving judgment with mercy. And, while a strict eye is kept upon the irregularities of youth, they are yet encouraged by a kind manner to avoid exciting those feelings of opposition and sense of injustice which are too often manifested on such occasions. Of the qualifications and qualifications of the Professors, the proficiency of the students at the late exhibition furnished ample evidence. And the upright conduct and correct principles of the young gentlemen who have been graduated, and have gone forth from the institution, speak louder than words.

The expenses of education at this place are:

For Tuition per quarter, from $8 to $10.

For Boarding per week, from $1 50 to $1 75.

The next session will commence, we are informed, on the first Monday, in November. The prospect for a large increase of students is said to be flattering.

NOTICES OF MEETINGS.

THE GENERAL ASSEMBLY'S BOARD *of Foreign Missions* will meet in Baltimore on Tuesday the 31st of October next at 3 o'clock, P. M.

CHARLESTON UNION PRESBYTERY stands adjourned to meet in the 3d Presbyterian church, Charleston, on Friday before the first Sabbath of November, at 7 o'clock, P. M.

THE SYNOD OF SOUTH CAROLINA AND GEORGIA will meet in Augusta, the Thursday before the second Sabbath in November.

YOUNG LADIES' SEMINARY.

THE YOUNG LADIES SEMINARY, at Prince Edward Court House, Va., went into operation on the first of January, 1832. It is now in the 6th year of its existence, and derives many additional advantages from its vicinity to other literary institutions. It is sufficiently retired for the purposes of the School, and is pronounced by many to be one of the United States. It is about one mile and a half from Hampden Sidney College, and in a village sufficiently large to furnish all necessary accommodations for boarders. The seminary buildings are extensive and well adapted to the objects of the School.

FIRST YEAR.—Arithmetic, Colburn's; Arithmetic, Smith's; commenced; English Grammar, Brown's, commenced; Geography, Olney's; Natural History, Trimmer's; History of the United States, Webster's; Natural Theology, Gallaudet's; Reading, Writing, Spelling and Composition.

SECOND YEAR.—Arithmetic, Smith's; finished; English Grammar, Brown's, continued; Geography, Williams'; History of England, Goldsmith's; Algebra, Bailey's, commenced; Natural Philosophy, Conversations commenced; Botany, Lincoln's; commenced; Ancient Geography, Cumming's; Reading, Writing, Spelling and Composition.

THIRD YEAR.—English Grammar, Exercises; Geography, Exercises; History, Tytlers; Antiquities, Cleveland's Pitz; Sequency, Comly's; Algebra, Bailey's, finished; Geometry, Legendre's, commenced; Intellectual Philosophy, Abercrombie's; Natural Philosophy, Lardner's; Chemistry, Conversations; Botany, Lincoln's, finished; Reading, Writing, Spelling and Composition.

FOURTH YEAR.—Geometry, Legendre's, finished; Moral Philosophy, Paley; Political Philosophy, Sullivan's; Evidences, Paley's; Natural Philosophy, Lardner's; Astronomy, Herschel's; Natural Philosophy; Lectures; Chemistry, Lectures; Botany, Lectures; Geology, Lectures; Mineralogy, Lectures; Reading, Writing; Spelling and Composition.

Those who study the Modern Languages or Latin, will do so during the second and third years, if their course or longer if desired. The above course of study will be strictly pursued, unless in some instances where the parents or guardians specially request that it should be otherwise; and a scholar unable to meet its demands, I want to the tailor, was measured for a new suit, without either the courage to ask him to wait for his pay, or the honesty to tell him he was running a risk. It seems, and I hope the American Captains (as the second number of whom, I rejoice to say, attend the chapel) had been noticing the same thing, to wit, the person's outer garments, to say nothing of the inner, needed a reformation, and intimated to some of my friends, that if they were certain I would take no offence, they would make an attempt upon my person, being assured that I considered the servant not above his Lord, they very soon called on me and intimated their wishes, that I would get me a suit of clothes, and that they had the money to pay for them. Just as they began to count out the money, in came the tailor with the clothes.—"Surely," thought I, "I need take no thought for my life, what I shall eat, nor for my body, what I shall put on." But, like the Jews of old, who would murmur with the flesh between their teeth, I soon forgot it—for I was owing several hundred francs of borrowed money, which must be paid on a certain day in the following week; clouds thickened and darkened around me to such a degree, that I lost all faith, and my mind was not a little troubled in my preparations for the Sabbath, and, on my way to the chapel, I felt as though a cowardly act of cowardice would suit me better than my new coat. I found, however, the chapel full of people, and many I knew to be Americans. I noticed particularly one keen, black-eyed gentleman, who listened just as though he loved the truth. After preaching, he sought an introduction, walked home with me, and talked to me on Monday. I showed him your letter by the Utica; he went out, but returned with an hundred dollars, which he put into my hands, saying, "If the winds should be so as to detain the Utica, I shall have to call for this to pay my tavern bill;" but he who holds the winds in his fist did not suffer the wind to blow, and that debt which I was so faithless and unbelieving, is paid.

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Clergymen and others will find it for their advantage to call on us for such Books as they may want, as we are determined to sell as cheap as any house in the city.

YALE & WYATT.

N. B. Y. & W. are the Depositaries of the Virginia Bible and Tract Societies, and of the American Sunday School Union. Aug. 31—tf

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*The Blind Way (of Idolatry), a Tamul tract, in three parts, approved by the American Tract Society.